MINUTES

OF THE

NATIONAL COUNCIL

1877

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CONGREGATIONAL CHURCHES

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OCTOBER 17–21, 1877.

WITH THE ANNUAL STATISTICS OF THE CHURCHES.

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COMMUNICATIONS SHOULD BE ADDRESSED:

For the Chairman of Provisional Committee, — Hon. HORACE FAIRBANKS, St. Johnsbury, Vt.

For the Secretary, — Rev. ALONZO H. QUINT, (P. O. in 1878) Dover, N. H.

For the Registrar, — Rev. WILLIAM H. MOORE, Berlin, Conn.

For the Treasurer, — CHARLES DEMOND, Esq., Boston, Mass.

For the Chairmen of Special Committees, — as on pages 283–4.

MINUTES.

The National Council of the Congregational Churches of the United States convened for its third session, in the Second Congregational Church, Detroit, Michigan, at 11 A. M., Wednesday, October 17, 1877, and was called to order by Charles Demond, of Massachusetts, Chairman of the Provisional Committee, acting as temporary Moderator.

The credentials of delegates were collected, and their names were read.

Organization.

From nominations without remark, Hon. William B. Washburn, LL. D., of Massachusetts, was chosen Moderator, and was conducted to the Chair by Hon. Nelson Dingley, Jr., of Maine, and Rev. Aaron L. Chapin, D. D., of Wisconsin; Rev. Aaron L. Chapin, D. D., of Wisconsin, and Dea. Charles G. Hammond, of Illinois, were chosen Assistant Moderators; and Rev. George Huntington, of Illinois, Rev. James Deane, of New York, and Rev. Charles H. Richards, of Wisconsin, were chosen Assistant Registrars.

Committees.

The following committees, nominated by the Moderator, were appointed: —

On Credentials. — Rev. George M. Boynton, of New Jersey; Rev. Charles C. Salter, of Colorado; Charles A. Willard, of Wisconsin.

On Business. — Charles Demond, of Massachusetts; Hon. Nelson Dingley, Jr., of Maine; Rev. George L. Walker, D. D., of Vermont; Rev. Augustus F. Beard, D. D., of New York; Rev. Israel W. Andrews, D. D., of Ohio; Dea. Eliphalet W. Blatchford, of Illinois; Rev. Peter McVickar, D. D., of Kansas.

On Nominations. — Rev. Edward S. Atwood, of Massachusetts; Dea. John P. Newell, of New Hampshire; Rev. Edward Hungerford, of Connecticut; Rev. George T. Ladd, of Wisconsin; Rev. Delavan L. Leonard, of Minnesota; Rev. James H. Harwood, of Missouri.

MEMBERS.

The roll reported by the Committee on Credentials, when completed, was as follows: —

DELEGATES FROM STATE AND LOCAL BODIES OF CONGREGATIONAL CHURCHES:

California.

General Association. — Rev. Micah S. Croswell, Oakland; Rev. Charles H. Pope, Reno, Nevada; Galen M. Fisher, Oakland; Dea. Stephen S. Smith, San Francisco.

Colorado.

Association. — Rev. Roselle T. Cross, Colorado Springs; Rev. Charles C. Salter, Denver.

Connecticut.

General Conference. — Rev. Joel J. Hough, Danbury; Rev. Samuel J. M. Merwin, Wilton; Rev. Elias H. Richardson, D. D., Hartford; Dea. William C. Crump, New London.

Fairfield East Consociation. — Rev. Charles Ray Palmer, Bridgeport.

Fairfield South-West Conference. — Dea. William A. Howe, Greenwich.

Hartford Conference. — Rev. Gowen C. Wilson, Windsor; Dea. Jabez H. Hayden, Windsor Locks.

Hartford East Conference. — Dea. James B. Williams, Glastonbury.

Hartford South Conference. — Rev. William W. Woodworth, Berlin.

Litchfield North-East Conference. — Dea. John Hinsdale, West Winsted.

Litchfield North-West Conference. — Rev. John F. Gleason, Norfolk.

Litchfield South Conference. — Rev. Joseph W. Backus, Thomaston.

Middlesex Conference. — Rev. Azel W. Hazen, Middletown.

New Haven East Consociation. — Rev. Elijah C. Baldwin, Branford.

New Haven West Conference. — Rev. Edward Hungerford, Mer-

iden; Rev. Frederick A. Noble, D. D., New Haven; Dea. George W. Beach, Waterbury; Dea. George W. Shelton, Birmingham.

New London Conference. — Rev. Leander T. Chamberlain, Norwich; Rev. Franklin E. Fellows, Bozrah.

Tolland Conference. — Dea. Charles D. Talcott, Talcottville.

Windham Conference. — Rev. Edwin S. Beard, Brooklyn.

Dakota Territory.

Association. — Rev. Charles Seccombe, Green Island, Nebraska.

Illinois.

General Association. — Rev. Albert Bushnell, Sterling; Rev. Alexander R. Thain, Galesburg; Dea. Charles G. Hammond, Chicago; William A. Talcott, Rockford.

Aurora Association. — Rev. Norman A. Prentiss, Aurora.

Bureau Association. — Rev. Richard Edwards, LL. D., Princeton.

Central Association. — Rev. Henry G. Pendleton, Chenoa; Rev. J. Vincent Willis, Chenoa.

Central East Association. — Rev. William G. Pierce, Champaign.

Central West Association. — Rev. Robert S. McCord, Toulon; Prof. William L. Comstock, Galesburg.

Chicago Association. — Rev. George Huntington, Oak Park; Rev. Edward F. Williams, Chicago; Dea. Eliphalet W. Blatchford, Chicago.

Elgin Association. — Rev. John W. Bradshaw, Batavia; Rev. Francis J. Douglass, Genoa Junction, Wis.; Rev. Lathrop Taylor, Wheaton.

Fox River Association. — Rev. Edward Ebbs, Plainfield; Williamson Durley, Hennepin.

Quincy Association. — Rev. George H. Bailey, Griggsville; Charles W. Keyes, Quincy.

Rockford Conference. — Rev. Frank P. Woodbury, Rockford.

Southern Association. — Rev. Charles W. Clapp, Waverley; Rev. Eli Corwin, D. D., Jacksonville; Rev. Martin K. Whittlesey, D. D., Jacksonville.

Indiana.

General Association. — Rev. Joel M. Seymour, Fort Wayne.

Central Association. — Rev. Sanford S. Martyn, Terre Haute; Dea. Thomas P. Sanborn, Indianapolis.

Northern Association. — Rev. Elizur Andrus, Angola.

Grand River Conference. — Rev. John V. Hickmott, Angola

Iowa.

General Association. — Rev. George F. Magoun, D. D., Grinnell; Dea. Charles P. Searle, Oskaloosa.

Central Association. — Rev. William Windsor, Marshalltown.

Council Bluffs Association. — Rev. William M. Brooks, Tabor; Rev. Edward S. Hill, Atlantic; Rev. John Todd, Tabor.

Davenport Association. — Rev. Oliver Emerson, Miles; Dea. James S. Conner, Davenport.

Denmark Association. — Rev. William Salter, D. D., Burlington; Charles Beardsley, Burlington.

Des Moines River Association. — Rev. James E. Snowden, Oskaloosa.

Dubuque Association. — Rev. Ephraim Adams, Waterloo.

Gainsville Association. — Aaron Kimball, Cresco.

Grinnell Association. — Rev. Julian M. Sturtevant, Jr., Grinnell.

Mitchell Association. — Harrison Gurley, New Hampton.

North-Western Association. — Rev. Asa Countryman, Iowa Falls; Dea. Robert Wright, Iowa Falls.

Sioux Association. — Rev. Fayette Hurd, Cherokee.

Kansas.

General Association. — Rev. Sylvester D. Storrs, Topeka.

Central Association. — Rev. Peter McVickar, D. D., Topeka; Rev. John Scotford, Louisville.

Eastern Association. — Rev. Robert M. Tunnell, Wyandotte; David J. Brewer, Leavenworth.

Northern Association. — Rev. Francis T. Ingalls, Atchison; Rev. James D. Liggett, Hiawatha.

North-Western Association. — Rev. Samuel G. Wright, Brookville.

Southern Association. — Rev. Perley M. Griffin, Parsons.

Maine.

General Conference. — Rev. William H. Fenn, Portland; Dea. Henry F. Eaton, Calais.

Cumberland Conference. — Rev. Ezra H. Byington, Brunswick; Rev. Edward Y. Hincks, Portland; Nelson Dingley, Jr., Lewiston.

Franklin Conference. — Rev. Uriah W. Small, Milton.

Kennebec Conference. — Dea. Simon Page, Hallowell.

Oxford Conference. — Rev. Arthur J. Benedict, Gorham, N. H.

Somerset Conference. — Rev. Thomas G. Mitchell, Madison.
York Conference. — Rev. George Lewis, South Berwick.

MASSACHUSETTS.

General Association. — Rev. Henry M. Dexter, D. D., New Bedford; Rev. James P. Kimball, Boston; Rev. Richard Knight, South Hadley Falls; Rev. Charles C McIntire, Rockport; Rev. John O. Means, D. D., Boston; Rev. Mason Noble, Jr., Sheffield; Charles Demond, Boston; Milton Bonney, Lawrence; William B. Washburn, LL. D., Greenfield.

Andover Conference. — Rev. Joshua Coit, Lawrence; Dea. Warren F. Draper, Andover.

Barnstable Conference. — Rev. Henry A. Goodhue, West Barnstable.

Berkshire North Conference. — Rev. Ephraim Flint, D. D., Hinsdale; Dea. Charles J. Kittredge, Hinsdale.

Berkshire South Conference. — Rev. Lyman S. Rowland, Lee; William Taylor, Lee.

Brookfield Conference. — Rev. Gabriel H. De Bevoise, North Brookfield.

Essex North Conference. — Rev. Seneca M. Keeler, West Newbury; Rev. John D. Kingsbury, Bradford.

Essex South Conference. — Rev. Edward S. Atwood, Salem; Rev. James H. Fitz, Topsfield; Rev. Orpheus T. Lanphear, D. D., Beverly.

Franklin Conference. — Rev. James Dingwell, Ashfield.

Hampden Conference. — Rev. Albert I. Dutton, East Longmeadow; Rev. Washington Gladden, Springfield; Dea. Lucius F. Mellen, West Springfield.

Hampshire Conference. — Dea. A. Lyman Williston, Northampton.

Hampshire East Conference. — Rev. Dwight W. Marsh, D. D., Amherst; Dea. Eleazar Porter, Hadley.

Mendon Conference. — Rev. Rufus K. Harlow, Medway.

Middlesex South Conference. — Rev. Francis N. Peloubet, Natick; Dea. Caleb F. Chapin, Northborough.

Middlesex Union Conference. — Rev. Franklin P. Wood, Acton; Caleb T. Seymour, Lancaster.

Norfolk Conference. — Rev. Edward Norton, Quincy; Rev. George F. Stanton, South Weymouth.

Old Colony Conference. — Rev. Albert H. Heath, New Bedford; Rev. Alonzo H. Quint, D. D., New Bedford.

Pilgrim Conference. — Rev. William W. Lyle, Duxbury.

Suffolk North Conference. — Rev. Samuel E. Herrick, Boston; Dea. James Adams, Boston.

Suffolk South Conference. — Rev. Joseph B. Clark, Boston; Thomas W. Bicknell, Boston.

Suffolk West Conference. — Rev. Samuel M. Freeland, Newton; Rev. Henry J. Patrick, West Newton.

Taunton Conference. — Rev. William W. Adams, D. D., Fall River; Handel N. Daggett, Attleborough.

Woburn Conference. — Rev. Albert G. Bale, Melrose; Dea. Garvin R. Gage, Woburn.

Worcester South Conference. — Dea. William H. Whitin, Whitinsville.

MICHIGAN.

General Association. — Rev. Horatio N. Burton, D. D., Kalamazoo; James B. Angell, LL. D., Ann Arbor.

Eastern Conference. — Rev. Zachary Eddy, D. D., Detroit; Rev. Horace R. Williams, Almont; Dea. Allen Fish, Port Huron.

Genesee Conference. — Rev. Richard Cordley, D. D., Flint; Rev. John B. Davison, Imlay City; Cortland B. Stebbins, Lansing.

Grand River Conference. — Rev. Adin H. Fletcher, Portland; Rev. James L. Patton, Greenville; Rev. J. Morgan Smith, Grand Rapids.

Grand Traverse Conference. — Rev. Page F. McClelland, Northport.

Jackson Conference. — Rev. Moses Smith, Jackson; J. Webster Childs, Ypsilanti.

Kalamazoo Association. — Rev. Orange H. Spoor, Dowagiac; James B. Humphrey, Allegan.

Marshall Conference. — Rev. Horatio Q. Butterfield, D. D., Olivet; Edward S. Lacey, Charlotte.

Northern Central Conference. — Rev. Otis B. Waters, Hersey.

Southern Michigan Conference. — Rev. George Williams, Litchfield.

Western Conference. — Rev. Joseph F. Gaylord, Manistee.

MINNESOTA.

General Conference. — Rev. James W. Strong, D. D., Northfield; Rufus J. Baldwin, Minneapolis.

Northern Pacific Conference. — Rev. Charles A. Conant, Duluth.

Owatonna Conference. — Rev. Lucien W. Chaney, Mankato;

Rev. Delavan L. Leonard, Northfield; Dea. Harlan W. Page, Austin.

Western Conference. — Rev. Henry C. Simmons, Marshall; Rev. Otis A. Starr, Montevideo.

Winona Conference. — Rev. John H. Morley, Winona; Rev. John W. Ray, Lake City.

MISSOURI.

General Association. — Rev. James G. Roberts, Kansas City.

Hannibal Association. — Rev. Edwin D. Seward, La Clede.

Kansas City Association. — Rev. Charles S. Mitchell, Sedalia.

St. Louis Association. — Rev. Robert West, St. Louis.

Springfield Association. — Rev. Elisha F. Fales, Carthage; Rev. James H. Harwood, Springfield.

NEBRASKA.

General Association. — Rev. Hiram N. Gates, Omaha.

Blue Valley Association. — Rev. Henry Bates, Plymouth; Rev. Warren Cochran, Fairmount; Rev. William S. Hills, Seeley; Dea. James E. Porter, Fairmount.

Lincoln Association. — Rev. James B. Chase, Weeping Water; Rev. Lewis Gregory, Lincoln.

NEW HAMPSHIRE.

General Association. — Rev. Franklin D. Ayer, Concord.

Cheshire Conference. — Rev. Frank G. Clarke, Rindge.

Grafton Conference. — Rev. Francis B. Knowlton, Orford; Dea. Samuel Ward, 2d, West Lebanon.

Hillsboro' Conference. — Rev. Cyrus W. Wallace, D. D., Manchester; Rev. Charles Wetherby, Nashua; Dea. John P. Newell, Manchester.

Rockingham Conference. — Rev. Albert B. Peabody, Stratham; Rev. George E. Street, Exeter; Dea. Charles Robinson, Portsmouth.

Strafford Conference. — Rev. Joseph Blake, Gilmanton.

NEW JERSEY.

General Association. — Rev. George M. Boynton, Newark; Rev. Jeremiah E. Rankin, D. D., Washington, D. C.

Newark Conference. — Rev. Amory H. Bradford, Montclair.

NEW YORK.

General Association. — Rev. James Deane, Westmoreland; Rev. Samuel H. Virgin, New York; Horace N. Lester, Binghamton.

Black River and St. Lawrence Association. — Rev. John H. Crum, Antwerp; Rev. William D. Westervelt, Morristown.

Hudson River Conference. — Rev. William S. Smart, D. D., Albany.

Oneida, Chenango, and Delaware Association. — Rev. Henry M. Ladd, Walton; Herbert M. Dixon, Smyrna.

Ontario Association. — Rev. John P. Skeele, East Bloomfield; Dea. Samuel D. Porter, Rochester.

Welsh Conference. — Rev. Edward Davies, Waterville; Rev. Rhys Jones, D. D., Utica.

Western New York Association. — Rev. Jeremiah D. Stewart, Little Valley; Rev. Martin L. Williston, Jamestown; William E. Hunt, Otto.

Wyoming Conference. — Rev. Horace F. Dudley, Warsaw.

OHIO.

General Conference. — Rev. Israel W. Andrews, D. D., Marietta; Rev. Samuel Wolcott, D. D., Cleveland; Francis C. Sessions, Columbus.

Central North Conference. — Rev. George V. Fry, Ruggles; Ralph A. Lawrence, Bellevue.

Central Ohio Conference. — Rev. Edwin B. Burrows, Mt. Vernon; Rev. Robert G. Hutchins, D. D., Columbus.

Cleveland Conference. — Rev. John M. Ellis, Oberlin; Rev. Justin E. Twitchell, D. D., Cleveland.

Grand River Conference. — Rev. Stephen D. Peet, Ashtabula; Rev. Russell M. Keyes, Conneaut.

Marietta Conference. — Rev. Theron H. Hawks, D. D., Marietta.

Medina Conference. — Rev. Enoch F. Baird, York.

Miami Conference. — Rev. William H. Warren, Springfield.

Plymouth Rock Conference. — Rev. William Woodmansee, Chagrin Falls; Lester Taylor, Claridon.

Puritan Conference. — Rev. Allen C. Barrows, Kent.

Toledo Conference. — Rev. Robert McCune, Toledo.

Trumbull and Mahoning Conference. — Rev. Robert R. Kendall, North Bloomfield.

Welsh Eastern Conference. — Rev. John M. Thomas, Youngstown.

OREGON.

General Association. — Rev. Plutarch S. Knight, Salem; George H. Collyer, Salem.

PENNSYLVANIA.

Association. — Rev. Samuel Manning, Mercer.

Welch Eastern Association. — Rev. Thomas C. Edwards, Wilkesbarre.

RHODE ISLAND.

Conference. — Rev. Adolphus J. F. Behrends, D. D., Providence; Rev. James P. Lane, Bristol; Amos D. Lockwood, Providence.

TENNESSEE.

Central South Conference. — Rev. Henry S. Bennett, Nashville.

VERMONT.

General Convention. — Rev. George L. Walker, D. D., Brattleboro'; Rev. Warren W. Winchester, Bridport; Franklin Fairbanks, St. Johnsbury.

Addison Conference. — Rev. William N. Bacon, Shoreham.

Bennington Conference. — Rev. Parsons S. Pratt, Dorset.

Caledonia Conference. — Rev. Charles W. Thompson, Danville.

Orleans Conference. — Rev. Edward P. Wilde, Newport.

Rutland Conference. — Rev. Russell T. Hall, Pittsford.

Windham Conference. — Rev. Levi G. Chase, Dummerston; Ira K. Batchelder, Townshend.

Windsor Conference. — Rev. Lewis W. Hicks, Woodstock.

WISCONSIN.

Congregational and Presbyterian Convention. — Rev. Aaron L. Chapin, D. D., Beloit; Rev. William Crawford, Green Bay.

Beloit Convention. — Rev. Benjamin D. Conkling, White Water; Rev. Henry P. Higley, Beloit.

La Crosse Convention. — Dea. William L. Dudley, West Salem.

Lemonweir Convention. — Rev. Albert A. Young, New Lisbon.

Madison Convention. — Rev. John Bascom, LL. D., Madison; Rev. Charles H. Richards, Madison.

Mineral Point Convention. — Charles A. Strong, Benton.

St. Croix Valley Convention. — Rev. Chester W. Hinman, Clear Lake.

Winnebago Convention. — Rev. Kerr C. Anderson, Oshkosh; Rev. Hiram H. Dixon, Ripon; Rev. Arthur Little, Fond du Lac; Charles A. Willard, West Depere.

Milwaukee District Convention. — Rev. George T. Ladd, Milwaukee.

Welsh Association. — Rev. John P. Williams, Racine.

HONORARY MEMBERS.

OFFICERS AND APPOINTEES OF THE COUNCIL.

Registrar. — Rev. William H. Moore, Hartford, Conn.

Provisional Committee. — Rev. Edward P. Goodwin, D. D., Chicago, Ill.; Warren Currier, St. Louis, Mo.

Committee on Denominational Comity. — Rev. David B. Coe, D. D., New York, N. Y.

To prepare Papers. — Rev. Constans L. Goodell, D. D., St. Louis, Mo.; Rev. Henry Clay Trumbull, Philadelphia, Penn.

DELEGATES FROM NATIONAL CONGREGATIONAL CHARITABLE SOCIETIES.

American Board of Commissioners for Foreign Missions. — Rev. Edmund K. Alden, D. D., Boston, Mass.

American College and Education Society. — Rev. Increase N. Tarbox, D. D., Boston, Mass.

American Congregational Union. — Austin Abbott, New York, N. Y.

American Home Missionary Society. — Rev. Henry M. Storrs, D. D., New York, N. Y.

American Missionary Association. — Rev. Michael E. Stricby, D. D., New York, N. Y.

DELEGATES FROM THEOLOGICAL SEMINARIES.

Andover. — Rev. Egbert C. Smyth, D. D., Andover, Mass.

Hartford. — Thomas S. Childs, D. D., Hartford, Conn.

Oberlin. — Rev. Elijah P. Barrows, D. D., Oberlin, O.

Chicago. — Rev. George S. F. Savage, D. D., Chicago, Ill.

DELEGATES FROM CORRESPONDING BODIES.

General Congregational Union of Ontario and Quebec. — Rev. Robert Hay, Forest, Ontario.

General Assembly of the Presbyterian Church in the United States of America. — Rev. Arthur T. Pierson, D. D., Detroit, Mich.

Reformed Church in North America. — Rev. Charles Scott, D. D., Mich.

General Synod of the Evangelical Lutheran Church. — Rev. F. W. Conrad, D. D., Philadelphia, Penn.

General Conference of the Methodist Episcopal Church. — Rev. John F. Hirst, D. D., Madison, N. J.

By Vote of the Council. — Rev. W. Hickman Smith Aubrey, Secretary of Surrey Congregational Union, England.

The Moderator briefly addressed the Council. Prayer was offered by Rev. Aaron L. Chapin, D. D., of Wisconsin. The hymn, "I love thy kingdom, Lord," was sung.

Welcome.

Rev. William T. Sprole, D. D., in behalf of the Congregational churches of Detroit, gave an address of welcome. The benediction was pronounced by Rev. Aaron L. Chapin, D. D., of Wisconsin; and at 12.30, a recess was taken till 2.30 P. M.

WEDNESDAY AFTERNOON, October. 17.

The Council met at 2.30, and prayer was offered by Rev. Elias H. Richardson, D. D., of Connecticut.

Provisional Committee.

The Provisional Committee made a report,[1] which was accepted. Their arrangements in regard to papers to be presented were approved; and it was

Voted, That their recommendation that more time be given for the next triennial session be referred to a committee.

Daily Order.

The following order for the daily sessions was adopted. Devotion from 8.30 till 9 A. M.; recess from 12.30 till 2.30, and from 5.30 till 7.30 P. M.; adjourn with singing or prayer at 9.30 P. M.

Publishing Committee.

The Publishing Committee made a report,[2] which was accepted.

Secretary, Registrar, Treasurer, and Auditor.

The Secretary made a report,[3] which was accepted; and it was

Voted, That a recommendation in it, relating to uniform statistics, be referred to a committee.

The Treasurer made a report,[4] containing a recommendation that the subject of raising money for the expenses of the Council be referred to a committee on finance. The report was accepted, and the recommendation adopted.

Rev. Alonzo H. Quint, D. D., of Massachusetts, was chosen Secretary; Rev. William H. Moore, of Connecticut, Registrar;

[1] Page 80. [2] Page 81. [3] Page 82. [4] Page 87.

Charles Demond, of Massachusetts, Treasurer; and Langdon S. Ward, of Massachusetts, Auditor.

Committees.

The following committees were appointed: —

Publishing. — The Secretary, Registrar, and Treasurer.

On Uniform Statistics. — Rev. Alonzo H. Quint, D. D., of Massachusetts; Rev. Ezra H. Byington, of Maine; Rev. Parsons S. Pratt, of Vermont; Rev. William H. Moore, of Connecticut; Rev. James Deane, of New York; Rev. Thomas C. Edwards, of Pennsylvania; Rev. John G. Fraser, of Ohio; Rev. Martin K. Whittlesey, D. D., of Illinois.

On more Time for next Triennial Session. — Hon. Warren Currier, of Missouri; Rev. Ezra H. Byington, of Maine; Rev. Henry M. Dexter, D. D., of Massachusetts; Rev. Israel W. Andrews, D. D., of Ohio; Dea. Eliphalet W. Blatchford, of Illinois.

On Finance. — Franklin Fairbanks, of Vermont; Dea. James Adams, of Massachusetts; Dea. William C. Crump, of Connecticut; Francis C. Sessions, of Ohio; William A. Talcott, of Illinois; Dea. Harlan W. Page, of Minnesota; Aaron Kimball, of Iowa.

Reports of Delegates to Corresponding Bodies.

Reports of delegates to corresponding bodies were made, from which it appeared that Rev. Joseph P. Thompson, D. D., and Hon. Henry P. Haven, attended the Congregational Union of England; Rev. Richard S. Storrs, D. D., and Rev. Samuel Wolcott, D. D., the General Assembly of the Presbyterian Church in the United States of America; Rev. Joseph E. Roy, D. D., the Associate Presbyterian Church of North America; Rev. Zachary Eddy, D. D., and Rev. George B. Bacon, D. D., the Reformed Church in America; Rev. George Chickering, D. D., and Rev. Edward S. Atwood, the United Brethren Moravian; Rev. A. Hastings Ross, the General Synod of the Evangelical Lutheran Church; Rev. Leonard Bacon, D. D., LL. D., by letter, and Rev. Jeremiah E. Rankin, D. D., in person, the General Conference of the Methodist Episcopal Church; and Rev. Thomas Laurie, D. D., the General Conference of Free-Will Baptist Churches.

The Bible in Public Schools. — Committee.

A paper on the Bible in Public Schools,[1] prepared by Rev. Theodore D. Woolsey, D. D., LL. D., of Connecticut, and read by

[1] Page 126.

Rev. Elias H. Richardson, D. D., of Connecticut, was referred to the following Committee: —

James B. Angell, LL. D., of Michigan; Rev. George F. Magoun, D. D., of Iowa; Rev. Egbert C. Smyth, D. D., of Massachusetts.

Colleges and State Universities. — Committee.

By consent of the Council, a resolution on Colleges and State Universities was presented. It was accepted, and referred to the following Committee: —

Rev. Charles R. Palmer, of Connecticut; Rev. Richard Cordley, D. D., of Michigan; Rev. Richard Edwards, LL. D., of Illinois.

Credentials.

The Committee on Credentials made a report in part, which was accepted.

The Sabbath.

An overture from Grand River Conference, Ohio, on the Sabbath, was accepted; and it was referred to a committee.

The hymn, "All hail the power of Jesus' name," was sung. Prayer was offered by Rev. Julian M. Sturtevant, Jr., of Iowa, and at 5.30, a recess was taken till 7.30 P. M.

WEDNESDAY EVENING, October 17.

The Council met at 7.30, and engaged in public worship, in which Rev. Edmund K. Alden, D. D., of Massachusetts, conducted the opening services, and Rev. Zachary Eddy, D. D., of Michigan, delivered a sermon[1] from Hosea xiv, 5–7; after which, Rev. George L. Walker, D. D., of Vermont, offered prayer and pronounced the benediction.

At 9.30, the body adjourned till 8.30 A. M. Thursday.

THURSDAY MORNING, October 18.

Devotion.

The Council met at 8.30, and spent half an hour in devotion, led by Rev. Charles R. Palmer, of Connecticut.

At 9 o'clock, the Moderator took the chair, and prayer was offered by Rev. Moses Smith, of Michigan.

The minutes of Wednesday were revised and approved.

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[1] Page 64.

The Sermon.

It was *Voted*, That the thanks of the Council be tendered to Rev. Zachary Eddy, D. D., for his able and timely sermon, and that he be requested to furnish a copy for publication with the minutes.[1]

Committee.

The following were appointed the Committee on the Overture on the Sabbath: Rev. A. J. F. Behrends, D. D., of Rhode Island; Rev. Stephen D. Peet, of Ohio; Rev. Azel W. Hazen, of Connecticut.

Disabled Ministers.

An overture from the General Conference of Ohio, on disabled ministers, was accepted; and it was

Voted, That it be referred to a committee.

Statements of National Congregational Charitable Societies.

The National Congregational Charitable Societies made statements as follows: —

The American Congregational Union,[2] by Austin Abbott, of New York; the American College and Education Society,[3] by Rev. Increase N. Tarbox, D. D , of Massachusetts; the Congregational Publishing Society,[4] by Rev. John O. Means, D. D., of Massachusetts, after which the hymn, "Come, thou Almighty King," was sung; the American Missionary Association,[5] by Rev. Michael E. Stricby, D. D., of New York; the American Home Missionary Society,[6] by Rev. Henry M. Storrs, D. D., of New York; the American Board of Commissioners for Foreign Missions,[7] by Rev. Edmund K. Alden, D. D., of Massachusetts.

It was *Voted*, That these several statements be referred to committees, — that of the Congregational Union to a committee of five.

Committees.

The following committees were appointed: —

On the Overture on Disabled Ministers. — Rev. Justin E. Twitchell, D. D., of Ohio; Rev. Cyrus W. Wallace, D. D., of New Hampshire; Dea. Eleazar Porter, of Massachusetts.

To nominate Delegates to Corresponding Bodies. — Rev. Julian M. Sturtevant, Jr., of Iowa: Rev. William H. Fenn, of Maine; Rev. Orpheus T. Lanphear, D. D., of Massachusetts; Rev. Joel J. Hough, of Connecticut; Rev. Martin K. Whittlesey, D. D., of Illinois.

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[1] Page 64. [2] Page 88. [3] Page 93. [4] Page 98.
[5] Page 105. [6] Page 113. [7] Page 118.

On Services of next Sabbath. — Rev. Zachary Eddy, D. D.; Rev. Philo R. Hurd, D. D.; Rev. Harvey D. Kitchel, D. D., all of this city.

On the Statement of the American Congregational Union. — Hon. Amos D. Lockwood, of Rhode Island; Rev. Egbert C. Smyth, D. D., of Massachusetts; Hon. J. Webster Childs, of Michigan; Rev. Edward F. Williams, of Illinois; Hon. David J. Brewer, of Kansas.

On the Statement of the American College and Education Society. — Rev. Theron H. Hawks, D. D., of Ohio; Rev. Samuel H. Virgin, of New York; Rev. William G. Pierce, of Illinois.

On the Statement of the Congregational Publishing Society. — Rev. George S. F. Savage, D. D., of Illinois; Rev. Joshua Coit, of Massachusetts; Rev. Elias H. Richardson, D. D., of Connecticut.

Pastoral Relation.

A resolution on the pastoral relation was presented, and laid on the table.

National Council.

An overture from the General Association of New Jersey on the National Council was presented, and it was

Voted, That it be referred to a committee of five.

The benediction was pronounced by Rev. Elijah P. Barrows, D. D., of Ohio; and at 12.30, a recess was taken till 2.30 P. M.

THURSDAY AFTERNOON, October 18.

The Council met at 2.30, and prayer was offered by Rev. Justin E. Twitchell, D. D., of Ohio. The Committee on Credentials made a report in part, which was accepted.

Committees.

The following committees were appointed: —

On the Statement of the American Missionary Association. — Rev. Washington Gladden, of Massachusetts; Hon. Nelson Dingley, Jr., of Maine; Rev. Martin L. Williston, of New York.

On the Statement of the American Home Missionary Society. — Rev. Edward Y. Hincks, of Maine; Rev. Albert H. Heath, of Massachusetts; Rev. James W. Strong, D. D., of Minnesota.

The Sabbath.

An overture from the General Association of Kansas, on Railroads and the Sabbath, was presented, and referred to the Committee on the Overture on the Sabbath.

The Recent Evangelistic Movement.

Rev. Samuel E. Herrick, of Massachusetts, read a paper on "The Recent Evangelistic Movement,"[1] and it was

Voted, That it be referred to a committee.

Salutations of Corresponding Bodies.

Corresponding bodies presented salutations as follows: —

The General Assembly of the Presbyterian Church in the United States of America, by Rev. Arthur T. Pierson, D. D., of Michigan.

The General Synod of the Evangelical Lutheran Church, by Rev. F. W. Conrad, D. D., of Pennsylvania.

The General Conference of the Methodist Episcopal Church, by Rev. John F. Hirst, D. D., of New Jersey.

The General Synod of the Reformed Church in North America, by Rev. Charles Scott, D. D., of Michigan.

The Congregational Union of Ontario and Quebec, by Rev. Robert Hay, of Ontario.

The Moderator responded to these salutations; and the hymn, "Blest be the tie that binds," was sung.

The Bible in Schools.

The committee on the paper on "The Bible in Public Schools" made a report, which was accepted, and made the first order for Friday afternoon.

The hymn, "Come, let us join our cheerful songs," was sung.

It was *Voted*, That Rev. W. Hickman Smith Aubrey, Secretary of the Surrey Congregational Union, England, be an honorary member of this body.

Pastorless Churches and Churchless Pastors.

Rev. Henry M. Dexter, D. D., of Massachusetts, read a paper[2] on "Pastorless Churches and Churchless Pastors; How shall they be more wisely brought together?" and it was

Voted, That it be referred to a committee.

At 5.30, a recess was taken till 7.30 P. M.

THURSDAY EVENING, October 18.

The Council met at 7.30, in the First Congregational Church. Prayer was offered by Rev. George F. Magoun, D. D., of Iowa, and the hymn, "Stand up, my soul, shake off thy fears," was sung.

[1] Page 134. [2] Page 145.

It was *Voted*, That the resolution on the pastoral relation be referred to the committee to be appointed on the paper on pastorless churches.

Papers Read.

Rev. Constans L. Goodell, D. D., of Missouri, read a paper on "Woman's Part in the Religious Movement of the Time." [1]

Rev. Arthur Little, of Wisconsin, read a paper [2] on "Fellowship and Union Meetings"; after which the hymn, "My faith looks up to thee," was sung. Rev. Henry Clay Trumbull, of Pennsylvania, read a paper on "Sunday-School Work: its Sphere and its Methods." [3]

It was *Voted*, That these several papers be referred to committees.

The Doxology, "Praise God from whom all blessings flow," was sung; the benediction was pronounced by Rev. Henry M. Dexter, D. D., of Massachusetts; and at 9.30, the body adjourned till 8.30 A. M., Friday.

FRIDAY MORNING, October 19.

Devotion.

The Council met at 8.30, in the Second Church, and spent half an hour in devotion, led by Rev. Frederick A. Noble, D. D., of Connecticut.

At 9 o'clock, the Moderator took the chair, and prayer was offered by Rev. Henry P. Higley, of Wisconsin.

The minutes of Thursday were revised and approved.

It was *Voted*, That the Committee on the Statement of the American Home Missionary Society be increased to five.

More Time for next Triennial Session.

The Committee on more Time for the next Triennial Session presented a report with a resolution. The report was accepted, and the resolution was amended and adopted, as follows: —

Resolved, That the Provisional Committee for the next Council shall call it to meet on Wednesday or Thursday of one week with the understanding that it will remain in session so long into the next week as the business may require.

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[1] Page 155. [2] Page 168. [3] Page 179.

Colleges and State Universities.

The Committee on the resolution on Colleges and State Universities made a report, which was accepted and made the second order for this afternoon.

Invitations. — Thanks.

An invitation from the Young Men's Christian Association, to visit their rooms, and an invitation from George R. Angell, to visit his art gallery, were received with thanks.

Committees.

The following committees were appointed: —

On the Overture on the National Council. — Rev. Samuel Wolcott, D. D., of Ohio; Rev. George L. Walker, D. D., of Vermont; Rev. James P. Lane, of Rhode Island; Rev. George F. Magoun, D. D., of Iowa; Hon. Warren Currier, of Missouri.

On the Statement of the American Board of Commissioners for Foreign Missions.— Rev. Jeremiah E. Rankin, D. D., of the District of Columbia; Rev. Dwight W. Marsh, D. D., of Massachusetts; Rev. Eli Corwin, D. D., of Illinois.

On the Paper on Sunday-School Work. — Rev. Francis N. Peloubet, of Massachusetts; Rev. Sanford S. Martyn, of Indiana; Rev. Charles C. Salter, of Colorado.

On the Paper on the Recent Evangelistic Movement. — Rev. William W. Adams, D. D., of Massachusetts; Rev. Robert G. Hutchins, D. D., of Ohio; Rev. James G. Roberts, of Missouri.

On the Statement of the American Home Missionary Society. — Rev. Edward Y. Hincks, of Maine; Rev. Leander T. Chamberlain, of Connecticut; Rev. Moses Smith, of Michigan; Rev. Arthur Little, of Wisconsin; Rev. James W. Strong, D. D., of Minnesota.

The Parish System.

The Committee on the Parish System made a report,[1] in the midst of the reading of which, the hymn, "Jesus, who on his glorious throne," was sung. The report was accepted, and it was

Voted, That it be referred to a committee of five.

The hymn, "Grace, 't is a charming sound," was sung.

Theological Seminaries.

Statements were made by theological seminaries as follows: —

Andover, by Rev. Egbert C. Smyth, D. D., of Massachusetts.

Hartford, by Rev. Thomas S. Childs, D. D., of Connecticut.

[1] Page 189.

Oberlin, by Rev. Elijah P. Barrows, D. D., of Ohio.

Chicago, by Rev. George S. F. Savage, D. D., of Illinois.

It was *Voted*, That these Statements, and a resolution, be referred a committee.

Statistics.

A resolution on publishing statistics was referred to the Committee on Finance.

Committees.

The following committees were appointed: —

On the Paper on Pastorless Churches. — Rev. Frank P. Woodbury, of Illinois; Rev. Robert West, of Missouri; Prof. George H. Collyer, of Oregon.

On the Paper on Woman's Part in the Religious Movement of the Time. — Rev. John O. Means, D. D., of Massachusetts; Rev. George E. Street, of New Hampshire; Rev. Edward P. Goodwin, D. D., of Illinois.

On the Paper on Fellowship and Union Meetings. — Rev. William W. Woodworth, of Connecticut; Rev. Benjamin D. Conkling, of Wisconsin; Rev. Lucien W. Chaney, of Minnesota.

On the Report on the Parish System. — Rev. Ezra H. Byington, of Maine; Dea. A. Lyman Williston, of Massachusetts; Rev. Frederick A. Noble, D. D., of Connecticut; Rev. Horatio N. Burton, D. D., of Michigan; Dea. James S. Conner, of Iowa.

Provisional Committee. — Hon. Horace Fairbanks, of Vermont; Hon. John E. Sanford, of Massachusetts; Hon. Amos C. Barstow, of Rhode Island; Rev. Leander T. Chamberlain, of Connecticut; James B. Angell, LL. D., of Michigan; Dea. Charles G. Hammond, of Illinois; Rev. James K. McLean, of California.

Indian Affairs.

An overture on Indian affairs was received; and it was

Voted, That a committee be appointed to consider the facts, and report whether this Council shall take any action; and if so, what.

Close of Session.

It was *Voted*, That the session close at 5.30 P. M., next Monday.

The benediction was pronounced by Rev. Charles H. Richards, of Wisconsin; and at 12.30, a recess was taken till 2.30 P.M.

FRIDAY AFTERNOON, October 19.

The Council met at 2.30, and prayer was offered by Rev. George L. Walker, D. D., of Vermont.

Ministerial Standing.

An overture on ministerial standing was received, containing the following resolutions, which were adopted: —

Resolved, 1. That a committee of five be appointed to inquire into the facts, and the various usages of our denomination, respecting ministerial responsibility and standing, and report to the next Triennial Council, with such recommendations as they may deem advisable.

Resolved, 2. That, meanwhile, we earnestly recommend to the churches, before employing any minister, the careful ascertainment of the fact of his regular standing in some recognized ecclesiastical connection.

The Bible in Public Schools.

The committee on the paper on the Bible in public schools made the following report, which was adopted: —

The committee to whom was referred the paper of Rev. Theodore D. Woolsey, D. D., on the Bible in public schools, beg leave to report.

It is unnecessary to dwell on the importance of the subject discussed by Dr. Woolsey, or on the clearness, candor, and force of the paper placed in our hands. Without pausing to consider all the points on which it touches, we recommend that the Council concur in the following important and essential points: —

1. Whatever system of schools is adopted by the State, there is a necessity, and a duty, of teaching moral duties.

2. In the practical teaching of such duties, ethics cannot be altogether dissociated from religion. This truth can hardly be too strongly emphasized.

3. We cannot consent to a division of the school funds among various sects; the results would be disastrous.

4. We cannot abandon our public-school system on account of the difficulties with infidels or with Roman Catholics. Such a calamity is not called for by any just spirit of concession to conscience. Good sense will dictate what concessions may be called for in specific circumstances. The use of the Douay version by Roman Catholic pupils or schools, or of a volume of selections from the Scriptures which should contain nothing obscure in meaning, or archaic in style, or open to sectarian construction, or some other possible adjustment, — conceived in the spirit of Dr.

Woolsey's suggestions, — of the difficulties raised by Roman Catholic parents, should meet the approbation of reasonable men. But we are convinced that the safety of society requires that, in our schools, moral duties, the morality which is taught in the Scriptures, and which is rooted in loyalty to God, should be impressed upon the pupils. It should be remembered that in these schools the great mass of our people receive all their education. If they are to be trained to honesty, to respect for the rights of property, to contented and intelligent industry, to all those virtues which are the prime condition of order, and peace, and prosperity, they should be imbued in these schools with those deep and searching moral principles which are set forth nowhere else so forcibly as in the Christian Scriptures.

As a historical fact it has been, from the beginning, the aim and the desire of the American people to have their schools pervaded with the spirit of Christian morality. It should be regarded as the duty of all Christian pastors and teachers to endeavor to keep the public mind so educated, that this spirit shall be perpetuated in the schools. We earnestly urge all our churches to strive, by all proper means, so to enlighten and instruct the communities in which they do their Christian work, as to prevent, if possible, the demand for the entire exclusion of the Bible from our public schools.

Colleges and State Universities.

The report on the resolution on colleges and State universities was taken up, and, after a spirited discussion, during part of which speakers were limited to five minutes each, was adopted, and is as follows: —

The matured conviction of the Congregational churches is, that for the promotion of Christian learning they cannot rely exclusively upon institutions supported and controlled by the State. Whatever admirable results institutions of this kind may have reached, or may yet reach, the results which we deem the best results we do not believe them fully adequate to secure; and their inadequacy is of the necessity of the case. This conviction has guided us in the past to the founding and endowing in the Eastern, the Central, and the Northwestern States of institutions of higher education, independent of political patronage and control, the services of which, both to liberal learning and to Christ and the church, have endeared them to us, dignified the names they bear, and enhanced

the fame of our nation. This conviction may lead us in the future not unduly to multiply such institutions, but more richly to endow and equip them; and in new States, and States yet to be erected, to found and endow others like them.

But this policy involves us in no antagonism to State institutions, as such. So far as they promote popular intelligence and liberal learning, we rejoice in their recognized prosperity and power. So far as those intrusted with the direction of them, or of any of them, strive to keep them in harmony with the best impulses of the national life, and make them centres of influence favorable to true Christian culture, as Christian citizens, we owe them, and we yield them, a hearty sympathy. These institutions belong not to the religious public, but to the whole public. It were very undesirable, if they ceased to have the moral support of religious men while legitimately fulfilling their proper function in the commonwealth. It were disastrous if, for want of that moral support, they practically passed into the hands of men wholly indifferent, or hostile, to religion, and, therefore, ceased to fulfil their proper function in the commonwealth. That we want for our children something better than these institutions can be in our understanding of the matter, does not in the least forestall our sincere desire that, in their place, they may deserve the confidence of all good citizens, and in a just measure receive it. That we believe now, as always, the highest aspirations the scholar can feel are those of which religion is the spring, and the grandest results in the direction of liberal learning will be achieved only as men most truly enter into fellowship with Him in whom are hid all the treasures of wisdom and knowledge, does not in the least hinder our appreciation of all which good men may do, whom convictions or circumstances lead to confide in other aspirations, and to avail themselves of resources applicable to education under the limitations of political control.

Monument to John Robinson.

A communication from Rev. George E. Day, D. D., of Connecticut, in regard to a monument to Rev. John Robinson, was presented, and the following resolution was adopted: —

Resolved, That this Council accepts heartily the suggestion of the fitness and propriety of action looking toward the erection in some suitable place in the city of Leyden, Holland, of a monument

to the memory of *John Robinson*, whose name will ever head the list of the pastors of the Congregational churches of the United States; and that a committee of five be appointed to take measures thereto, with full power, when they shall see the way clear, to go forward and erect the same as a tribute from the Congregationalists of the United States.

The Sabbath.

The Committee on the Overtures on the Sabbath made the following report, which was adopted: —

The committee to whom were referred the memorials from the Grand River (Ohio) Conference, and from the Kansas General Association, with accompanying suggestions and resolutions, on the subject of "Sabbath Observance and the Right of all Classes of Men to the Day of Rest and of Religious Culture," beg leave to report the following minute for adoption by this National Council: —

We cordially and unanimously join the memorialists in emphasizing the supreme importance of educating the great masses of our people to an intelligent recognition of the important social and civic advantages flowing from a reverent use of the Christian Sabbath, and of the serious, complicated, and wide-spread evils that accompany its desecration, by devoting it to the purposes either of pleasure or of gain. Owing to the demoralization consequent on the late civil war, and the laxity of all moral restraints growing inevitably from such social disturbances; owing to the introduction and acceptance of trans-atlantic theories and practices; owing to the mixed character of our great population, representing so many divergent types of thought, to say nothing of the deep-seated, subtle, and pervasive opposition of our fallen nature to such claims as emphasize the authority and sovereign ownership of God, — Sabbath desecration has assumed alarming proportions, and summons the churches of Christ to a new and vigorous campaign for its repression. Great corporations, under the thin plea of public necessity, not unfrequently trample on the laws that guarantee the civic sanctity of our Sabbath, or defy the public moral sense, where private tradesmen would be promptly and summarily checked. In all our cities, and along all the highways of our traffic, are increasing numbers of men who are robbed of their Sabbaths, and whose religious rights are so far ignored and denied.

We do not presume, here and now, to determine and to decide what are labors of necessity and of mercy; what kinds of work

are imperatively demanded for the security, peace, and comfort of organized society. These necessities vary with the growing complexity of civilization and the compactness of social life, and are therefore incapable of rigid definition. Society, equally with the individual man, has its pressing unintermittent wants, — wants that must be hourly and momentarily provided for. No plea for Sabbath observance, for example, could be regarded as sound that would demand the disbanding at midnight, each Saturday, of the police force and of the fire departments, the same to be left in a state of suspended animation for twenty-four hours. That would be to invite murder, pillage, and incendiarism. Society cannot be asked to destroy itself; its organic needs bear on their very face the impress of divine enactment and sanctity; for the magistracy is of God, and the divine law in the necessities of the social organism cannot be contradicted by a fair interpretation of the fourth commandment. Work must be done on our Sabbath by many persons, and in many places, or we shall not be safe as we walk the streets, or worship in our sanctuaries. But the labor should be reduced to a minimum; it should be able to plead in justification the pressure of a clear social necessity. If a great and growing nation must keep open the iron lines of communication, as it must leave free the ordinary highways, the facilities should be held in strict subordination to the clear necessities of the case. Needless labor, we, as Christians and patriots, are bound to deprecate and condemn, whether in private men or in corporate associations. And we are equally bound to plead for every man's right to at least such a share in the Christian Sabbath as that he shall not be deprived of his religious privileges. These are inalienable, part of his divine birthright and inheritance, of which he may not be shorn any more than he may be barred from God's free air and sunlight.

We emphasize the timeliness of the appeal of the memorialists, and join with them in a call to all our churches, conferences, and associations, to put on the whole armor of God in a new and stalwart defence of that article of the faith once delivered to the saints, which concerns the reverent and religious use of the Christian Sabbath.

We have only to add, on the question of methods submitted, that each Christian community must be left to adapt the means to the end sought to be accomplished, using the abundant literature already at command, and supplementing the same by personal

appeals and patient, prayerful endeavor. Dishonored, the Christian Sabbath may be in some places, and for a time; overthrown, it will not, and cannot be, for the life of the risen Christ is in it.

American Missionary Association.

The committee on the statement of the American Missionary Association made the following report, which was approved: —

The committee to whom was referred the paper read by Dr. Strieby, make the following report: —

The work which the American Missionary Association is doing among the outcast races of America and upon the continent of Africa is a work to which we are impelled by all those motives which it has been the office of our religion to awaken and strengthen. We have learned from our Master to be kind to the poor; and the people to whom this association ministers in this country are the poorest of our population. We have been taught that our religion ought to be preached to the heathen; and not only are those beyond the sea to whom this society proclaims the gospel sitting in darkness and in the shadow of death, but even those among whom it is laboring on this side the ocean are almost as benighted as many of the far-off races to whom the word of God is sent. We believe that it is our duty as Christians to aid in spreading light and knowledge in the world; and there are few in any land, and none in our own land, who need instruction more than do the negroes of our Southern States. We have always regarded the love of country as part of our religion; and the work of educating and Christianizing the degraded races among us is a work to which the love of country urges us.

All the impulses, therefore, which arise within us when we are summoned by philanthrophy, by patriotism, by zeal for learning, by the missionary call, are awakened and united when the work of this Society is set before us. We would recognize and emphasize the duty of our churches, through this Society, to prosecute the work among the Indians and among the Chinese in our land. We regard the work to be done in Africa, through missionariesraised up and educated in the South, as one of the most inspiring within the reach of our thought; but the most immediate and urgent duty of the Association is the education and Christianization of the negroes of the South. The importance of that work, no statement of ours can exaggerate. The only radical remedy for the disorders that have prevailed in that region is found in the education and

Christianization of the negro. If he is educated, he cannot be intimidated; if he is not educated, he always will be. It is only those who know their rights, who dare maintain them. If his character be well founded in Christian faith, and strengthened by intelligent instruction in Christian ethics, he can neither be overborne by violence, nor seduced by demagoguery. It is in the moral strength that comes from a Christian education, that his safety and well-being lie. The political power conferred upon the negro will prove his ruin and the nation's scourge, if it be not accompanied with a Christian education. Universal suffrage coupled with universal ignorance brings forth corruption and anarchy. We believe that it is the supreme duty of the Christians of this nation at this hour to protect the nation from the evils that threaten its life. It would be a poor economy of forces, if, in the largeness of our view, we should neglect the work that lies nearest us, and suffer our own land, with whose future to much of the hope of the world is bound up, to be overrun by ignorance and barbarism.

We are thankful for all the work that this Society has been inspired to do in this field. The testimony of an eminent representative of another denomination, engaged in the same service, that the Congregational churches have done three times as much toward the education of the negro as has been done by every other religious body, is one that we are glad to have heard; but the Congregational churches ought to do three times as much during the next score of years as they have done in the last. We are glad to observe, and we desire to emphasize, the conviction of the importance of this work, which seems to be growing among our churches. For the evidence we have seen that a better day is dawning upon the South, that the negroes are more secure in their rights of person and property, that the teachers and preachers sent to labor among them will hereafter have more of the sympathy and goodwill of the Southern whites, — we desire to express our profound gratitude. The people of the South need the help of the people of the North in the work of fitting the negro for citizenship; and the Christians of the North desire, and will confidently expect, the countenance and co-operation of the Christians of the South in this work, to which we are moved, not by any sectional or selfish considerations, not by any ill-will toward our Southern brethren, but rather by our profound regard for their well-being; by a feeling of Christian obligation to do good to all men, as we have opportunity, and the most good to those who are neediest; by our love to

the nation whose safety is our common care, and for the Master whose service is our high calling, and whose love is the bond that makes us one.

The Council united in singing,

"Shall we whose souls are lighted."

Congregational Publishing Society.

The committee on the statement of the Congregational Publishing Society made the following report, which was adopted: —

The committee to whom was referred the paper of Dr. Means on the Congregational Publishing Society, would report: —

That they can add nothing essential to his clear and racy statements of the past history and present status of that Society. They fully accord with the suggestions made as to what should be done in the further prosecution of its important work. They believe that, as a denomination, we cannot afford to abandon the use of the press as an agency in prosecuting the evangelizing work which God has given us to do, and that in providing a religious literature for our ministers, our churches, and our Sunday schools, this Society has an important mission to accomplish in the future, and would earnestly recommend that, as Congregationalists, we see to it that it is fully sustained in this mission. We would also recommend that for the missionary Sunday-school work, which has been transferred to the American Home Missionary Society, annual collections be taken in all the Congregational Sunday schools of the country, instead of special collections in our churches. The committee are deeply impressed with the importance of training the children of our Sunday schools, which are soon to be the main supporters of all our benevolent operations, to intelligent interest and personal co-operation in *all* our great benevolent enterprises. As there is still left an important work for the Society in making grants of religious tracts for general Christian work, and large volumes for the libraries of home missionaries and others who are needy, we recommend that donations be made to the Society for this special purpose. And we trust that the day is not far distant when the permanent fund of one hundred thousand dollars called for shall be supplied as a working capital, that the Society may have the means of prosecuting its blessed work vigorously, and upon a scale worthy of the denomination whose banner it bears.

American College and Education Society.

The committee on the statement of the American College and Education Society made the following report, which was adopted : —

The report of the Secretary of this Society leaves little for the committee to do but to emphasize its salient points.

1. The union of the "American Education Society" and the "College Society" was a wise measure. Results have justified it. The method by which the colleges needing aid are permitted to solicit it seems an equitable one, and not in conflict with the principle of economy, which must obtain in the administration of all our benevolent societies. It is the opinion of your committee, that the moral influence of this Council should enforce their plea, whenever they ask aid on the fields which the Society has assigned to them.

2. It is not expedient for the churches to decline to aid young men in preparation for the ministry. And whatever incidental evils attend the present system of aiding them, it is not just to ask that they shall spend ten years in preparing to serve the churches without substantial assistance from those who are to be benefited by their long course of study.

Your committee think that ample means should be placed at the disposal of the Society, that worthy and capable young men may be encouraged to make suitable preparation for a work which they covet, but which they cannot enter upon, if left to their own resources. And they express the belief that the churches of the Interior ought to do more than they are doing to furnish these means. These churches are giving many of the men who are to be educated ; will they not also more generously aid in the work of training them in the schools? Undoubtedly much is done by them, which does not appear in the reports of this Society. We wish that the "dream" of Dr. Tarbox might be realized ; and "that it might be known, year by year, what is really accomplished in this way, by our denomination."

But, whatever is done, the utmost care should be taken that only good and capable men be aided. To elevate the character of the ministry, so that it shall deserve and shall command the respect of all thoughtful persons, should be the aim of those who have the oversight of these benevolent offerings of our churches.

3. For this reason, the action of the Directors of this Society, making it a rule, *with proper exceptions*, "to receive upon the lists

only those who are pursuing the full collegiate and theological course of study," seems to be eminently wise and worthy of the indorsement of this Council. The fact that there are exceptions must be recognized; and we have confidence that the officers of the Society will not fail to treat them fairly.

American Board of Commissioners for Foreign Missions.

The committee on the statement of the American Board of Commissioners for Foreign Missions made the following report, which was adopted: —

The statement of Dr. Alden, one of the Secretaries of the American Board, was mainly statistical, embracing the comparative donations of our churches in the different States, during the past five years. It seems that an annual average of one dollar a member, making an annual aggregate of about $350,000 of donations, exclusive of legacies, has been contributed during this period; a few of the States, notably Rhode Island and Maryland, rising to the sum of $2 a member, and upward.

On the *one* hand, your committee would recommend that, for the next three years, the churches in the older States attempt to raise their average to $2 a member, while those in the younger States aim at a standard of at least $1 a member; and that the churches in general be urged by their pastors to a combined advance movement, such as shall prevent the necessity of such special interpositions of Providence as occurred at the last meeting of the Board, remembering the injunction, " Thou shall not tempt the Lord thy God."

On the *other* hand, while they have implicit confidence in the business managers of the American Board, your committee would recommend that, if possible, in their appropriations for the future, they do not exceed the amount of contributions they have reason to expect from the churches.

Your committee are happy to record their recognition of the marked spiritual prosperity of the missionary churches, showing, as they do, an increase of thirty per cent. against one of nine per cent. among the home churches for the same period. They especially commend the efforts of the Board to develop in Christian women and in children the spirit and habit of benevolence through Women's Boards and Juvenile Missionary Societies, believing, as they do, that these new departures are of God and not of man.

Disabled Ministers.

The committee on the overture on disabled ministers made a report, which was amended, and adopted as follows: —

The committee to whom was referred the overture from Ohio, regarding relief for disabled ministers and returned missionaries, and the widows and orphans of such ministers and missionaries, beg leave to report, as follows: —

That there are not a few of the most earnest and devoted ministers of the Lord Jesus, together with their families, who are in great need, is evident to every one familiar with our ministerial brethren and their families in the different States. In the judgment of the committee, this matter should receive the immediate and earnest attention of all our churches throughout the country. It is known to many of the members of this Council, that State organizations having the end in view proposed by the Ohio overture have been effected in Massachusetts, New Hampshire, Connecticut, and other States; and that substantial aid has been furnished in many cases, thereby relieving great distress. This is as it should be all over the land. These faithful servants of God should not be left to want, but should be handed down gently to their graves in the arms of affectionate, grateful churches. Christian heroes and heroines are not all found ministering only to city churches and large country parishes. They have lived and wrought on most efficiently in the smaller churches of the East, and in the newer settlements of the Interior and West, — out on the prairies, and up in mountain gorges, far from the gaze or applause of men; content to tell the story of the Redeemer's love to their thoughtless dying fellows; simply living from month to month on the meagre offerings of the people; laying nothing by for old age, nothing for sickness, nothing for wife or children, should they be widowed and orphaned. When age, or infirmities, or bereavements come, these men and women should not be forgotten. Their case should lie heavily on the heart of the churches; and they should not be allowed to want, if human sympathy and help can hinder it. Your committee believe that Christian people will liberally respond when the matter is brought fairly to their attention. They recommend: —

1. That each State body have an organization of its own to solicit funds from churches and individuals within its bounds, to be applied for this purpose.

2. That a committee of five be appointed by this Council, to

issue a circular calling the attention of the Churches of our order throughout the country to this important subject, and urging upon them the claims of these godly, self-sacrificing men and women, who have done such efficient work in the vineyard of the Lord; to communicate with State organizations formed for this object; to seek to secure similar organizations in States where none now exist; to stimulate, in all practicable ways, the ministration of the needed relief; and to report their doings, with recommendations, at the next triennial Council.

Uniform Statistics.

The committee on so much of the report of the Secretary as relates to uniform statistics made the following report, which was adopted: —

The committee on so much of the Secretary's report as relates to uniformity in the schedules of items of statistics in the several States respectfully report as follows: —

1. It is desirable that there should be a uniformity as to the *date* on which statistics are to be collected. This appears to be at present impracticable. But it would be a decided convenience for the annual general compilation of statistics, and a necessity for prompt publication, if no State should make its statistical year close later than June 30; and it is recommended that each State using a later date be respectfully requested to make such a desirable change.

2. Certain items in the annual schedules are of common importance. These should be grouped together, with none others intermingled. All other items, which any one State finds needful can be added thereto without disturbing the order of items.

It is recommended that the following schedule of questions, already substantially in use, be adopted in each State. [This schedule will be found immediately following the Secretary's report.]

Inasmuch as the Council in 1871 unanimously declared that all our ministers ought to be in orderly connection with some ministerial or ecclesiastical organization which can certify to their regular standing, it is recommended that in each State publication the name of any other supplying a church have a star affixed, with explanation, and that such names be not put upon the alphabetical roll of ministers; or, if inserted, to be starred.

It is also recommended that associations and conferences receive ministers to membership only upon proper and complete written

credentials; and when such ministers apply as are members of any other similar body, full transfer papers be in all cases required.

It is also recommended that these votes be specially communicated to each State organization.

By-Law.

The following was adopted as a by-law: —

No person shall occupy more than one hour in reading any paper or report, without the unanimous consent of the Council.

Committees.

The following committees were appointed: —

On the Statements of the Theological Seminaries. — Rev. Aaron L. Chapin, D. D., of Wisconsin; Dea. William H. Whitin, of Massachusetts; Rev. Joseph W. Backus, of Connecticut; Rev. Theron H. Hawks, D. D., of Ohio; Galen M. Fisher, of California.

On the Monument to John Robinson. — Rev. Henry M. Dexter, D. D., of Massachusetts; Rev. Samuel C. Bartlett, D. D., of New Hampshire; Hon. Alpheus Hardy, of Massachusetts; Rev. George E. Day, D. D., of Connecticut; Alfred S. Barnes, of New York; Dea. Eliphalet W. Blatchford, of Illinois; Dea. Stephen S. Smith, of California.

On the Overture on Indian Affairs. — Dea. William C. Crump, of Connecticut; James E. Porter, of Iowa; Rev. Plutarch S. Knight, of Oregon.

On Ministerial Standing. — Rev Egbert C. Smyth, D. D., of Massachusetts; Rev. George L. Walker, D. D., of Vermont; Rev. George B. Safford, of Vermont; Rev. Henry P. Higley, of Wisconsin; Rev. Levi H. Cobb, of Minnesota.

Prayer was offered by Rev. George M. Boynton, of New Jersey, and at 5.30, a recess was taken till 7.30 P. M.

FRIDAY EVENING, October 19.

Prayer-Meeting.

The Council met at 7.30, in the First Church, and held a prayer-meeting, led by Dea. Charles G. Hammond, of Illinois. The hymn, "Joy to the world," was sung. Prayer was offered by Rev. John W. Bradshaw, of Illinois. The hymn, "Sweet hour of prayer," was sung. Rev. Richard Edwards, LL. D., of Illinois, spoke. The hymn, "Come, Holy Spirit, heavenly dove," was sung. Rev. Edward Y. Hincks, of Maine, and Rev. Robert G. Hutchins, D. D.,

of Ohio, spoke. The hymn, "There is a fountain filled with blood," was sung. Rev. A. J. F. Behrends, D. D., of Rhode Island, spoke. Rev. Horatio Q. Butterfield, D. D., of Michigan offered prayer, and after the doxology, "Praise God from whom all blessings flow," pronounced the benediction. At 9.30, the body adjourned till 8.30 A. M., Saturday.

SATURDAY MORNING, October 20.

Devotion.

The Council met at 8.30, in the Second Church, and spent half an hour in devotion, led by Rev. James G. Roberts, of Missouri. At nine o'clock, the moderator took the chair, and prayer was offered by Rev. Joseph W. Backus, of Connecticut.

The minutes of Friday were revised and approved.

Denominational Comity.

The committee on denominational comity made an oral report, which was accepted, and the committee was discharged.

The National Council.

The committee on the overture on the National Council made the following report, which was unanimously adopted: —

The committee to whom was referred the overture from the General Association of New Jersey, respectfully report: —

The action taken by the Association was as follows: —

"*Resolved*, That, while we believe there is a place in the Congregational polity for a national conference meeting statedly, solely as an expression of fellowship, we totally disapprove of National Councils, meeting statedly, to give advice in denominational matters, as subversive of Congregationalism; and we express our strong conviction that such a body should be called only in grave emergencies, and by invitation from the State associations or conferences of Congregational churches."

We had supposed that it was universally understood that this body is not a council in the technical ecclesiastical sense of the term. We have no "advice" to give to the churches, in the historic sense which that word has in our communion, as the deliverance of a council called together by churches asking for advice. As a national body, we sustain the same relation to all the churches here represented that a State body sustains to its own constit-

uency; and the objection to the meeting of a national body would lie against the meeting of a State body.

The councils which express church fellowship and give advice to churches that ask it, we leave to their own province. As the Association expresses the conviction, that "there is a place in the Congregational polity for a national conference, meeting statedly, solely as an expression of fellowship," we differ only in that *we* do not define "fellowship" as the *sole* end of our meeting. It is a leading and invaluable end, but other important results are happily secured with it. Our constitution provides, that "this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference." While this provision is respected, there can be no subversion of our principles in our proceedings; and we discover no tendency in that direction. We recommend to the Council the adoption of the following resolution:—

Resolved, That the objects of the National Council, as defined in its constitution, namely, in behalf of the Congregational churches of the United States, "To express and foster their substantial unity in doctrine, polity, and work; and to consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ," are objects of commanding importance; and to their prosecution, the Council has faithfully and vigorously addressed itself, illustrating the wisdom of its establishment, and vindicating its right to be.

American Home Missionary Society.

The committee on the statement of the American Home Missionary Society made a report, which was recommitted.

Services for next Subbath.

The committee to arrange for services for next Sabbath made a report, which was approved.

The hymn, "Love divine, all love excelling," was sung.

Prayer was offered by Rev. A. J. F. Behrends, D. D., of Rhode Island.

Fellowship and Union Meetings.

The committee on the paper on fellowship and union meetings made the following report, which was adopted: —

The committee to whom was referred Rev. A. Little's paper on fellowship and union meetings beg leave to report: —

We have considered the interesting paper committed to us, and rejoice that such meetings as it describes, and which are called fellowship and union meetings, have been held extensively at the West and to some, though a more limited extent at the East, during the last few years. The name, as Mr. Little says, is felicitous. It suggests that mutual helpfulness which, according to the Scriptural intent, is the duty and the privilege, not only of the members of particular churches, but also of the churches themselves. Christian fellowship, whether between churches or church members, is not only the expression, and the enjoyment, and the fostering of their common oneness in Christ, it is also partnership in all that in which they can be helpful to each other. It is the loving brotherly partnership of each with all, and of all with each, in all talent, in all culture, in all Christian experience, in all that by which one Christian or one church may edify another. As between the members of particular churches, this ideal of Christian fellowship has seldom been realized, much less has it been realized as between different churches. Something is done in this direction by councils, by local and by State conferences. Something also is done when wealthier churches aid, by their brotherly gifts, poorer churches. Something, too, is done when, in ministerial exchanges, the pastor of one church preaches to another, and so illustrates the text which says to Christians, "All things are yours, whether Paul, or Apollos, or Cephas." But there is room and call for yet more that shall express and foster the fellowship of neighboring churches. This may be partly supplied by fellowship-meetings. When members of neighboring churches meet often for prayer and conference, they bring the wealth of their Christian culture and experience to help each other in their Christian life and work. Each can impart something to the rest, which they could not so well gain in any other way. Each carries home something which not only enters beneficently into his own life, but which he imparts to the church to which he belongs; and all are warmed and elevated by this mutual communion. Each has given something, and each has received something, and all are blessed. What wonder, if the fire thus kindled should sometimes burn so brightly that men outside of the church should be attracted by its light, and warmed into life by its genial heat. And in this fellowship of the churches, it is not always those which we are wont to call the strongest, the largest, and the wealthiest, the most cultivated and refined, that have most to give. It is often the churches that are poorest in this

world that are richest in faith, and that can do, and do do, most in a fellowship-meeting to elevate the piety of the whole. The larger and wealthier churches have no reason to feel that, in such a meeting, they shall give more than they get, nor that it is condescension on their part to meet with the so-called feebler churches. They, perhaps, need as much as any churches, for their own growth, the influence of these fellowship-meetings. We hope that such meetings will become universal in our churches throughout the land.

In regard to union meetings between churches of different denominations, for evangelical work, to which Mr. Little refers near the close of his paper, we hail with joy and gratitude the fact that such meetings have been held, and have been the means of great good; and we believe they will be the means of still greater good in the future, not only in the conversion of men from sin to God, but in hastening the time, which is sure to come, and for the coming of which every one of us should be laboring and praying, when the prayer of our blessed Master, that all his people may *be one*, *perfected into one*, shall be fully and visibly answered.

Finance. — Minutes. — Statistics.

The committee on finance made the following report, which was unanimously adopted: —

Your committee, to whom was referred the treasurer's report, and also the resolution regarding the publication of statistics, having carefully examined the same, beg leave to make the following report: —

From the treasurer's report, we find there are bills unpaid for advertising, and for various expenses incurred by officers and committees, by order of the Council, relating to the meeting at New Haven in 1874; also, a debt will accrue in the publication of the doings of this Council and in other necessary expenses. Your committee recommend the adoption of the resolution referred to them, which is as follows: —

Resolved, That an annual compilation of the statistics of our churches throughout the country, and especially an accurate and complete list of ministers in fellowship, should be published under the sanction of this Council.

To meet the requirements of this resolution and the treasurer's report, your committee embody their recommendations in the following resolutions: —

Resolved, 1. That the necessary expenses of the Council, publishing of minutes, statistics, etc., should be met by its constituent bodies: and that the Council request the several State associations and conferences to solicit contributions amounting to *one cent* per member of their respective churches, and remit the same to the treasurer of this Council.

Resolved, 2. That the publishing committee, increased in number to five members, shall have the charge and oversight of the publishing of the doings of the Council, the compilation and publication of statistics and the distribution of the same.

Resolved, 3. That, if the publishing committee find it desirable to issue the annual statistics and lists of ministers for free distribution, one to each church in our fellowship, then, in the succeeding two years, the treasurer may ask for a contribution not exceeding *one half cent* from each member in each of those years, for that purpose.

American Congregational Union.

The committee on the statement of the American Congregational Union made the following report, which was adopted: —

The committee to whom was referred the statement submitted to this Council by Austin Abbott, Esq., delegate from the American Congregational Union, respecting the work of this Society, present the following report: —

Preceding Councils have commended the American Congregational Union to the confidence and liberality of the churches, and have thus attested their conviction of the great importance and usefulness of its work. Your committee share fully this conviction. The enterprise of church erection is still an indispensable part of our denominational work; nor can it be prosecuted with energy and success, or on a scale at all commensurate with the great and growing demands of the regions where our churches are establishing, without liberal benefactions, and some efficient organization for their collection and distribution.

We gratefully acknowledge, also, the service in this cause which has been rendered by the Union. Its senior secretary, now temporarily discharging the duties of his office, has a place in the esteem and affection of our churches which he cannot resign nor lose; and the untiring energy, the ability, and devotion of his colleague, who has also, we are informed, submitted his resignation, merit our distinct and cordial recognition. To the trustees, also,

we are indebted, not only for their past services, but for the openness and candor with which, in the communication submitted to us by their esteemed associate, Mr. Abbott, they have set before us their embarrassments and difficulties, and their views of what is needed for relief. In the light of this communication one feature of the situation stands forth distinct and conspicuous, — *the necessity of an immediate and very great reduction of the ratio of expenses to receipts*. We are grateful to know that this subject is engaging the careful attention of the Board of Trustees, and that arrangements have already been made designed to strengthen the Society in the confidence of those who contribute to its treasury. It is exceedingly desirable that there should be no interruption of these gifts, but rather their steady increase; and for this purpose it is indispensable that the administration of the Society should combine, in the highest degree attainable, *economy* and *efficiency*. These qualities are necessary, not only to success in collecting funds, but also for higher ends. Our benevolent societies are not merely almoners for the bounty of the churches, they are, when properly conducted, examples and promoters of public integrity, of the spirit of self-sacrifice, of Christian benevolence, — educational institutions of a very high order and value. A suspicion that they are not administered on the strictest principles of missionary devotion, although wholly unfounded, hurts for a time, at least, the sacred cause of Christian charity. All questions relating to their careful and business-like administration become questions also of the spirit, power, and development of our Christian life. We welcome, therefore, the assurances given us by the trustees of the Society of their determination to secure economy of administration. We cannot but think that the diminution of receipts to which they allude is due in part to an impression which has been gaining ground in our churches, that there was need of readjustment in administration. We are confident that this impression can only be corrected by a thorough prosecution of the work already begun in this direction of retrenchment and reorganization. And we are of the opinion that this service will not be satisfactorily accomplished by merely bringing expenses down to a ratio of thirteen per centum of the receipts.

In respect to methods by which this reduction may be wisely accomplished, your committee have given their attention to various suggestions, so far as they have had time. In so doing, we have been impressed anew with the difficulty of properly dealing with so

large and complicated a subject without ample opportunity for inquiry, investigation, and comparison of views. We have not ourselves had time to institute an examination of sufficient thoroughness to enable us to express a definite opinion as to the methods of reconstruction or administration which are necessary. We are obliged, therefore, to resort to a different course, — one opened by the Society in its appointment of a committee of its corporators, and by its appeal to pastors and churches for suggestions to this committee. If, in response to this appeal, this Council should also appoint a committee to confer with this committee of the corporation, to communicate to it what they may gather of the feelings and desires of this body, and to aid it in any way in their power, we are of the opinion that our best service would thus be rendered. We should prefer to leave this committee free to advise as, after possession of all the facts in the case, their wisdom should dictate.

Some suggestions which have been considered by us seem worthy of special attention, but we are not prepared to express upon them a final opinion. The most important of these relates to the consolidation of the Society, in its work of church erection, with the Home Missionary Society. This measure was recommended by the last triennial Council. At the same time, however, it was recommended that a separate bureau and a separate annual collection be maintained for the church building work of the Union; and it was also resolved that, while commending this plan to the consideration of the Societies, it was not desired that the proposal of a union, necessarily future, should lessen contributions. We learn from the report of Mr. Abbott, and from the action of the Society, that there are serious obstacles in the way of such consolidation. We prefer, rather than to press this method, to leave this whole matter to the judgment of the proposed committee. Nor do we find ourselves prepared to do more than to call attention to other proposed methods of economy, — such as a change of location to Hartford or Boston; or union with the Home Missionary Society so far as to secure the assistance of its agents in the work in indorsing applications for aid, and in other ways.

We are impressed with the desirableness that, whatever methods are decided upon, the distinctive work of the Society should not be lost sight of by its being merged in one that is larger, and more immediate in its appeal to public sympathy and aid. We think there is force also in the consideration that it is advisable that the office of the Secretary of the Society should be somewhat central to

the region from which is derived the larger part of the receipts. But upon these and other matters, we think it wise to leave the committee untrammelled, while we affirm unmistakably the indispensableness of economy and efficiency of administration. We commend, therefore, to the Council, the adoption of the following minute: —

Whereas, The Trustees of the American Congregational Union, by its delegate, have informed us of their appointment of a committee from its corporators in order that such methods of reorganization may be adopted as shall vigorously and successfully advance the cause; and —

Whereas, They also appeal in their communication to this Council to the churches and pastors to give the Board of Trustees the benefit of their suggestions to this committee.

Resolved, 1. That a committee of seven be appointed by this Council to confer at an early day with the committee appointed by the Board of Trustees, to the end that the important work committed to the Union may proceed unhindered.

Resolved, 2. That this committee be empowered to fill vacancies, and required to make, at the proper time, such a statement to the public as it may deem expedient, and also a final report to the next triennial Council.

Woman's Part in the Religious Movement of the Time.

The committee on the paper on woman's part in the religious movement of the time made the following report, which was adopted: —

The committee to whom was referred the paper by Rev. Dr. Goodell on woman's work in the church, respectfully report: —

The paper of Dr. Goodell speaks for itself; and the committee need do no more than leave its fresh, bright utterances of wit and wisdom in regard to the general and broad question to make such final impression as a careful reading of the paper in print may justify. In regard to the tentative questions as to the desirableness of women's boards in the abstract, and theoretically regarded, doubtless in other places and in other ways, the suggestions of the paper will receive due attention. The committee suppose that all who are sufficiently acquainted with the details to form an intelligent judgment are unanimously of the opinion that, however it be as to ideal organizations, as to the women's boards with which so many members of our churches are connected, and which hold

such immediate relations to the American Board of Commissioners for Foreign Missions, there has been something so clearly providential in their organization, and successful in their operations, that it would be ungrateful to God not to give distinct and emphatic recognition of the facts; and that whatever speculative difficulties any may apprehend for the future, wisdom will be given to deal with them when the emergencies arise.

The committee recommend the printing of this paper with the minutes.

Woman's Board and American Board of Commissioners for Foreign Missions.

Rev. Edmund K. Alden, D. D., of Massachusetts, made a statement in relation to the connection of the Women's Board with the American Board of Commissioners for Foreign Missions.

The benediction was pronounced by Rev. William W. Woodworth, of Connecticut, and at 12.30, a recess was taken till 2.30 P. M.

SATURDAY AFTERNOON, October 20.

The Council met at 2.30, and Rev. Dwight W. Marsh, D. D., of Massachusetts, offered prayer.

Congregational Newspapers.

The following was adopted: —

Resolved, That, whereas we deem it of essential importance to the interest of our Congregational church members, that they should be familiarly acquainted with the current history of the benevolent, spiritual, and business experiences of our churches, we respectfully recommend to them the support and reading of some one of our *denominational newspapers*, East or West.

Indian Affairs.

The committee on the overture on Indian affairs made the following report, which was adopted: —

The committee to whom was referred a resolution respecting Indian affairs, and whether there is reason for action by this Council, and if so, what, beg leave to report, That the American Board, through whom our denomination is operating for the evangelization of the Indians, at its late meeting in Providence, submitted to its Prudential Committee resolutions touching the above matter, with instructions for immediate consideration and action; and, in the judgment of your committee, it is not best for this Council to take

any action in the matter. In so reporting, your committee wish to be understood as considering the subject a very grave one, both in respect to the policy of the government toward the Indians, and the rectitude of details in its administration. We fear that there is great occasion for shame and repentance for the past, and for immediate and general reform.

In connection with the presentation of this report, the action of the General Association of Oregon on the subject was communicated to the Council by Rev. Plutarch S. Knight, of Oregon.

Pastorless Churches and Churchless Pastors.

The committee to whom was referred the paper on pastorless churches and churchless pastors, made the following report, which was adopted: —

Your committee respectfully report, that they have examined Rev. Dr. Dexter's paper on pastorless churches and churchless pastors; how may they more wisely be brought together? and have considered the difficult and sad subject which is handled therein.

We do not need to dwell upon Dr. Dexter's clear and adequate account of the pastoral relation, its importance, its former orderly inception and permanent continuance, and its present confused, temporary, and irregular condition; nor upon his graphic sketch of a church fallen into worldly ambitions and regenerated through the ministration of temporal adversities. The Council will readily concur with the author in the sentiment, that the ultimate remedy for this, as well as for other ecclesiastical disorders, is a better state of mind in the churches, — a more humble, prayerful, and unworldly spirit.

Dr. Dexter also adverts to the incontrovertible fact that *good* churches and *worthy* ministers are not brought together, do not find each other, and waste themselves apart; and he suggests that the cause of this lies in the total want of adjustment that now obtains. There is a prevalent inconsiderateness in making changes on the part of both churches and ministers. Many churches become frequently vacant because they do not appreciate the great value to them of a continuous pastorate, and many ministers remain without charge for unnecessary periods of time, because of the narrowness of their personal acquaintanceship, their modesty in pressing their needs, sometimes the indifference of brethren in the ministry, on whose attention and co-operation they have a

rightful claim; and there are doubtless a few who after due trial of their gifts are found unable to fill a position sufficient to sustain themselves and their families, to whom we suggest that they take this as an indication of Providence that they find other means of support, and employ their gifts in other channels of usefulness. But there are a great number of unnecessary vacancies and delays, of which, as Dr. Dexter remarks, "To say that it is hopeless to expect our churches to come into any prudent arrangement for a remedy would be to deny their common-sense as well as piety." But his paper seems to pass by any such prudent arrangement by the churches as at *present* impracticable, remarking that a ferment must go on, until *by and by* our churches may obtain the common-sense and piety necessary for their improvement. In this conclusion your committee are very reluctant to join. A *present* effort to turn the attention of our churches and ministers strongly and steadily upon the evils of fluctuating and intermittent pastorships, might, at least, beget greater thoughtfulness and deliberation, both in instituting and in terminating the pastoral relation. If our churches and ministers could be reminded, with due emphasis, of the losses inflicted by these vacancies and delays, — losses to the churches in spirituality, power and growth; losses to the ministers in time, strength, influence, and happiness; losses to our benevolent enterprises, to which pastorless churches generally contribute so seldom and scantily; losses to our educational institutions, about which they become so ignorant; losses to the cause of religion in every respect and relation, — it does seem that there is *now* piety and common-sense enough in our churches and ministers to take this critically important matter into such grave consideration as will produce some immediate improvement, and reach, before long, a far more perfect adjustment. It certainly deserves the consideration of this body, whether this great difficulty cannot be at least partially obviated, by a more careful use of our former and present methods of bringing churches and ministers together; and whether a thorough investigation of the problem may not result in better and more effective arrangements.

We would, therefore, recommend a committal of the subject for the purpose of deliberately examining the facts, receiving suggestions, and, if any practical and valuable arrangement can be brought to light, bringing it to the knowledge of the large and increasing number of our pastorless churches and churchless ministers.

It was *voted*, That the committee called for in the above report

consist of seven, and that the following proposed resolution be referred to it: —

"*Resolved*, That a committee of seven be appointed to inquire and report upon the practicability and expediency of securing a proper support for every pastor of the denomination."

Delegates to Corresponding Bodies.

The committee to nominate delegates to corresponding bodies made a report, which was recommitted with instructions.

The Parish System.

The committee on the report on the parish system made a report, which was amended, and adopted as follows: —

The committee to whom was referred the report on the parish system present the following report: —

We are impressed with the importance of the subject which is covered by the paper submitted to us, as also with the value of that report itself. It is the result of extended and careful research in the original sources, and gives us the history of the parish system and a fair account of its present working. It will be a valuable aid to our churches and parishes in adjusting their somewhat complicated relations with each other; and we recommend that the thanks of the Council be presented to the committee for the care and patience with which they have investigated the matter committed to them; and also that the report, with the appendix, be printed with the minutes.

It would be unwise for your committee, in the time to which they are limited, to attempt to set forth a judgment upon the various opinions and recommendations of this extensive document. It may, however, be of use to call attention to a few of its important points.

The report shows, in the first place, how far back in our history we may trace the germs of our present parish system It shows, also, how completely the ancient parish system of New England has been modified, in adapting it to the voluntary principle, in sustaining public worship. It states fairly and clearly the necessity of a system of checks and balances, which shall prevent the parish from encroaching upon the spiritual functions of the church. It sets forth, also, the great advantages which come to an organized and working Christianity from the generous gifts of those who are not yet members with us, and who love our nation and build our syna-

gogues. It suggests, also, the advantages, and the *spiritual* work of the church, of inviting the co-operation of those who are not yet members with us. It shows that many of the difficulties between churches and parishes arise from a neglect to define carefully the relative rights and duties of the two bodies.

The examination of the report submitted to us, so far as we have been able to carry it, has led your committee to suggest the following resolutions: —

Resolved, 1. That this Council heartily commends the paper submitted by the committee on the parish system to the careful and earnest consideration of the churches.

Resolved, 2. That, while recognizing the advantages which our churches and congregations have derived from the so-called parish system, as it has existed among us, we feel bound most earnestly to advise the churches to guard against any tendency which may exist to subordinate the interests of truth and religion to the control of the parish. The church should exercise its undoubted right to take the lead in the selection of a pastor, and also to direct its public and social religious services.

Resolved, 3. That ecclesiastical councils called for the ordination of ministers, or for the installation of pastors, ought to examine thoroughly and independently the questions which are submitted to them, so as to be able to guard the rights of the churches and congregations from whatever dangers; and especially to protect them from those who are unfit to be recognized as public religious teachers, either from the lack of piety or knowledge, or from unsoundness in doctrines. The responsibility is so grave that the council ought never to permit itself to be overborne by the opinions or wishes of persons outside.

Resolved, 4. That councils called to advise concerning the dismission of pastors ought to protect the interests committed to them by exercising their right to investigate thoroughly the matters laid before them, and give their independent judgment, without fear or favor of any.

Resolved, 5. That the paper be submitted to a committee of seven persons, three of whom shall be laymen, which committee shall report at the next triennial session of the Council.

Assistant Registrars.

Rev. Elijah C. Baldwin, of Connecticut, and Rev. Hiram N. Gates, of Nebraska, were chosen assistant registrars to fill vacancies.

Sunday-School Work.

The committee on the paper on Sunday-school work made a report, which was amended and recommitted.

Theological Seminaries.

The committee on the statements of the theological seminaries made the following report, which was adopted: —

The committee on theological seminaries respectfully report the following minute: —

The Congregational churches of our land have reason to rejoice and thank God for the seven theological seminaries provided for the training of their ministers. At first view, it might seem a more economical distribution of both money and men, if the number of these institutions in New England were reduced, and the newer and weaker ones in other parts were more fully endowed and manned for work in their distinctive broad fields. But when we consider the peculiar providential origin and history of each, and each one's idiosyncrasy in respect of some minor aims and characteristics of work, together with the fact that all are contending for the fundamental truths of our evangelical faith, in full consecration to the Saviour's great aim to bring men to God, we may recognize them as divinely ordered to embody for their purpose that principle of "diversity in unity" through which in the moral and spiritual world, as well as in the natural world, best results are obtained. No doubt our churches will be better balanced in the whole truth for the fact that some of the manifold phases of our common faith are thus made peculiarly prominent in these several seminaries.

These institutions deserve to enjoy still the confidence of the churches and their continued prayers and support. When our prayers shall be fulfilled, and the Master shall fully baptize the churches with the Holy Ghost and with fire, all the men that all these institutions can prepare will be needed for evangelizing our country and the world. The recent revivals and the new form of evangelistic work, if they are of God, must both furnish candidates, and increase the need of pastors well trained and thoroughly furnished to divide the word for the nourishment and growth of souls in the knowledge of Christ. The times demand, as preachers of the gospel of the blessed God, men of clear heads, and sound learning and strong faith, and pure hearts and glowing zeal and self-sacrificing devotion; muscular men, too, whose bodies are able to

endure hardness, whose voices will ring like trumpets with that distinction of sound which trained articulation gives; all these faculties and powers to be guided by practical common-sense inspired by the spirit of God. It is our joy to believe that these seminaries are growing in fitness to send forth such men. Let us see that they are all equipped for a perfect work, and bid them God speed in that work.

Temperance.

The following was unanimously adopted: —

Resolved, That we reaffirm our conviction that the use and sale of intoxicating liquors, as a beverage, and the intemperance to which these lead, are serious obstacles to the progress of true Christianity, as well as injurious to every other interest of society; and we urge upon our churches and ministers renewed activity in the use of such agencies as are best adapted to discourage drinking habits, and remove as far as possible the external temptations which foster them.

An Evening for Social Intercourse.

It was *resolved*, That the Provisional Committee of this Council be, and hereby are, requested in making arrangements for the next triennial session, to provide that one evening during the session be set apart specially for social intercourse, so that members may have time to renew old associations and become better acquainted with each other.

Publishing Committee.

The following resolution was adopted: —

Resolved, That the publishing committee be requested to report to the next triennial Council, and recommend to the churches, some uniform system of dealing with the following classes of persons found recorded as members of our churches: —

1. Those who have been long regarded as non-residents and concerning whose whereabouts the church has no knowledge.

2. Those who have requested and received letters of dismission, and yet as to their connection with any other church, the church has no knowledge.

3. Those who have been for a long time absent, and refuse to request letters of dismission.

Delegates to Corresponding Bodies.

The committee to nominate delegates to corresponding bodies reported the following, who were appointed: —

General Congregational Union of England; General Congregational Union of Scotland; General Congregational Union of Ireland. — Rev. Henry M. Scudder, D. D., of New York; Rev. George F. Magoun, D. D., of Iowa; Rev. Andrew L. Stone, D. D., of California; Rev. Alexander McKenzie, of Massachusetts; Rev. Leonard W. Bacon, of Connecticut; Dea. Lucius F. Mellen, of Massachusetts.

Congregational Union of Ontario and Quebec. — Rev. John L. Withrow, D. D., of Massachusetts; Rev. James Hay, of Vermont; Rev. Malcolm McG. Dana, D. D., of Connecticut; Rev. George M. Boynton, of New Jersey; Rev. Austin Hazen, of Vermont; Dea. Warren F. Draper, of Massachusetts.

Congregational Union of Nova Scotia and New Brunswick. — Rev. William T. Sprole, D. D., of Michigan; Rev. Christopher Cushing, D. D., of Massachusetts; Rev. William M. Taylor, D. D., of New York; Rev. Edward Y. Hincks, of Maine; Rev. Moses Smith, of Michigan; Charles W. Keyes, of Illinois.

General Assembly of Presbyterian Church in United States of America. — Rev Lyman Abbott, D. D., of New York; Rev. Theron H. Hawks, D. D., of Ohio; Rev. Elias H. Richardson, D. D., of Connecticut; Rev. Edward Cooper, of New York; Rev. Eben Halley, of Ohio; Dea. Austin Abbott, of New York.

United Presbyterian Church of North America. — Rev. William S. Smart, D. D., of New York; Rev. George Huntington, of Illinois; Rev. Leverett W. Spring, of Kansas; Rev. Lewis Gregory, of Nebraska; Rev. James R. Danforth, of Pennsylvania; J. Webster Childs, of Michigan.

Reformed Church in America. — Rev. Adolphus J. F. Behrends, D. D., of Rhode Island; Rev. Edward Taylor, D. D., of New York; Rev. Hiram Mead, D. D., of Ohio; Rev. George E. Day, D. D., of Connecticut; Rev. Charles M. Sanders, of Wyoming Territory; Dea. Henry D. Smith, of Connecticut.

United Brethren Moravian. — Rev. Augustus F. Beard, D. D., of New York; Rev. Richard Cordley, D. D., of Michigan; Rev. Joseph D. Liggett, of Kansas; Rev. Charles C. Salter, of Colorado; Rev. Richard Edwards, LL. D., of Illinois; Francis C. Sessions, of Ohio.

General Synod of Evangelical Lutheran Church. — Rev. Robert G. Hutchins, D. D., of Ohio; Rev. Nathaniel A. Hyde, of Indiana; Rev. James G. Roberts, of Missouri; Rev. John O. Means, D. D., of Massachusetts; Rev. John Q. Bittinger, of New Hampshire; Franklin Fairbanks, of Vermont.

General Conference of Methodist Episcopal Church. — Rev. Constans L. Goodell, D. D., of Missouri; Rev. Justin E. Twitchell, D. D., of Ohio; Rev. Clayton Welles, of Ohio; Rev. Frederick A. Noble, D. D., of Connecticut; Rev. Eli Corwin, D. D., of Illinois; Hon. Nelson Dingley, Jr., of Maine.

Methodist Church. — Rev. William Salter, D. D., of Iowa; Rev. John W. Chickering, Jr., of District of Columbia; Rev. Joseph H. Twichell, of Connecticut; Rev. Joseph Ward, of Dakota Territory; Rev. Henry C. Trumbull, of Pennsylvania; Prof. J. L. Noyes, of Minnesota.

General Convention of Baptist Churches.— Rev. Egbert C. Smyth, D. D., of Massachusetts; Rev. George H. Hepworth, D. D., of New York; Rev. William A. Robinson, of New York; Rev. Francis T. Ingalls, of Kansas; Rev. Abram F. Sherrill, of Nebraska; Hon. Amos D. Lockwood, of Rhode Island.

General Conference of Free-Will Baptist Churches. — Rev. William H. Fenn, of Maine; Rev. Samuel D. Cochran, D. D., of Missouri; Rev. Jeremiah E. Rankin, D. D., of District of Columbia; Rev. George W. Bainum, of Illinois; Rev. Philo R. Hurd, D. D., of Michigan; Rev. Nathaniel J. Burton, D. D., of Connecticut; Dea. Harlan W. Page, of Minnesota.

General Assembly of Cumberland Presbyterian Church. — Rev. Martin L. Williston, of New York; Rev. Edward Anderson, of Illinois; Rev. Enoch F. Baird, of Ohio; Rev. Henry S. Bennett, of Tennessee; Rev. Joseph Emerson, of Wisconsin; Dea. Charles P. Searle, of Iowa.

Methodist Congregational Churches of Georgia. — Rev. E. A. Ware, of Georgia; Rev. S. R. Rosboro, of Tennessee; Rev. Simeon Gilbert, of Illinois; Dea. James S. Conner, of Iowa.

Close of Session.

The resolution to close the session on Monday was reconsidered, and laid on the table.

Home Missions.

Rev. Charles C. Salter, of Colorado, was heard on home missions.

Committees.

The following committees were appointed: —

On the Report on the Parish System.—Hon. Jonathan E. Sargent, LL. D., of New Hampshire; Hon. LaFayette S. Foster, LL. D., of Connecticut; Hon. Edward B. Gillette, of Massachusetts; Rev. John C. Fiske, D. D., of Maine; Rev. George B. Safford, of Ver-

mont; Hon. David J. Brewer, of Kansas; Rev. Edward H. Merrell, of Minnesota.

On Pastorless Churches and Churchless Pastors. — Rev. Frank P. Woodbury, of Illinois; Rev. Henry M. Dexter, D. D., of Massachusetts; Rev. Lewis W. Hicks, of Vermont; Rev. William S. Palmer, of Connecticut; Rev. Moses Smith, of Michigan; Rev. Charles H. Richards, of Wisconsin; Rev. Robert West, of Missouri.

On Disabled Ministers. — Rev. Justin E. Twitchell, D. D., of Ohio; Rev. Cyrus W. Wallace, D. D., of New Hampshire; Hon. Charles Theodore Russell, of Massachusetts; Rev. William H. Moore, of Connecticut; Rev. Hiram N. Gates, of Nebraska.

Publishing Committee. — Secretary; registrar; treasurer; Rev. Henry M. Dexter, D. D., of Massachusetts; Hon. Franklin Fairbanks, of Vermont.

To confer with a Committee of the American Congregational Union. — Hon. William B. Washburn, LL. D., of Massachusetts; Dea. William H. Whitin, of Massachusetts; Rev. Samuel E. Herrick, of Massachusetts; Hon. Amos D. Lockwood, of Rhode Island; Rev. Augustus F. Beard, D. D., of New York; Dea. Eliphalet W. Blatchford, of Illinois; Rev. Edward F. Williams, of Illinois.

The doxology, "Praise God from whom all blessings flow," was sung. The benediction was pronounced by Rev. Aaron L. Chapin, D. D., of Wisconsin, and at 5.30, a recess was taken till 7.30 P. M.

SATURDAY EVENING, October 20.

American Home Missionary Society.

The Council met at 7.30, and prayer was offered by Rev. Eli Corwin, D. D., of Illinois.

The committee on the statement of the American Home Missionary Society made a report which was discussed, each speaker being limited to five minutes, and the vote to be taken at 8.50. The report was amended, and adopted as follows: —

The committee to whom was referred the statement of the American Home Missionary Society beg leave to submit the following report: —

We are confident that the facts embodied in the communication laid before them will be received by the churches with gratitude and joy. The increase of the Society's receipts during a season of financial distress so severe as seriously to curtail the operations of most Christian enterprises is not only striking proof of the confi-

dence reposed by the churches in this beloved Society, but is also a cheering evidence of their deepening interest in the great cause which it represents. The large accessions received by the churches under its fostering care call upon those who contribute to its support to unite with those who direct its management, and the faithful men and women who labor under its supervision, in offering thanks to Him who has owned and blessed their blended sacrifice of toil and self-denial. We believe that the appeal made by the officers of the Society for a large increase of contributions, made effective as it is by a vivid representation of the urgent needs of the work, cannot fail of a liberal response from the Congregational churches of our land.

With regard to the Sabbath-school work, which, at the suggestion of the Council of 1874, the American Home Missionary Society received from the Congregational Publishing Society, your committee would suggest that, if the privilege of supporting this work were given to the Sunday schools of our land, larger results might be obtained. Surely the children who are destitute of the means of grace are those in whose spiritual welfare the children of Christian families are most easily interested. Contributions can be more readily obtained from the latter for the purpose of establishing Sunday schools than for the general work of the Society. The Sunday schools of our land can, we believe, be induced to provide means for greatly enlarging this department of the Society's work. While we are in hearty sympathy with union Sabbath-school work on the frontier, we earnestly commend this method of increasing the efficiency of the work actually undertaken by our own churches.

In considering the inadequate supply of funds for the general work of home missions, your committee are not unmindful of the need of a general increase of Christian consecration. It is undoubtedly true that were the present *most active* supporters of home evangelization roused to a full sense of their Christian stewardship, or were they aware of the urgency of the cause itself, *they* would enrich the treasury with gifts far exceeding the present amount. And yet your committee cannot forbear to point out the inequality which now marks the maintenance of the work. It still is true that, with the exception of Ohio, not a State of the Union, west of New England and New York, is self-supporting in its home missions. The Eastern States alone contribute more than two thirds of all that is given. Now, were the actual statistics before us, with reference either to church membership or material resources, it

would be manifest that such a division is unjust. The Eastern States receive the blessing which makes the giver more favored than the receiver; none the less, however, should others deserve a similar blessing. Is it right that New England, rockbound and sterile, where toil is a necessity, and economy almost a religion, should longer be asked to let the streams of her beneficence be drunk up by the soil of States whose natural resources, already developed, make them as the very garden of God? Your committee reiterate that the unfairness is apparent; and they take the responsibility of calling to it the attention of the churches throughout the land. In the name of Christian equity, the Interior States should hasten to self-support, or at least to a giving which shall be far in advance of the present; nor is this suggestion made in the name of equity alone. It is made also in the name of the Master himself, and of the needs of the actual frontier. How fitting and grand would it be, could the sums which are now paid from the parent Society to the great Christian States of the Interior in excess of the amounts raised in those States be applied to the regions beyond, which are literally in the shadow of spiritual death! This readjustment is demanded by the very providence of God. It appeals to every Christian motive. It is a condition of the fulfilment, by the Home Missionary Society, of its great original commission. That readjustment would prevent deficiencies, and carry the work to positive successes not yet reached. We would, therefore, definitely recommend that, so far as the possibility will, by any means, permit, the Interior States assume at once a position of actual self-support in home missions. We are persuaded that the temporary hardship in individual States will be more than compensated by the ultimate and permanent advantages.

Your committee desire, likewise, to emphasize the grave responsibility devolving upon the several Home Missionary executive committees of the Interior and Western States. It is nearly certain that, by a wise employment of Christian firmness, as well as Christian charity, on the part of these committees, a large number of churches now beneficiaries of the Society can be speedily placed upon the vantage-ground of entire independence. We believe *this must be done*, or the confidence so fully reposed in the Society for more than half a century will be seriously impaired. The constituency of the Society must be satisfied that in no case can an application for aid be approved until the committee on the ground and knowing the case are assured that the most earnest, self-denying

efforts are being made by the church itself. Further, by the faithfulness of these committees, not a little of the work now laid upon the State superintendents will be better done than has been possible in the past, and the time be hastened when the number of superintendents may be safely diminished. We suggest that, by a judicious and firm limitation of the appropriations to the older and more wealthy Western States, more money might be reserved for frontier work, while at the same time those Western churches would thereby be trained toward self-support. If such limitation could be indicated by the secretaries at the beginning of each fiscal year, it would greatly serve to promote this end. This careful supervision by the executive committees of expenditures in each State, keeping them within the limits of the designated appropriations, will tend to cultivate in all the churches of the aided States a sense of responsibility, first for self-support, and afterwards for effectual help in the general work.

The committee do not presume to direct the details of administration; and they present these suggestions with entire confidence in the wisdom of those who have so long and so successfully conducted the work committed to their hands by our churches.

By special invitation, Rev. David B. Coe, D. D., of New York, and Rev. Henry M. Storrs, D. D., of New York, secretaries of the American Home Missionary Society, addresssed the Council.

The Recent Evangelistic Movement.

Rev. James B. Clark, of Massachusetts, was put in the place of Rev. William W. Adams, D. D., of Massachusetts, on the committee on the paper on the recent evangelistic movement.

That committee made the following report, which was adopted: —

In reporting upon the paper of Rev. Mr. Herrick, your committee are profoundly grateful for the occasion which makes such a paper on such a subject not only appropriate, but indispensable at this meeting of the National Council. The hopes and predictions of three years ago are to-day historical facts, and we may joyfully say, "The Lord hath done great things for us, whereof we are glad."

With respect to the men and methods honored of God in this work, we heartily concur with the writer in his estimate of their wisdom and truth, while above them all we would emphasize the fact that the power of the Holy Ghost, and the final dependence of

men, however endowed, upon his supreme help, have been clearly demonstrated. We rejoice especially in the occasion which the revival has furnished for the union of Christian pastors and churches, of every evangelical name, in the glorious common work of saving souls; in the spirit of self-sacrifice begotten in our churches and illustrated in the most generous expenditure of time, thought, and money for spiritual ends; in the discipline of service which has come to individual Christians through their endeavors to point inquiring men to Christ; in the blessed power and facts of Christian sympathy developed by the contact of Christian workers and inquiries in the inquiry-room; in the hopeful rescue of thousands from courses of polite sin and open vice, and their introduction into purer and holier lives; in the deep and still abiding impression of God's power thus made upon the public and often unbelieving mind of the day; and, above all, in the efficacy of a pure, simple, positive, and direct preaching of the gospel of the cross, unaided and unhindered by the special aids of oratory. We rejoice in the emphasis which this paper gives to the distinction between pardon and holiness, — a distinction too commonly ignored, — and the legitimate connection between religion and righteousness, — a connection frequently and fatally broken. We regard as peculiarly timely and appropriate the writer's vivid illustrations of the fact that Scriptural piety is not self-centred, but that that salvation which is a deliverance from evil habits is a salvation that must be worked out with fear and trembling. While the paper suggests abundant causes for gratitude, it also suggests a vast and important work to be done by our churches; namely, the nurture and edification of the converts, in order that the best fruits and results of the revival may be garnered and utilized.

As your committee, we desire to record our appreciation of the clear and admirable manner in which the main features and points of this work are presented; of the earnestness and enthusiasm which marked their delivery before the Council; and of the wisdom with which the delicate themes there treated are guarded from misinterpretation and abuse. Wherever this paper shall be read we are confident there can be little danger, on the one hand, of despising those rare and exceptional agencies which bear the credentials of the divine favor, nor, on the other hand, of exalting them into unwise and unscriptural prominence.

Sunday-School Work.

The committee on the paper on Sunday-school work made the following report, which was adopted: —

The committee upon the paper presented by Rev. H. Clay Trumbull upon the Sunday-school work, its sphere and methods, would respectfully report: —

We heartily commend, in its main features, the earnest and thoughtful address of Rev. Mr. Trumbull; and, in view of its suggestions, would heartily recommend, as expressing the sentiments of this Council, the following statements: —

1. That the Sabbath school is not an organization independent of the church, but is one form of church service and work.

2. We would emphasize the importance of a thorough indoctrinating and training of both teachers and scholars in the great principles of religion, and in the doctrines and polity of our churches.

3. We heartily commend to the churches, also, the enlarged and increasingly successful Sabbath-school work of our American Home Missionary Society, both in the Sabbath schools already established, interesting and enlisting them in the missionary Sabbath-school work, and also on the frontier, under the agencies now prosperously working under this Society; and we give them our hearty sympathy, support, and prayers, to cheer them on to still greater success.

Close of Session.

It was *voted*, That when this body adjourns, it be to meet at 2.30 P. M., Sunday, at the First Church, for public worship and participation in the Lord's Supper, and that, at the close of that service, and after closing devotional exercises, the moderator declare the Council adjourned without day.

Publication of Papers.

It was *voted*, That all the papers presented at this Council be published with the minutes.

Debts of Benevolent Societies.

The following was adopted: —

Whereas God, through his Holy Spirit, put it into the hearts of his people assembled in the city of Providence, R. I., to pay the debt of the American Board,

Resolved, 1. That we recognize the gracious interposition of the

Lord in this marked deliverance from what threatened to be a grievous burden.

Resolved, 2. That we earnestly hope the advance movement recommended at the meeting at Providence, to carry the contributions for foreign missions up to $500,000, will be successful, and we promise our best endeavors to secure this result.

Resolved, 3. That we sincerely hope and pray that the efforts now being made to clear the debts of the American Home Missionary Society, and of the American Missionary Association, may also prove speedily successful.

The Roll.

The committee on credentials made a final report, and the roll as completed was approved.

Votes of Thanks.

The following resolutions were adopted: —

Resolved, That the thanks of this Council be tendered to the people of Detroit for their very kind and generous hospitality to the members of this Council during its session.

Resolved, That the thanks of this body be tendered to the press of this city for its full and accurate report of the proceedings of the Council; and also to such railways as have made commutation of regular rates to members in attendance.

Resolved, That this Council returns its hearty acknowledgment to the moderator for the ability and courtesy with which he has presided over its deliberations; and also to the assistant moderators, the secretary, and the registrars, for their various efficient services.

The moderator made a response.

Minutes.

The minutes of Saturday were revised and approved, and the minutes as a whole were approved.

The hymn, "Blest be the tie that binds," was sung.

Rev. Samuel E. Herrick, of Massachusetts, offered prayer and pronounced the benediction, and at 10 o'clock, the Council adjourned till 2.30 P. M., Sunday.

SUNDAY MORNING, October 21.

The arrangements of the Council were carried out as follows: —

Preaching Outside of the City: —

Rev. Frank G. Clarke, of New Hampshire, preached in the Presbyterian Church, Howell.

Rev. Charles Wetherby, of New Hampshire, preached in the Congregational Church, Toronto, Ontario.

Rev. Benjamin D. Conkling, of Wisconsin, preached in the Presbyterian Church, Adrian.

Rev. Frank P. Woodbury, of Illinois, preached in the Congregational Church, Flint.

In the City: —

Rev. George L. Walker, D. D., of Vermont, preached in the First Congregational Church.

Rev. George F. Magoun, D. D., of Iowa, preached in the Second Congregational Church.

Rev. Frederick A. Noble, D. D., of Connecticut, preached in the First Presbyterian Church.

Rev. Constans L. Goodell, D. D., of Missouri, preached in the Fort Street Presbyterian Church.

Rev. Aaron L. Chapin, D. D., of Wisconsin, preached in Jefferson Avenue Presbyterian Church.

Rev. Frank T. Bayley, of New York, preached in the Westminster Presbyterian Church.

Rev. Eli Corwin, D. D., of Illinois, preached in the Central Presbyterian Church.

Rev. William Platt, of Michigan, preached in the Calvary Presbyterian Church.

Rev. Roselle T. Cross, of Colorado, preached in the Union Presbyterian Church.

Rev. John O. Means, D. D., of Massachusetts, preached in the United Presbyterian Church.

Rev. J. E. Richards, of Michigan, preached in the Central Methodist Episcopal Church.

Rev. Edward S. Atwood, of Massachusetts, preached in the Tabernacle Methodist Episcopal Church.

Rev. Peter McVickar, D. D., of Kansas, preached in the Simpson Methodist Episcopal Church.

Rev. George Williams, of Michigan, preached in the Jefferson Avenue Methodist Episcopal Church.

Rev. Albert Bushnell, of Illinois, preached in the Fort Street Methodist Episcopal Church.

Rev. Cyrus W. Wallace, D. D., of New Hampshire, preached in the First Baptist Church.

Rev. John M. Ellis, of Ohio, preached in the La Fayette Avenue Baptist Church.

Rev. James Powell, of Illinois, preached in the Baptist Mission Chapel on Eighteenth Street.

SUNDAY AFTERNOON.

The Lord's Supper. — Close of Session.

The Council met at 2.30, in the First Church, unite to in the observance of the Lord's Supper.

Rev. Edmund K. Alden, D. D., of Massachusetts, read the Scriptures, gave out the hymn, "Lamb of God, whose bleeding love," made remarks, gave out the hymn, "Just as I am," offered prayer and broke the bread.

Rev. Aaron L. Chapin, D. D., of Wisconsin, made remarks, gave thanks, and administered the cup.

The moderator communicated the thanks of the Council for hospitality, and a response was made by Rev. Zachary Eddy, D. D.

Rev. Cyrus W. Wallace, D. D., of New Hampshire, offered prayer, and the hymn, "Our souls by love together knit," was sung. The benediction was pronounced by Rev. Samuel Wolcott, D. D., of Ohio; and at four o'clock, the moderator pronounced the Council adjourned without day.

SUNDAY EVENING.

Preaching.

Rev. Constans L. Goodell, D. D., of Missouri, preached in the First Congregational Church.

Rev. Samuel E. Herrick, of Massachusetts, preached in the Second Congregational Church.

Rev. George L. Walker, D. D., of Vermont, preached in the First Presbyterian Church.

Rev. Frederick A. Noble, D. D., of Connecticut, preached in the Fort Street Presbyterian Church.

Rev. William H. Fenn, of Maine, preached in the Jefferson Avenue Presbyterian Church.

Rev. Frank T. Bayley, of New York, preached in the Westminster Presbyterian Church.

Rev. Julian M. Sturtevant, Jr., of Iowa, preached in the Central Presbyterian Church.

Rev. George F. Stanton, of Massachusetts, preached in the Calvary Presbyterian Church.

Rev. Roselle T. Cross, of Colorado, preached in the Union Presbyterian Church.

Rev. Thomas S. Childs, D. D., of Connecticut, preached in the United Presbyterian Church.

Rev. Edmund K. Alden, D. D., of Massachusetts, preached in the Central Methodist Episcopal Church.

Rev. Abram B. Allen, of Michigan, preached in the Tabernacle Methodist Episcopal Church.

Rev. Samuel Wolcott, D. D., of Ohio, preached in the Simpson Methodist Episcopal Church.

Rev. Samuel J. M. Merwin, of Connecticut, preached in the Jefferson Avenue Methodist Episcopal Church.

Rev. Lewis Gregory, of Nebraska, preached in the Fort Street Methodist Episcopal Church.

Rev. Charles Ray Palmer, of Connecticut, preached in the First Baptist Church.

Rev. Levi F. Bickford, of Illinois, preached in the Baptist Mission Chapel on Eighteenth Street.

WILLIAM B. WASHBURN, *Moderator.*

AARON L. CHAPIN,
CHARLES G. HAMMOND, } *Assistant Moderators.*

GEORGE HUNTINGTON,
JAMES DEANE,
CHARLES H. RICHARDS,
ELIJAH C. BALDWIN,
HIRAM N. GATES, } *Assistant Registrars.*

WILLIAM H. MOORE, *Registrar.*

SERMON.

BY REV. ZACHARY EDDY, D. D., OF DETROIT, MICH.

"*I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine: the scent thereof shall be as the wine of Lebanon.*" — HOSEA xiv, 5–7.

THE DEW OF GOD UPON ISRAEL, THE LIVING CHURCH, — this, fathers and brethren, shall be the theme of the hour.

I beseech you, lift up your prayers with mine to the Divine Head of the church, that He will distil upon our hearts, during these opening services, the silent and gentle yet mighty influence of His Spirit, "as the dew of Hermon, and as the dew that descended upon the mountains of Zion, where the Lord commanded the blessing, even life forevermore."

The earth has a softer and more delicate swathing than any infant wrapped in silks and snowy lambs' wool by a tender mother; I mean the atmosphere, that transparent, elastic, ubiquitous, life-developing element. Though invisible it is omnipresent, pressing into every void, flowing over the mountains, brooding upon the valleys, kissing the waters, embracing every tree and plant and flower, filling the lungs and reddening the blood of every breathing thing, buoying up every winged creature, fulfilling a thousand beneficent offices for man and his dwelling-place. Usually still and genial, when roused from its repose by the fierceness of solar heat, it rages like a lion; it springs leagues at a leap; it seizes whole forests and wrings them from their roots; it strikes the sea, and tosses its waters into mountains of snow; it scatters whole navies, with shattered masts and groaning hulks, far over the deep: it is omnipotent in its wrath. To men of old the atmosphere was a beneficent and terrible mystery; therefore it was that when they thought of God they called Him Spirit-Air. This symbol, with the superstition eliminated, came, in the handling of inspired men, to signify the immediate influence of the Infinite Spirit — *the breathing of God* — upon the souls of men. To us, therefore, the atmosphere is the symbol of the Holy Spirit, pervading, quickening, purifying, refresh-

ing the souls that make up the true Israel, the church; a spirit ever pressing in, filling, sanctifying, actuating the society of His elect; present everywhere, and always, where there is love and holy desire and the respiration of prayer. This is the divine atmosphere in which the church in general, and every member in particular, live and move and have their being.

The earth's atmosphere has a marvellous constitution. Besides its heavenly oxygen, and that "lazy giant" nitrogen, which are mixed in almost invariable proportions, it holds in solution moisture in quantities varying according to the temperature. The amount of water which the air, at a high temperature, is capable of taking up and hiding away in its molecular recesses is incalculable. When, however, a current of warm air, loaded with moisture, strikes the cold surface of a mountain, or a colder current of air, it begins to discharge its water in the form of visible vapor, which, if abundant, condenses and falls to the earth as rain. When the servant of Elijah saw a cloud like a man's hand rising out of the sea, the explanation is, that he descried the first jet of watery vapor discharged from the heated atmosphere of the land when it encountered a stream of cold air from the distant mountains. When the whole whirling and heaving atmospheric mass struck the mountains of Syria and Palestine, the drought was at an end; the country was saturated with the longed-for rain.

Now we learn from the Word of God that the spiritual atmosphere which embraces and fills the church is charged with a special grace which answers to water, the element that is essential to the life, growth, and fruitfulness of all plants. That grace not seldom comes down like the early and the latter rain; that is to say, the outpouring is sudden, copious, and widely extended.

Three years ago I had the honor of reading before the National Council at New Haven, a paper on the Signs of a Speedy and General Effusion of the Holy Spirit. The hopes which were expressed in that paper have been largely fulfilled. The last three years have certainly been a period of precious reviving. The cloud which was then like a man's hand, now overhangs the continent, and wide regions are being abundantly watered. Thank God for the blessed rain!

This evening, I have to speak not of the rain, but of the dew, which also is water, and water discharged from the atmosphere, but in how different a manner! The rain comes with a rushing sound, often accompanied by the blaze of the lightning and the

roll of the thunder, and it lasts but a little while. The dew comes gently, silently, in the stillness of the night, under a cloudless sky, and is most copious in the rainless season. The summer air, during the hours of darkness, hovers over grass, foliage, and flowers, sprinkles them, sheds upon them benediction and beauty. They drink in the sweet moisture, they revive, they dress themselves in fresh loveliness; and so, when the sun rises, he sees them gay and smiling, and glittering with liquid diamonds. What is more, plants, enriched with nightly dews, grow and bear much fruit. Therefore the Lord saith, "I will be as the dew unto Israel."

There is a grace of the Holy Spirit which, like the dew, is noiseless, constant, refreshing; a grace which is not withheld when the night comes on and darkness settles down upon Israel; a grace which bedews the church, and keeps it fresh and green, when the rain is over and gone, when the excitement and commotion of a revival are no more; a grace which keeps faith living and steadfast, love fervent and fruitful, fellowship warm and heavenly, prayer and praise sincere and joyful, preaching and sacraments quickening and edifying, Christian work vigorous and effectual; a grace, in a word, which keeps the whole church harmonious, active, stable, flourishing, and full of gladness.

I can hardly specify a more pernicious error than that which is apt to creep into churches in connection with revivals, namely, that when there is no longer any profound or visible religious excitement, the Holy Spirit has departed from the church. Doubtless there are at all times many individual souls that are insusceptible of the Spirit's influence, just as there are many material substances, such as hard and highly polished metals, on which the dew cannot condense: but the Holy Spirit never leaves the church any more than the atmosphere leaves the earth; and as the earth, deprived of its atmosphere, would become a dead planet, such as the moon is said to be, so the church without the Spirit would become, instead of the vine of God, a lifeless, leafless, withered tree.

The Spirit *cannot* leave the church, for the promise and prayer of Christ must be fulfilled: "I will pray the Father, and He shall give you another Comforter that He may abide with you forever, even the Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for he dwelleth with you, and shall be in you." "The anointing," says John, "which ye have received of Him abideth in you."

What are called revivals are not and cannot be perpetual, any

more than the rain which came down at the call of Elijah. The strained attention of a whole community to religious truth, the profound emotion, the startling demonstrations, which accompany modern revivals, must — according to psychological law, according to the great law of periodicity which prevails in the kingdom of God as well as in nature — finally be relaxed and pass away; but that does not imply either apostasy on the part of the church or the departure of the Holy Spirit. When the cloud disappears, and there is the clear shining of the sun after rain, and the green corn peeps out of the brown mould, and the "grass comes creeping, creeping everywhere," is there no longer any moisture? Is not the air loaded with it, like a sponge? And does it not from night to night sprinkle the green earth? And when the revival subsides, when the evangelist, with his special methods and awakening appeals, goes to another city, does he carry away with him the Spirit of grace? No, no! He will be, even in a time of drought, as the dew unto Israel; that is the promise; and in that promise what precious blessings are assured to the church! What shall be the effect of this heavenly dew upon Israel?

In general, growth: "he shall grow." A dead thing cannot grow. Let it be saturated with rain and dew; water it ever so copiously, its decay is but hastened. It is living things which long for the moisture, drink it in, and grow thereby. If there be any community calling itself a church, or even *the* church, which is spiritually dead, its doom is to be, sooner or later, plucked by the roots; for what saith the Lord? "Every plant which my heavenly Father hath not planted shall be rooted up." The true church, being quickened with the life of the risen Christ, is a fellowship of regenerate souls, having a real organic unity; and it is therefore capable of eternal growth. Indeed, the church may be best known by this sign of vitality everywhere: it is a growing church.

Now we learn from the text how the church, having the dew of God, shall grow.

1. It "shall grow as the lily"; and how does the lily grow? The lily springs up from darkness and silence under ground, out of the sepulchre of its germ. Silently it draws nourishment from its decaying seed and from the surrounding soil. Silently it pushes itself up to the air and the sunlight. Silently it sucks the dew and absorbs the carbon. Silently it puts forth leaf after leaf, building up the while its slender, graceful stalk; silently at last it

opens its spotless petals and its heart of gold; silently it exhales its fragrance, refunding to the elements more than it ever borrowed. Behold it! There it stands in meek beauty, in soft whiteness, fairest, sweetest, heavenliest of plants, the symbol of Christ's spotless bride, the church, or rather of Christ Himself, the true "Lily of the valley." For the church is a Christ-growth. Christ living, dying, buried, rising again, glorified, draws dead souls into quickening union with Himself, assimilates them, endues them with His spirit, moulds them into a supernatural, immortal organism. He grows in them and through them; in them His character is reproduced; in them He is again incarnate and lives a human life upon the earth. Thus, according to one scriptural metaphor, the church becomes His body; according to another, a vine, the Christ-vine; according to the text, a lily, the Christ-lily. Its beauty is the beauty of Him who is "altogether lovely"; its purity is the purity of Him who has forever "the dew of His youth in the beauties of holiness from the womb of the morning."

How silently the church grew up from Christ crucified! How its early growth was hidden from the great world! How little Rome knew of it! How Athens scoffed at the story of the resurrection! How the nations were converted almost ere the wise men of the world heard of Christ or His church! "He shall grow like a lily."

"Like a lily!" exclaims a critical hearer. "History shows this lily reeking with sensualities, stained with crime, red with blood. Strange lily!"

Friend, make haste slowly. Must I repeat that, here and now, when I speak of the church, I mean not a proud, unclean, persecuting hierarchy, not a machine of state, not a system of organized and legalized simony, not an ecclesiastical corporation, even though it call itself, not a sect, but a "denomination"; but that I am speaking of the august fellowship of regenerate souls who together constitute the one Holy Catholic Church, that church which even now blooms like a lily on earth, and will bloom in fairer lovleiness and richer fragrance in heaven?

The lily grows in apparent weakness. The wild boar out of the forest may trample upon it and root it up; the floods may sweep it away; the frosts may wither its glorious beauty; even an insect may destroy it. And what, in appearance, was the church at the first, but a feeble, unprotected lily? It was a lily, however,

which pagan Rome could not crush, a lily which papal Rome could not uproot, a lily which storms of persecution could not break; it is a lily which, in these last days, the polluting hoofs of communisms and socialisms cannot trample out. Whence this mysterious strength, this mighty persistency, of the church? We find the answer in the text.

2. Israel "shall cast forth his roots like Lebanon." Is there an ellipsis here? Must we read into the clause a word or two? Is it the cedar of Lebanon to which allusion is made? Perhaps so, probably so; in that case this fragile-seeming lily strikes down its roots to the everlasting rock, like those gigantic trees which are still vigorous after having wrestled through whole millenniums with the mountain storms, trees which have seen the rise and fall of empires, and still wave their evergreen branches among the clouds, and seem to prop the firmament. The church clasps with its hidden roots of faith the Rock of Ages: is it not planted in the very cleft of that Rock, that is to say, in that divine humanity which has been taken into God?

Possibly, however, there is no allusion here to the cedar of Lebanon, but rather to Lebanon itself, whose roots are the primitive, unstratified formation which, underlying seas and continents, bears up the world. "On this Rock" — "and who is a Rock save our God?" — will I build my church, and the gates of hell shall not prevail against it." O mighty lily, immortal lily rooted in God, growing up out of Eternity! Eternity's blossom, which the touch of rolling ages shall never tarnish, never wither!

3. Dew-sprinkled Israel shall have a visible expansion corresponding to its deep-rootedness: "His branches shall spread." We are reminded of our Lord's parable of the mustard-seed which, though the least among seeds, is, when it is grown, the greatest among herbs, and becometh a tree in which the birds of the air take up their habitation.

There is indeed sometimes an external growth of societies calling themselves "churches," which is merely mechanical — or shall I call it social? — aggregation. Let us not confound numerical increase, caused in particular congregations by the popularity of their preachers, or by the prestige created by the attendance of rich and fashionable people, or by fine music, or by any similar attraction, with true church-growth. Let us not imagine that the growth of a particular sect in the number of its visible members is a proof that the true spiritual church is growing in the same, or anything

like the same proportion. The latter kind of growth is indicated by the evident increase of spiritual power, of righteousness, of fruitful Christian work among Christian people. And such a growth, always fresh and springing, never fails when the dew of God falls upon Israel.

4. Again, the church, nourished with this heavenly dew, shall be perennially fair and fruitful: "his beauty shall be as the olive-tree." A prophet living in the Holy Land could not have said more than this, that Israel should be like an olive-tree, the most sacred of trees, the tree of peace, the tree whose fruit yields pure living oil for the comfort of man and the service of God, oil for illumination, for sacrifice, for festal gladness, for royal unction, for priestly consecration. Besides, the olive-tree is an evergreen. Even when it is planted in dry places, and its roots are covered with the drifting sands, only give it the nightly dews, and its leaf will not wither; it will bring forth fruit in old age; it will still be fat and flourishing.

The church is an evergreen; it is green the year round; it is green in years of drought, when other things wither; it is green from age to age; it can say, through the centuries, "I am like a green olive-tree in the house of my God; I trust in the mercy of God forever."

Were the church wholly dependent for its beauty and fruitfulness on special effusions of the Holy Spirit, — that is to say, on revivals, — it would soon cease to grow and bring forth fruit; nay, if that had been the condition of its spiritual prosperity, it would have died out ages ago. The perpetual presence of the Spirit is essential to the perpetual vitality and fruitfulness of Israel. Thank God for the periodical rains; but they do not suffice to keep the church perennially flourishing. No, the silent dew must do that, — the grace which come daily, albeit in the night season, the grace which comes when men sleep and mark it not, the grace which is always in the Word, in the hearts of the faithful, in their worship, in their working, in their business, in their bosoms.

5. Israel, baptized with the dew of heaven, shall be fragrant: "his smell shall be as Lebanon." When the traveller, especially in the morning, passes along one of the valleys of Lebanon, he finds the air loaded with the delightful odors of aromatic herbs and flowering shrubs, especially of myrtles and lavenders. It is, they say, like walking in Paradise. The thought suggested is too poetical to be expanded in cool prose, but it demands distinct expres-

sion. The church, "filled with the Spirit," is not an offensive thing, reeking with worldly lusts, but exhales the sweet graces of the Spirit, pleasing to God and man, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"; it abounds in those deeds of charity which are "an odor of a sweet smell"; it sends up those prayers and thanksgivings which fill Heaven itself with sweet incense. In a word, a spiritual church is "a sweet savor of God in them that are saved, and in them that perish."

6. The church, bedewed with the Spirit and growing in purity, strength, fruitfulness, perennial beauty, and in favor with God and man, shall be a blessing to all under its sheltering care and influence. "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon"; that is to say, a spiritual church shall be a "tree of life" to human society. Under her genial, cherishing care, all natural institutions and secular interests shall be safe and flourishing.

A living, spiritual church can alone make a pure, free, orderly, prosperous commonwealth. Burke's plea for a state church is really a powerful argument for a *spiritual* church. "The early received and uniformly continued sense of mankind hath not only, like a wise architect, built up the august fabric of states, but like a provident proprietor, to preserve the structure from profanation and ruin, as a sacred temple purged from all the impurities of fraud and violence and injustice, hath solemnly and forever consecrated the commonwealth, and all that officiate in it. This consecration is made that all who administer in the government of men, in which they stand in the person of God himself, should have high and worthy notions of their function and destination; that their hopes should be full of immortality; that they should not look to the paltry pelf of the moment, nor to the temporary and transient praise of the vulgar, but to a solid, permanent existence in the permanent part of their nature, and to a permanent fame and glory in the example they leave as a rich inheritance to the world." This, I repeat, is a plea, not for a state church, but for the diffusion of Christian faith and reverence and conscientiousness throughout the mass of citizens; and to do this is the function of a living spiritual church. Such a church is the conscience of the commonwealth; it proclaims and enforces the law of God; it rebukes unrighteousness; it awakens a salutary fear of divine judgments; it rewards well-doing

with a judicial, "Well done!" It creates in the whole community a profound sense of the sacredness of law and order; it checks the headlong passions of the wicked; it is a bulwark against riots and revolutionary violence. It cannot endure despotism, but frowns on anarchy; it is the firm support of liberty, yet abhors lawlessness; it tends to the extirpation of vice and crime, and breeds all the virtues which insure general intelligence, comfort, contentment, and happiness. It conciliates the classes of society which are apt to become jealous of each other, and binds them together in fraternal sympathy. A spiritual church breathes peace, and labors to bind the commonwealth — ay, all commonwealths — together in the perfect bond of charity.

"When did the church do all this?" a hearer asks. Always; the true church has always done this; it is doing it now; it is doing it largely in this land. But for the church of God, the Republic would have long ago gone down in an ocean of blood. It is a bold assertion. Let it stand on its own evidence.

Under the shadow of this "tree of life," springing from its roots, twining around its trunk, intertwisted with its branches, drooping with precious and fragrant clusters, is that lovely vine, the family. Indeed, so closely are they united, it is difficult to tell which is which. The church, growing out of the covenant made with the father of the faithful, has a family look and character; the family, sheltered and nourished by the church, often appears, nay, is, more churchly than any particular church. The point to be considered here is, that the family can only "grow as the vine" under the shadow of a spiritual church. Such a church only can keep alive the feeling in the community of the sanctity of marriage and of the enormity of "divorce for every cause"; it is only such a church that can "turn the hearts of the fathers to the children, and the hearts of the children to their fathers," thus binding the household together by all the "sweet charities of home," and by all the sanctities of household consecration and worship.

It is under the shadow of a spiritual church that the schools also "revive as the corn and grow as the vine." A truly Christian education of the young can only be looked for when Israel is baptized with the dew of God. Under a state church — under a lukewarm and worldly church — even parochial schools, Sunday schools, and theological seminaries are secularized, and become nurseries of scepticism; but in a community leavened with spiritual religion, even secular schools become thoroughly Christian; even a Girard College or a State University becomes a school of the prophets.

A spiritual church, a church filled with the Spirit, sheds benediction on everything essential to a rich and complex civilization. The intellectual life of a people is heightened and hallowed by the streams which make glad the city of God. The highest philosophy must of necessity be Christian. Science, whatever sciolists may say, flourishes best in the courts of the Lord's house. Literature, in times when the spiritual life of the church runs low, becomes arid and Satanic. Poetry puts forth its consummate flower — in a Dante or a Milton — when the wind of the Spirit shakes upon it the dew of Israel. The newspaper press, except when it is purified and inspired by an intensely Christian public sentiment, is reckless, mendacious, licentious. Painting, sculpture, and music, except when they are spiritualized and ennobled by religion, become "earthly, sensual, devilish," serving the vilest uses, ministering to the basest pleasures. Popular amusements grow indecent and shameless Social intercourse degenerates into a heartless interchange of frivolous and hollow conventionalities, which scarcely conceal a pervasive, leprous sensuality. But when a spiritual church, or rather a living Christ incarnate in a living church, diffuses throughout society a spirit of purity, gentleness, and holy love, all the elements of civilization, of culture, of social enjoyment are purified, preserved from decay, guarded against abuse, and rendered a thousand-fold more precious and lovely. Thus society becomes a rich and blessed fellowship, a feast redolent of generous sympathies and delightful communion, and "the scent thereof is as the wine of Lebanon."

Such then, brethren and fathers, is Israel, that goodly vine, when filled with the dew of God. Such is the vitality, growth, purity, deep-rootedness, perennial beauty, manifold fruitage, and far-spreading, varied utility of a spiritual church. Such a church, — blessed be God! there is on earth,— such a church there is in this land. You shall find it, not exclusively in this sect or that, for it is not identical with any outward organization; it is not coextensive with any, not even with all; "for all are not Israel that are of Israel." But grouped in all these so-called "denominations" — thank God that, in the spread of true catholic feeling, the word "sect" is becoming obsolescent! — are a multitude of God's elect whose faith and labor of love, and patience of hope, invest all these bodies with a true churchly character. The great problem before them all is, How shall the church in this land more fully realize the ideal and do the work of the true church of Christ, as that ideal and that work are

set forth in the text and in parallel passages of Holy Scripture? That is the problem before the Congregational body to day; it is the problem which this Council is convened to solve, or at least to consider. Our Bible-reading, this evening, ought to help us toward the right solution. If it is true that the essential condition of church growth and fruitfulness is the continual presence of the Holy Spirit, then,

1. Let us not make too much of our church order. That the Congregational Order is substantially that of the apostolic age, we do not doubt; that was long ago settled by the best scholarship. It seems certain to us that all the members of the primitive churches had the same priestly anointing, and an equal voice in government and discipline; and that each of those churches, though in full fellowship with all the others, was a supreme ecclesiastical court, subordinate only to Christ and His apostles. All this appears to us, with our Congregational training, too evident to need historical proof. We have just as little doubt that our order commends itself to common-sense; that, on the whole, taking the ages together, it works well; that, though it sometimes fails to accomplish all that might be desired, it does not fail as often or as completely as the very best order among sister communions. We love the Congregational Order for its noble history, for its freedom, for the precious fruits it has borne and is still bearing. We love it as a rich legacy left us by our Pilgrim Fathers, and we do not propose lightly to abandon it. But all this being frankly avowed, it must be asserted, here and now, that this venerable and beautiful church order, unless the dew of grace is upon it, is but a dead thing which it were well to hew down and cast into the fire. You need not be told that apostate churches may retain all that is essential in our polity, just as other apostate churches may still be Presbyterian or Episcopalian in name and form of government. I need not remind you that a dead heretical formalism may congeal a church founded by the Pilgrim Fathers. No, brethren, Congregationalism, considered merely as a form of visible organization, is not essential to the existence and growth of Christ's church. It is essential to the free, symmetrical, perfect development of church life; but without the dew of the Spirit it is arid and lifeless.

It is not a thing to brag about any more than personal strength and beauty. It belongs to the form, not to the life. I cannot help suggesting that if sometimes the church order that we love should prove, in an emergency, somewhat clumsy and ineffectual

as an instrument for adjusting differences and solving difficulties, or even for removing scandals, it only proves the imperfection of the highest administrative wisdom even in the best men, an imperfection which clings to all human government, and is abundantly illustrated in the history of every ecclesiastical system under heaven. What Christian denomination, with ever so "strong" a government, has not sometimes broken down in dealing with heresies, with schisms, and great moral evils? Nevertheless, the true church of God may flourish like an olive-tree, may grow as a lily, in spite of defects of order and failures of administration. The primitive churches had their divisions, heresies, moral disorders; but they prospered, for they were plentifully bedewed with the grace of the Spirit. The fact is, offences must come, and they must remain till, at His glorious advent, the Lord, whose fan is in His hand, shall thoroughly purge His floor. Then all things that offend shall be gathered out of His kingdom; but now even the most scriptural and faithfully executed church discipline cannot but fail to purge the church from all offences. What then? The dew of heaven still falls upon the vine, and causes it to grow and bring forth much fruit, though there are dead branches which the pruning-knife has not yet reached, which it cannot reach.

2. Let us not rely too much on our machinery for church work; I mean, especially, our organizations for home and foreign evangelization. I need not, I trust, here and now, profess my love to the American Board for Christian Foreign Missions, the American Home Missionary Society, and the American Missionary Association. When I fall into a critical mood — which is not a little like falling from grace — I seem to discern in every one of those noble institutions some defects and faults of organization. I sometimes think I could suggest important improvements in the constitution of each of these societies. I sometimes think — not often, thank God! — that I could construct a more perfect *Congregational* machine than the American Board. Perhaps — who knows? — I could; for the founders of the American Board did not think of Congregationalism at all, but only of the spread of the gospel. My petty criticisms all spring from a pet theory of church order, and in the light of the recent far-shining baptism of heavenly fire at Providence, these criticisms vanish like a dream of the night. The very outpouring of the Spirit, however, ought to teach us that the American Board is powerless for good without the continual presence and grace of the Holy Spirit. What is needed to keep it

always vigorous and effective is, not merely an extraordinary effusion of the grace of liberality, on special occasions, but the still and constant descent of that grace on all the churches, year in and year out. That alone can save the Board, the Home Missionary Society, the American Missionary Association, and kindred societies from future embarrassment, and that alone can make their missions in this and other lands successful.

Oh, let us beware of prosecuting the work of the Lord in a secular, that is to say, in a proud, self-confident, calculating spirit! Not rejecting the suggestions of prudence or the methods recommended by experience, let us everywhere and always acknowledge from our hearts, "Not by might, nor by power, but by the Spirit of the Lord!"

3. The whole discussion is a warning against reliance for the true, permanent prosperity of the church on revivals and revivalists, to the practical denial and neglect of that grace of the Holy Spirit which never fails to accompany the ordinary means of grace, and regular, every-day church work. Brethren, those of you who have known my way of life from my youth up, those of you who have known the history of my all too barren ministry, need not be told that I would rather lose my right hand, ay, my head, than utter one word tending to create a prejudice against genuine revivals of religion. From my heart of hearts I render homage to God the Holy Ghost in his extraordinary operations, as in the days of Whitfield and Edwards, of Nettleton and Finney, and in these last days of His wonder-working power. It is my firm conviction that no church which sets itself against revivals of religion can prosper. I have no sympathy with those who say that the churches which are most frequently visited with revivals are unstable and unfruitful; and least of all do I sympathize with those who coldly criticise, or condemn, the present world-wide movement. It is because my attitude towards revivals is unquestionable — I would fain believe, unquestioned — that I take it upon me to say out, on this occasion, some things, which, I verily believe, ought to be said and pondered. No man was more alive to the dangers incident to the Great Awakening of the eighteenth century than Jonathan Edwards; and in every age, the devoted friends of revivals ought to be the first to discover and expose incipient evil tendencies.

Well, then, while the present movement seems to me comparatively free from fanaticism and disorder, while the methods employed are for the most part judicious and not unscriptural, I seem

to see, here and there, the beginning of an evil which threatens incalculable damage to the churches. Is there not springing up a somewhat demonstrative but shallow revivalism, now flushed and throbbing with fever, anon shuddering with deadly chills; to-day singing, "Hallelujah! 't is done! I believe on the Son!" to-morrow sitting dejected by the streams of Babylon, and hanging the harp on the willows; in the winter, following an evangelist from church to church, from tabernacle to tabernacle, from city to city; in the summer, forsaking the regular ministry, the church prayer-meeting, and the Sabbath school, under the plea that they are cold and stupid and unfruitful, speaking with scarcely disguised contempt of old-fashioned preaching, old hymns, and old methods of work, perhaps sneering at theological schools and sound learning, and not obscurely intimating that a Bagster in the hand is a better equipment for preaching the gospel than any which can be furnished by Andover or New Haven, Bangor or Princeton, Oberlin or Chicago? This kind of revivalism is marked by offensive egotism, by professions of superior spiritual attainments, of high and wondrous experiences, of utter devotedness and "consecration." When a particular church is permeated with this spirit, it answers in character and doom to the words of the prophet, "The Lord called Thy name, A green olive-tree, and of goodly fruit: with the noise of a great tumult, He hath kindled a fire upon it, and the branches of it are broken." Many a church, mistaking revivalism for religion, appears not long after a great excitement and ingathering like a tree blackened by fire and broken down by violence.

A true revival is like a gentle rain falling upon fields mellowed by the plough and the harrow, and thickly sown with good seed. Give it now the dew of heaven and careful husbandry, perhaps it will yield even a hundred-fold. A spurious revival — perhaps I ought to say a genuine revival corrupted by revivalism — is like a thunder-storm, accompanied by wind and down-pouring floods, whose torrents sweep away the very soil, with the growing crops, and the very possibility of future harvests.

I do not believe that this ruinous revivalism has, as yet, made any considerable progress in our churches or in our land; but let us be warned in time. "A little leaven leaveneth the whole lump." When the churches come to trust only in the rain, and despise the dew, they will soon become unstable and unfruitful; and by and by even the rain they long for will be withheld. Sometimes a rain-cloud, passing over a region without giving forth any rain, prevents

the condensation of dew on the thirsty earth below. So the promise and expectation of a great and general revival render particular churches insusceptible of the ordinary but refreshing and fertilizing grace of the Holy Spirit. When pastor and people look forward to the coming of an evangelist and the employment of special means as the most essential condition of success in winning souls and building up Zion, they no longer have that faith which constitutes spiritual receptivity. What wonder that even the dew of grace no longer gathers upon them!

Great periodical refreshings, precious as they are, do not suffice to make the church perennially flourishing. The blessing of God on regular, practical, unremitting Christian work, on the constant, faithful use of the appointed means of grace, — that is what insures the growth and faithfulness of Christ's church. Let us thank God for the rain, and rejoice in the dew. Both, in their season and measure, will cause Israel to grow as the lily, and cast forth his roots as Lebanon.

Men and brethren, messengers of the churches and ministers of the Word, I cannot close without suggesting that the truth in hand has an important application to every one of us. I cannot speak to you with authority, but let me stir up your pure minds by way of remembrance. It was not my privilege to be present in Oberlin at the first triennial Council, but I have heard many of its members speak with deep interest, some with tears, of an address delivered on that occasion by a venerable servant of God on "Enduement with the Holy Ghost." The voice that then sounded as from the borders of heaven is now lost to our ears amidst the hallelujahs of the glorified. Nevertheless, that solemn and tender charge of our Elijah, just before his translation, sounds on in many hearts, — let it sound in ours! — "Be ye filled with the Spirit." Our power to do good must come from the personal Christ in heaven, whose office and whose joy it is to baptize His servants with the Holy Ghost. But what if we should prove insusceptible of the dew of God? You know there must be some relation between the atmosphere and the substance receiving the dew. Some substances, as we have seen, are too hard and too polished; some are too cold and some are too hot; and not a few remain dry when the dew is most copious by reason of overhanging foliage and vapors which reflect back the heat that radiates from the earth. The dew of grace cannot rest on hard hearts, on hearts scorched with the fire of sensual passions, on hearts over-

shadowed with worldliness, frozen with unbelief. Here and now, let us lift up open and longing hearts to receive the heavenly grace. Then shall that *personal power* which Christ has ordained as the vehicle for salvation to the world be consecrated to its sacred mission. Then shall we be open on all sides toward God and our fellow-men ;* then shall each of us be a translucent medium between the Divine Sun and a world sitting in darkness ; then shall it be Christ for us to live, then will it be gain to die. Having been wise to win souls we — even we, blessed be God ! — shall shine as the brightness of the firmament ; having turned many to righteousness, we shall shine as the stars, for ever and ever.

Brethren of the Council, with a full heart I invoke upon you the dew of heavenly grace.

The Lord bless and keep you !

The Lord make His face to shine upon you and be gracious unto you !

The Lord lift up His countenance upon you and give you peace ! Amen !

* Phillips Brooks.

REPORT OF THE PROVISIONAL COMMITTEE.

The Provisional Committee, appointed by the Council of 1874 to make arrangements for this Council, in accordance with the requirements of the By-Laws, respectfully beg leave to report:

That during the past three years they have appointed delegates to various corresponding bodies, who have attended to the duties committed to them, and who will report to this Council.

That in April last, the committee met in Boston. At this meeting Rev. E. P. Goodwin, D. D., by letter resigned his place as chairman, and also as a member of the committee. His resignation was not accepted, but Charles Demond was appointed acting chairman.

There have been present at the meetings of the committee, Hon. Lafayette S. Foster, Hon. Nelson Dingley, Jr., Hon. Warren Currier, Alfred S. Barnes, Esq., Rev. A. H. Quint, D. D., Rev. W. H. Moore, Charles Demond, Esq. Since the meeting in April the committee have, by correspondence and through subcommittees, been diligently preparing for this meeting, and as a result of their labors, present the following:—

They specified Detroit, in Michigan, as the place of the meeting of this Council, and Wednesday, Oct. 17, 1877, at 11 o'clock A. M., as the precise time at which the sessions should begin.

They chose Rev. Zachary Eddy, D. D., of Detroit, to preach the opening sermon.

They selected topics regarding the Christian work of the churches, and persons to propose and present papers thereon, as follows, to wit:

A paper from Rev. T. D. Woolsey, D. D., upon the Bible in Schools.

A paper upon the Recent Evangelistic Movement, by Rev. S. E. Herrick, of Boston.

A paper upon Fellowship and Union Meetings, by Rev. Arthur Little, of Fond du Lac, Wisconsin.

A paper upon Woman's Work, by Rev. C. L. Goodell, D. D., of St. Louis.

A paper upon Sunday-School Work, by Rev. H. Clay Trumbull, of Philadelphia.

A paper upon Pastorless Churches and Churchless Pastors, by Rev. Henry M. Dexter, D. D., of Boston.

They invited each of the General Benevolent Societies to present a written statement of its own work and condition.

All of the above papers are subject to such discussion and action as to the Council shall seem best.

The committee decided to have but few papers presented, and those mainly upon topics of earnest practical work, so that ample time for thorough discussion might be had, and also that the Council might be able to consider any other subjects which might be presented by its members.

The committee are satisfied that the Council should have more time than has hitherto been taken for the transaction of its business and for the discussion of important matters.

When the Council has met in the middle of the week, the delegates have been anxious to leave before the Sabbath.

The impression has gone abroad that this Council will adjourn on Sabbath eve. For this impression the Provisional Committee are not responsible, and it is for the Council itself to decide upon that matter.

But the committee would recommend that the Provisioual Committee which shall arrange for the next Council should call it to meet on Thursday or Friday of one week, with the understanding that it will remain in session so long into the next week as the business may require. This will prevent hurry, and enable the Council to fully discuss all important subjects, and reach wise conclusions thereon.

All of which is respectfully submitted.

In behalf of the committee,

CHARLES DEMOND, *Chairman.*

REPORT OF PUBLISHING COMMITTEE.

THE Committee of Publication respectfully report that the Minutes of the last session were published by the Congregational Publishing Society at its own cost, and for sale by itself, and that no expense for publication was charged to this Council. The printing was supervised by the committee of this Council.

ALONZO H. QUINT.
WILLIAM H. MOORE.
CHARLES DEMOND.

REPORT OF THE SECRETARY.

In accordance with the rules, I present the following comparative statistics. Their authority is in the annual tables published in the *Congregational Quarterly*.

Unfortunately, but so far inevitably, the annual general publication of each year cannot be made until months after their date, in some cases a whole year. Besides, the figures now considered were necessarily those thus reprinted last January. But the comparisons by three-year periods are, of course, not affected.

Incidentally to the reports, I suggest that it is very desirable to obtain a substantial uniformity in the items and form of the statistical tables in the several State publications. Much has been already accomplished, but something still remains to be done. Our present system of collection of statistics, as a general national work, and mainly the form, originated about eighteen years since. Our annual general issue is unsurpassed by that of any denomination. Still, while there is no need and no right to demand a rigid inflexibility in items and form, there might be secured a uniformity in items and in the order, up to the extent of including all which is a common need and benefit; leaving to each State to add, while not intermingling, all that its local interests seem to require.

I therefore venture to recommend that a committee be appointed, perhaps consisting of the several statistical secretaries who may be present, to consider and report at some time during the session, a plan of uniform statistics, which this Council may, if it please, recommend for adoption by the State organizations.

As to the reports: —

The Number of Churches.

Number now reported	3,509
" " in 1874	3,325
A gain of	184

The gain of the three years 1871–4 was 204.

During the three years now reported: —

New churches	361
Dropped from the list	177
Gain	184

Our churches exist in forty-two (42) States and Territories. During the past three years, Florida and Utah have been placed upon the list, and Idaho has been dropped.

The *locations* of our churches may be grouped thus: —

In the New England States	1,465,	an increase of	14
N. Y., N. J., and Penn.	353,	" "	" 13
Ohio and to the Mississippi	881,	" "	" 28
Western side of the "	650,	" "	" 98
The Pacific coast	87,	" "	" 12
The South, not including Missouri	73,	" "	" 19
Total	3,509	" "	184

Church Members.

The number now reported	350,658
" reported in 1874	323,679
Net increase	26,979
Or an average annual increase of	8,993
The net average annual increase reported in 1874 was	5,720

Sabbath Schools.

The number enrolled in Sabbath schools is	412,035
" reported in 1874	372,554
An increase of	39,481
The increase during the three years reported in 1874 was,	11,089

Benevolent Contributions are still only imperfectly reported. Last year 874 churches made no report whatever.

At present 2,635 churches report for the year	$1,184,356 49
In 1874, 2,396 churches reported	1,213,816 00
Decrease	$29,459 51

It is remarkable that there appears to have been so little diminution during the depression of business. Of the amount in the report of last January, the New England States contributed $793,006.40, which is $63,826.79 less than the same States reported in 1874.

Current Expenses. This item is too poorly reported to make any accurate general estimate possible.

Now, 1,548 churches report (for the year) . .	$2,584,166 28
In 1874, 1,093 churches reported	1,978,365 69

A somewhat careful scrutiny indicates over $4,000,000 annual expenses.

The Pastorate.

The number of churches having pastors installed, as now reported, is	930
In 1874	893
Increase	37

or one fifth of the net increase in the number of churches.

The number of churches having pastors or in charge of other Congregational ministers	2,713
Number in 1874	2,501
	212

or decidedly more than the increase in the number of churches.

The number of ministers now in pastoral service . .	2,374
In 1874	2,294
Increase	80

or less than half the increase in the number of churches.

The number of *ordinations* now reported for three years,	
Pastors	145
Without installation	186
Total	331
Number reported in 1874, pastors	149
Without installation	160
Total	309
An increase of	22

But the ratio between ordinations to the pastorate and ordinations without installation has continued to change. The year 1872 (for 1871) was the last year in which ordinations to the pastorate exceeded ordinations without installation.

In the report now given for three years, 145 pastors; in 1874, 149 pastors. Now, 186 without installation; in 1874, 160. And the last annual report is still more marked: 44 to the pastorate, 73 without installation.

Of course, the statistics now presented do not include any of the results of the recent wide-spread revival movements. Those will

appear in future reports. But the tables show a steady and healthy progress in the number of churches, the number of members, and the number in Sabbath schools, and no falling off in the amount of charities.

What spiritual results are indicated by these statements are beyond the cognizance of human tables.

Respectfully submitted.

ALONZO H. QUINT, *Secretary.*

UNIFORM STATISTICS.

The Committee on Uniform Statistics recommended that the following schedule of questions, already substantially in use, be adopted in each State.

[FORM.]

ANNUAL STATISTICS.

Report of Church, at
at this date, viz., , 18

1. When organized?
2. Who is now its minister?
3. Is he its installed pastor, acting pastor, or stated supply?
4. When was he ordained? (Give year, month, and day.)
5. If installed here, at what date? (Give year, month, and day.)
6. If not installed, when did he commence labor here?
7. How many male members at this date?
8. How many female members at this date?
9. TOTAL MEMBERS?
10. Of the total, how many are now residents?
11. How many added by profession in last twelve months?
12. How many added by letter in last twelve months?
13. TOTAL ADDITIONS?
14. How many members removed by death in last twelve months?
15. How many members removed by dismissal in the last twelve months?
16. How many members removed by discipline in the last twelve months?
17. TOTAL REMOVALS?
18. How many adults baptized in the last twelve months?
19. How many infants baptized in the last twelve months?
20. Whole number in Sabbath schools (home and mission) at this date, including officers and teachers?
21. How many families in your congregation (regarding your pastor as their minister)?

CONTRIBUTIONS.

22. How much was given in money in your congregation in the last twelve months for each of the following objects, in no case including home expenses?

(1.) American Board of Commissioners for Foreign Missions, the Woman's Board, and other Foreign Missionary Work.
(2.) American College and Education Society, or educational work.
(3.) American Congregational Union, and other aid to Church erection.
(4.) American and State Home Missionary Societies, and kindred work.
(5.) American Missionary Association, and similar work.
(6.) Congregational Publishing Society.
(7.) *All other* charities, in no case including Church expenses.
Total benevolent contributions.

SUMMARY.

(Corresponding exactly with State boundaries.)

CHURCHES:
With pastors, ; with acting pastors (not including those supplied by licentiates, or ministers of other denominations), ; supplied by licentiates, or ministers of other denominations, ; not supplied, .
TOTAL, ; Gain, ; Loss, .
MINISTERS:
Pastors, ; acting pastors (not including licentiates, or ministers of other denominations), ; others, .
TOTAL, ; Licentiates, .
CHURCH MEMBERS:
Males, ; Females .
TOTAL, (including absent). Gain, ; Loss, .
ADDITIONS: (in past twelve months.)
By profession, ; By letter, . TOTAL, .
REMOVALS: (in past twelve months.)
By death, ; By dismissal, ; By discipline, ; TOTAL, .
BAPTISMS: (in the past twelve months.)
Adult, ; Infant, .
SABBATH SCHOOLS:
TOTAL, ; Gain, ; Loss, .
FAMILIES:
TOTAL,
BENEVOLENT CONTRIBUTIONS:
Churches reporting.
TOTAL, ; Increase, ; Decrease, .
HOME EXPENDITURES: (if reported.)
Churches reporting, . TOTAL. .
CHANGES:
CHURCHES:
New. (Name them.)
Dropped from the list. (Name them.)
MINISTERS:
Ordinations: Pastors, ; without installation, .
Installations:
Dismissions:

Deceased:
Pastors,
Acting pastors,
Without charge,

ORGANIZATION:
(Number of Associations and Conferences, and how united; also number of Churches not associated.)

It is also recommended that certain other statistics be reported once in five years, beginning in 1880:

1. Value of house of worship and chapel, and land on which they stand.
2. Date of erection of house of worship.
3. Value of parsonage.
4. Amount of funds, not including parsonage.
5. Amount of indebtedness.
6. Salary of minister, including value of use of parsonage.
7. Amount of all parish expenses (in the year of the report), including salary.

REPORT OF THE TREASURER.

THE treasurer of the Council begs leave to report:

That the collection taken at the last Council amounted to $212.09, which is all the money that has come into his hands; that he has paid bills amounting to $172.49, leaving a balance in his hands of $39.60.

A statement of such receipts and payments is herewith submitted, and has on it the certificate of Hon. Charles T. Russell, the auditor, that it is correct.

There are unpaid, the bills for advertising, and various expenses of the officers and committees of the last Council, which, with the expenses of this Council, and the printing of the doings of the Council, will amount to a considerable sum.

The only source of income, so far, has been the collection taken at the meetings of the Council. This is hard for the members, who are at much expense to attend the meetings, and the result is entirely inadequate to meet the expenses, especially if the Council takes charge of printing its doings.

Besides, this expense properly belongs to the churches. In view of these facts, the treasurer would respectfully recommend that the subject of raising money to meet the expenses of the Council may be referred to a Finance Committee, to consider and report what action shall be taken thereon.

All of which is respectfully submitted.

CHARLES DEMOND, *Treasurer.*

STATEMENT OF THE AMERICAN CONGREGATIONAL UNION.

THE WORK OF THE AMERICAN CONGREGATIONAL UNION.

The only department of the work of the Union of which I shall speak in detail is its principal work, that of church-building aid. The figures are approximate.

When we analyze the work of the Union, with reference to its expenses, we find three periods.

In the first period, from its organization, June, 1853, to May, 1857, — four years, — the contributions to its general funds were a little over $6,000. This sum was all expended in the expenses of administration, including therein the publication of the Year Book. In 1856 a special fund of $3,117.78 was raised to aid church building in Kansas. All expenses of raising this fund were charged directly to the fund, and not included in the expenses of the Union.

The second period is the period of a single secretaryship, covering nine years, from 1857 to 1866. In May, 1857, the Board, having the Kansas fund in their treasury, decided to enter on the work of church-building aid in addition to the general objects for which the Union had previously existed. They appointed a secretary, and for nine years employed but one. During this period the entire contributions received (exclusive of about $117,000, raised in 1865–6 by the effort of the first National Council) was $86,155. The number of churches aided in building houses of worship during these nine years was 187. The annual income increased to $13,997.

During this period the amount paid for salaries was .	$20,974
For other expenses	12,536
Total	$33,510

or about thirty-nine per cent of the receipts.

The third period is that of two secretaryships, from the eleven years from 1867 to 1877 inclusive.

To provide for an enlargement of the work, after the large collection of 1865–6, the trustees appointed two secretaries. The allotment of their duties, as stated in the report of the trustees for 1866–7, was as follows: "The associate secretary of the Union will have his office at No. 16 Tremont Temple, Boston, and will

have it especially in charge to awaken and to sustain the interest of the churches of New England in our work, particularly that part of it which relates to the building of church edifices, and to secure regular annual contributions. He will, at the same time, be in constant communication with the Board of Trustees, and the secretary, at New York, and will co-operate with them in the general work of the Union. The secretary, at New York, will give special attention to applications for aid in building churches, and all letters of inquiry, and all statements of facts, in respect to these, together with the applications themselves, should be addressed to him at the Bible House, New York."

The work of the next eleven years, under the administration of the two secretaries, may be indicated as follows, viz. : —

Amount raised each year.		No. Churches to which grants were paid.	
Year ending May, 1867	$32,589	Year ending May, 1867	65
1868	30,102	1868	68
1869	36,092	1869	67
1870	50,629	1870	66
1871	51,261	1871	65
1872	77,733	1872	41
1873	61,898	1873	56
1874	64,882	1874	48
1875	51,717	1875	58
1876	46,816	1876	45
1877	31,782	1877	27
Total in eleven years	$535,501		606

An average of $48,681 per annum.

During this period of eleven years the Congregational Union paid for salaries the sum of $86,437, and for other expenses the sum of $24,494. Total in eleven years, $110,931, — about twenty per cent of the entire receipts.

The expected increase of receipts which led to the appointment of an associate secretary having fallen away in the last few years, the trustees in September last resolved on a substantial reduction of expenses. The salaries paid to the executive officers have been $3,500 to the secretary at New York, $3,000 to the associate secretary at Boston, and $850 to the treasurer. The other expenses have been as small as the trustees could make them on the basis of two offices, and with all the lines of work of the Union. The only way to make any substantial reduction of expenditures was to return to the plan of a single secretaryship. The trustees have been very reluctant to do this, fearing that it will embarrass the

work and reduce the receipts still further; but the diminished income seems to have left no alternative within their power.

Accordingly at a meeting last month they adopted the following action: —

Whereas, The greatly diminished receipts of the Congregational Union render it imperative that the expenses of management be very considerably reduced;

Therefore, *Resolved*, That, in the opinion of this Board, but one secretaryship should hereafter be retained.

And *Whereas*, The growing reluctance of churches to listen to appeals in behalf of the benevolent societies, except from their pastors, renders it less imperative that a secretaryship of Finance be retained, and relying on the faithfulness of pastors to present the cause to the churches;

Resolved, That the secretaryship having special charge of the department of Finance be discontinued, and that all expenses therefor of salaries and rent cease at the close of the current year, or quarter, as may be settled between the incumbent and the Finance Committee.

And *Whereas*, Secretary Palmer having put his resignation into the hands of this Board, the way is open for reorganization;

Therefore, *Resolved*, That a special committee of seven be appointed from the members of this Board and Union, to consider and report to this Board what further measures may be wisely adopted to increase the resources of this Union, its efficiency, and acceptableness to its constituents.

Rev. Dr. Cushing, the associate or financial secretary, subsequently tendered his resignation, thus leaving the way fully open for a reorganization upon such basis as shall promise best to advance the work.

The economy already thus decided on will reduce the expenses from about $10,000 a year to about $6,000. Some further slight reduction may be made by abandoning a part of the general work for which the Union was formed, such as Ministers' union libraries and periodicals for pastors, etc., a work which cannot be computed in percentages.

Various suggestions have been made for endeavoring to reduce expenses further by more radical measures, — a change of location or a consolidation with another society.

A change of location or a consolidation involves grave and delicate questions, affecting the existence of the large trusts which the

Union now holds. Special legislation would be necessary to accomplish either safely and effectively.

In the opinion of the Board, the true remedy for the present deficiencies is to be sought in the direction of increasing the receipts of the society; in improving its methods and its force, not in reducing it or modifying the incorporation. But a Board of Trustees are not appointed for the purpose, nor clothed with the power of determining such questions. The trustees have, however, no other wish than that such methods of reorganization be adopted as shall vigorously and successfully advance the cause. With this view, they have appointed the committee above-mentioned from among the corporators at large, only two being members of the Board.

The names of the committee are as follows: —

William Henry Smith, Esq. New York; Rev. John O. Means, D. D., Boston, Mass.; Hon. Charles G. Hammond, Chicago, Ill.; Rev. W. B. Brown, Newark, N. J.; Hon. William Hyde, Ware, Mass.; Lowell Mason, Esq., Orange, N. J.; Rev. L. T. Chamberlain, Norwich, Conn.

The Board desire that this committee shall have the benefit of all the suggestions that can be made to them upon the subject.

While the Board are awaiting the action of that committee in respect to other proposed changes, they do not desire that this situation should hinder the work. They are continuing, with the temporary aid of the secretary in New York, in the regular investigation of applications and the making of grants. A larger number of churches contributed directly to the treasury of the society last year than in any year before. The contributions of the summer months have been just about the same as those of the corresponding months of the previous summer, and the treasurer has no unpaid drafts now waiting on him.

Several facts indicate that this work will probably be a permanent and growing one. The American Home Missionary Society is over fifty years old. It commenced its work with receipts of less than $19,000, and steadily increased, reaching about $125,000 when it was twenty years old. The Congregational Union commenced its church building twenty years ago, with an income of about $6,000, and in its twenty-first year of the work has an income of over $31,000, nearly as great a proportionate increase.

The results thus far attained have been accomplished by the gifts of a small proportion of the churches in the denomination, and by

the special gifts of business men, who see in the methods of the Union a security that their donations will never be perverted, but will continue sacredly devoted to the cause of evangelical religion and the Congregational order.

Three features of its work need to be better understood among our pastors and churches.

It is a productive work. It proceeds by stimulating self-help, not superseding it. The churches that were not able to build without its aid have, since they became self-sustaining, contributed over $36,000 to its treasury. Of this sum about one half has been contributed during the last four years.

The Board now take from every church or society receiving aid a first mortgage on the church property. This is no incumbrance to the church, so long as it is a living evangelical church of the Congregational order. If perversion or extinction takes place, the Union can intercept the proceeds to the extent, at least, of reimbursing the original grant. In case of churches disbanding, the fact that the Union is ready to enforce this claim often leads to the gift of the remaining property to it.

In the last table of churches aided, published by the Union in 1875, it appears that the thirteen churches reported as sold or disbanding, originally received $8,675, and they paid over to the Union $13,986.

The treasurer furnishes the following statement of securities now held by the Union, and amount of grants refunded to its treasury, October, 1877: —

Amount of grants, chiefly loans, now secured by common forms of notes, or bonds and mortgages . . .	$18,660
Amount repaid on similar securities	12,000
Amount secured by our own form of bond and mortgage, as grants	18,146
Amount grants paid for which the Union now holds deeds of the property	41,800
Amount received from sales of property formerly held by deeds	8,200
Amount now held by agreement as special trusts . .	71,000
Amount secured by the usual "certificate and agreements" and receipts, about	385,000
Total amount received by the Union from repayment of grants and loans, under all the forms of security,	38,500

This shows, third, that the work of the Union is a reclaiming

work. Between $29,000 and $30,000 of the $38,500 reclaimed has been received back within the past seven years. It is probable that before long the whole annual expenses of the Union may be exceeded by the sums thus rescued from waste or diversion.

We appeal, therefore, to the churches and pastors, not only to give us the benefit of their suggestions to the committee, that we may have all possible light on the further steps of reorganization, but also to receive their interest in the work of the Union, and renew their contributions. We are well aware that this is not a cause to be much advanced by appeals to sympathies and efforts for general enthusiasm. But the more its features are understood by our pastors and men of business, the more secure its place will be in the contributions of the churches.

STATEMENT OF THE AMERICAN COLLEGE AND EDUCATION SOCIETY.

It is a now a little more than three years since, by the suggestion of the National Council, at its meeting at Oberlin, the "American Education Society," and the "College Society," so called, were united under a new charter, granted by the Legislature of Massachusetts. As it proved, this union was formed just in season to meet the severe financial depression which has distressed and half paralyzed the business of the country from that time to this. The receipts of the society, for the first year after the union, were, in round numbers, $95,000, of which $63,000 were designated to colleges and $32,000 were left for the general funds. It was a year of some large individual payments to colleges, *e. g.*, that of Samuel F. Drury, $25,000 to Drury College, and $10,000 on account of the Williston Legacy to Iowa College. In the following year, ending April 30, 1876, the total receipts were not far from $70,000, of which, in round numbers, the sum of $39,000 was designated to colleges, and the sum of $31,000 was contributed to the general funds. During the year which closed last April (April 30, 1877), the receipts were not far from $58,000, of which the sum of $34,000 was designated to colleges, and only $24,000 came to the general funds.

It is to be understood that the work of raising the money for the College department falls mainly upon the colleges which receive its benefits. The society, after due consideration, approbates and

takes upon its list certain Western institutions, arranges times and seasons for special efforts in their behalf, distributes the territory upon which each may operate, and gives letters of introduction and commendation for the use of those engaged in canvassing these Eastern fields. Then the president, or a professor, or other designated agent, of a given college, comes upon the ground and solicits the needed money. His salary and expenses are paid by the college from which he comes. And on the other hand, no part of the money raised by him is used by the Education Society, but goes intact for the benefit of the institution for which it was solicited. The expenses of the society, salaries, rents, etc., are all paid from the general funds. In the present mode of operation, the College department might seem to have advantages over the Educational department, were it not for the consideration above named, that the colleges themselves pay the expenses of the agencies they employ.

At the time when the union of the two societies took place in 1874, it was thought advisable, at least for a time, to keep in operation the same essential machinery which had been before employed. The New York office was continued, about which centred the business of the College department, with Dr. Butterfield as secretary, while the Boston office continued as before and was especially devoted to the Educational department. But in the autumn of 1875, Dr. Butterfield having been invited to take the presidency of Olivet College, and inclining to accept the same, the directors took into special consideration the state of things thus brought before them, and in view of all the facts passed the following resolution: —

"That the question of the appointment of another secretary as successor to Dr. Butterfield, and of the closing of the New York office after the first of May next, be postponed for the present, awaiting the future indications of Divine Providence."

In consequence of this action, since the first of May, 1876, there has been but one secretary, and the business of both departments has centred in the office at Boston, though a receiving agent has been kept in New York for the convenience of those who can more easily pay their money there than send it to Boston. The business of this receiving agent however, as it has proved, is very light, and Dr. C. P. Bush, at the Bible House, has kindly consented to do what is required in this capacity, without reward. With the present facilities for transmitting money by post-office orders and

bank checks, it as easy, and often more easy, for a man in New York City, or in the immediate vicinity, to transmit money to Boston than to make even a short journey to the Bible House.

Moreover it is far more true than we wish it to be that the funds by which the operations of the society are carried on come chiefly from New England. During our last financial year, of the $45,000 total receipts, if we except the generous gift of $15,000 made by Charles Fairbanks of London, to Drury College, only between $3,000 and $4,000 came from outside the New England States. In the previous year, viz., the financial year ending April 30, 1876, of the $70,000 total receipts, about $65,000 came from New England, and about $5,000 from other parts of the country. We do not, however, wish to conceal the fact that considerable money is raised in the Middle and Western States for educational purposes, which are not reported through our treasury. We have long had a dream of trying to weave all this work into one compacted whole, so that it might be known, year by year, what is really accomplished in this way by our denomination. But thus far invincible obstacles seem to interpose themselves, until we have half concluded that the greatest good of the greatest number is perhaps secured by this miscellaneous action. We trust, however, that the time will come, somewhere in the future, when the Congregationalists over all our extended field can act more as a unit in this work. Meanwhile the work of the Educational department is rapidly widening.

Of the one hundred and twelve new men enrolled on our Educational list during our last financial year, forty-seven came from New England, and sixty-five from other parts of the country. Of the one hundred and fourteen enrolled in the previous year, forty were from New England and seventy-four outside of New England. We mention this fact, not in a way of criticism or fault-finding, but with a feeling of joy and gratitude that the States of the West are so freely contributing of their young men for this purpose, and we recognize the fact, too, that these young men have the nerve, the energy, the force, more apt to be found in new settlements than in older communities.

At a quarterly meeting of the directors in July last, action was taken upon a subject which was deemed of considerable importance. At the close of the war of the Rebellion, there grew up a wide-spread sentiment in favor of the "short course," as it was called, in the work of preparation for the ministry. There was a

prevailing impression that many ministers were needed to occupy the new fields which had been opened by the war, and that we could not wait till men should pass through the regular drill of the academy, the college, and the theological seminary. Yielding to this feeling, the Education Society began to give its assistance more freely than ever before to young men in theological schools who were not college graduates. The process went on until there was a condition of things new and somewhat surprising in a denomination which, from the earliest settlement of the country, had pressed for the thorough education of those who were to occupy its pulpits. We give a few statistics to illustrate our meaning. We take these figures from the tables prepared and published from year to year in the *Congregational Quarterly*, usually in the April number. In 1873, we had 329 students in our seven theological seminaries, of whom 118 were not college graduates. In 1874, there were 327, and 121 not graduates. In 1875, 316, and 111 of these were not graduates. In 1876, 303, of whom 106 were not graduates. In 1877, 312, of whom 120 were not graduates. Of the non-graduates, usually about one fourth had received a partial education in college, the rest had had no collegiate education. In view of this tendency, which, as may be noticed, was rather increasing than diminishing as the years passed along, the directors, at their meeting, July 11, 1877, passed the following resolution: —

"That hereafter the American College and Education Society will, as a rule, receive upon its lists only those who are pursuing the full collegiate and theological course of study. All others will be regarded as exceptions, and if taken upon the list at all, each case must be considered separately and decided upon its own merits."

This action on the part of the society was not revolutionary, but restorative. The society simply came back to its old standard. Two reasons especially moved the directors to this course. *In the first place*, they thought they ought not longer to encourage a tendency of this kind, which would lower the standard of the denomination in respect to the culture of its ministers. *But in the second place*, they thought that men taking the short course would get on, if they were the right men in the right place, without the aid of our funds; that these funds ought to be reserved, especially in a time of scarcity, for those who are bearing the burdens of the long course. The directors had no wish to deny that many able men

have come into our ministry who have had no college education. But the heaviest burden, according to our experience and observation, falls upon the young men in the college, and not in the seminary. A man who takes only a short course in a seminary is usually a man of full age, having resources which a young man entering college does not have, and only a little way before him is the day when he expects the reward of his labors. His case is very different from that of a young man who starts early in life, and takes the long drill of the academy and the college before reaching the seminary.

There are always a certain number of persons in every generation who question the need of any such organization as this. They reason that if the whole matter of collegiate and ministerial education were left to itself, it would take care of itself, without any fostering care from any one. Just now it happens that these ideas have been put forth anew, from somewhat high places. But there never has been a time since the American Educational Society was organized, in 1816, that these arguments have not been more or less current. If it were not too dangerous, we would like to see the experiment tried, and ascertain whether it is safe for a religious denomination to take no care of its educational interests. Certainly that experiment has never been tried in this country. From the day when John Harvard, in 1638, gave his money to help found the School of the Prophets at Cambridge, there never has been a time when this matter of the education of men for the ministry has not been watched over with more or less care and solicitude. The ways of doing it have been many, but the inward thought has been the same. Where one reasons that this subject, left to itself, would take care of itself, the position of the reasoner is peculiar. He is somewhat in the condition of a man, who, having seen the rich harvests of Egypt coming in year by year, by virtue of the overflowing of the Nile, should conclude that Egypt would enjoy her harvests if there were no overflowing of the Nile.

The institutions at present on the list of the society are: — Carleton College, Minnesota; Colorado College, Colorado Springs; Doane College, Nebraska; Drury College, Missouri; Iowa College, Iowa; Olivet College, Michigan; Pacific University, Oregon; Pacific Theological Seminary, California; Ripon College, Wisconsin; Washburn College, Kansas.

These institutions are, several of them, in great need of help, and generally they want all the funds they can get. The educa-

tional department needs for the proper transaction of its business about $35,000 a year, — a sum very easily raised, provided the strong and able churches of our denomination would give the society a place on their list for contributions. At present not more than three hundred churches contribute to our funds.

STATEMENT OF THE CONGREGATIONAL PUBLISHING SOCIETY.

The origin of the Congregational Publishing Society is involved in obscurity, like the origin of man and of the universe. In the form in which it now exists, it is not to be regarded as a specific creation, but as the result of a slow and painful evolution. Lower types, containing rudimentary suggestions of the present organization, are discoverable in the earliest periods of our history. Taking shape always and inevitably from "the totality of its environments," the society has passed through manifold transmutations and borne various designations before assuming that which it now wears.

No sooner did the Puritans of the Massachusetts Bay drive their stakes on the banks of Charles River, than they set in operation a printing-press, the first one in English America. This first printing-press had been bought in England and brought to this country by a minister; the first printing-office was a minister's house, and the first book printed was a Congregational Psalm Book, for the use of Congregational churches. The Rev. Joseph Glover, rector of Sutton, Surry, England, preparing to come to the New World, as one of the most effectual methods of promoting and perpetuating gospel piety, purchased a printing-press and types, engaged a workman, resigned his benefice, and set sail. He died on the voyage, but the printing-press came safely to land in charge of his widow. Before very long the widow married Rev. Henry Dunster, the first president of the college, then coming into life at Cambridge. The printing-press was set up in President Dunster's house, and there the first books were published. "The Freeman's Oath" was the first issue of the New England press. "An almanac for 1639, calculated for New England by Wm. Pierce, mariner," was the second. The third publication and the first book was "The whole Booke of Psalms, faithfully translated into English Metre. Whereunto is prefixed a discourse, declaring not only the lawfulness, but also the

necessity of the heavenly ordinance of singing scripture Psalms in the churches of God, *Imprimatur*, 1640." The fourth edition of this famous Bay Psalm Book, copies of which now bring such fabulous prices, was on sale as early as 1652 by Hezekiah Usher, the first bookseller in English America, at his bookstore in Boston.

The link which connects this printing-press and bookstore with the Congregational Publishing Society is not simply that Hezekiah Usher issued Congregational books for Congregational churches, but specially because Mr. Usher was agent of the Venerable Society for the Propagation of the Gospel among the Indians, under whose direction he published for free distribution John Eliot's Catechism in 1653, and ten years later, 1660–1663, the Indian Bible. For the next hundred years, down to the Revolution, from this press and from others afterwards set up in Boston, the land was supplied with a literature which was chiefly religious and Congregational, and was written and published in large measure by Congregational ministers.

After the Revolutionary War, in connection with missionary movements, here and there associations for issuing religious tracts sprung into existence. The Baptists in and about Boston formed "The Evangelical Tract Society" in 1811. In 1814 "The New England Tract Society" was organized at Andover, which in 1823 took the larger name of "The American Tract Society," and entered upon a larger work. This society, which shortly after its formation removed from Andover to Boston, where it has continued to this day, was not originally constituted of different denominations, nor on a "union" basis, as was the society organized in the year 1825 at New York, and which took the same name. The older and original American Tract Society at Boston was founded exclusively by Congregationalists, and all its officers and agents for the first twenty years were Congregationalists. While it was not intended to be sectarian, in the same sense that Congregational churches are not sectarian, in its publications the special theological views of New England divines were intended to be set forth, and were set forth to such an extent that the American Tract Society at New York would not adopt the tracts of the society at Boston till they had undergone elimination and revision.

When, however, in 1825, this American Tract Society at New York was formed by representatives of various denominations coming together on a formal and distinct basis of what was called *union*, the old society at Boston, though it retained its name and

continued to be officered and controlled exclusively by Congregationalists, entered into such close relations with the younger organization that the character of its publications was changed. Out of deference to its new ally, the society at Boston ceased to issue tracts or books containing certain truths and forms of truths which were precious to many New England divines. In the course of a few years this led to the formation of two new Congregational societies, one for Sunday schools and one for general religious literature, from which nothing that our churches regard as Scripture teaching should be excluded. These two societies, the Doctrinal Tract and the Massachusetts Sabbath School societies now united, constitute the Congregational Publishing Society. The older American Tract Society, strictly Congregational in its origin and early history, has in recent years been taken out of the hands of Congregationalists and made what is called a *union* society, like its younger namesake at New York.

The Doctrinal Tract and Book Society, which was the more immediate father of the present Publishing Society, was organized in Southeastern Massachusetts, June 24, 1829. The founders were chiefly men known as Hopkinsians. The society undertook the publication and distribution at cost or gratuitously, not merely of practical religious writings, but of the standard volumes of the New England theologians, and marked out and entered upon a career promising great influence and usefulness.

Meanwhile the Massachusetts Sabbath School Society had come into existence to do the lighter but not less important work of providing a pure and healthful religious literature for the young. As early as 1824, representatives from Episcopalian, Methodist, Baptist, and Congregational churches organized what was called "The Massachusetts Sabbath School Union," as an undenominational society. Very soon the Episcopalians and Methodists left it for societies of their own. After a few years the Baptists and Congregationalists became satisfied that they could work to better advantage apart, and by an amicable arrangement a division was made; one third of the assets, with the name of the society and the good-will, the magazine and depository, was assigned to the Baptists; two thirds of the assets, supposed to have been contributed by them, were assigned to the Congregationalists, who immediately reorganized, under the name of "The Massachusetts Sabbath School Society," and commenced a vigorous and successful work of establishing and aiding Sunday schools, and publishing a great variety of periodicals and books for the young.

There seems no reason why we should have one society to publish general religious literature and another to publish juvenile literature. It was following too scrupulously the example of the benevolent mathematical divine, who had two holes cut in his study door, a large hole for the convenience of his cat, and a small hole for the convenience of his kitten. In 1868, therefore, the Doctrinal Tract and Book Society united its heavy weights with the airier volumes of the Sabbath School Society, and under a new charter the present consolidated organization was launched. It took the water hopefully, in spite of the top-heavy name of "The Massachusetts Sabbath School and Publishing Society." A reef has been since taken in this name, and the legal title now is, "The Congregational Publishing Society."

It has undertaken three things. (1.) To provide suitable and needful religious literature, to be sold at low prices. (2.) To be the channel through which good books and tracts may be gratuitously circulated among those who cannot or will not otherwise procure them. (3.) To establish and aid Sunday schools in missionary districts. The first object is one of legitimate business, the second and third objects are purely benevolent; and for these, the society has made appeals for the money needful for this charitable work.

The National Council, at its last session at New Haven, October, 1874, took action which has materially modified the sphere and work of the Publishing Society. The Council advised that the Publishing Society "be disembarrassed of all work incongruous with a strictly business enterprise," and also that "the missionary Sunday-school work," an original and prominent feature of the publishing society, should "be incorporated with the work of the American Home Missionary Society, and be provided for" hereafter by that society. This advice, which so seriously changed the structure of two old societies, has not been asked for by either of them. The Home Missionary Society gave no evidence that it hankered for the Sunday-school work, nor had the Publishing Society been looking around to see where it could be unloaded of its pleasant burden. Societies, however, felt bound to interpret this formal advice of the National Congregational Council as expressing the intelligent judgment of the churches that this great change was not only expedient, but imperative. They therefore cheerfully accepted the benevolent advice, and as soon as they could mark and inwardly digest it, the transfer of the Sunday-school work was

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effected. After full and frank conferences, the Congregational Publishing Society and the American Home Missionary Society, by their respective Boards of Managers, mutually and unanimously agreed upon and adopted the following minute in regard to this matter: —

"1. That the missionary work, in its organization and detail of forming and supervising Sunday schools throughout the country, be exclusively the care of the American Home Missionary Society.

"2 That the preparation and publication of Sunday-school books and literature of all kinds be exclusively the care of the Congregational Publishing Society.

"3. That all efforts and suggestions for the missionary Sunday-school work hitherto made by the Congregational Publishing Society be remitted to and assumed by the American Home Missionary Society.

"4. That the American Home Missionary Society furnish all its supplies of books and literature in doing its missionary Sunday-school work exclusively through the Congregational Publishing Society."

This plan went into operation the first of April, 1876. The Home Missionary Society may perhaps report how well it works, so far as concerns them. The vital points, as will be seen, are that the Publishing Society shall no longer solicit contributions for the missionary Sunday-school work, but that the custody and distribution of funds shall wholly belong to the Home Missionary Society. On the other hand, the furnishing books and periodicals by the Home Missionary Society for gratuitous issue is to be made wholly through the Publishing Society. It was, of course, to be expected that, while the change was in progress, and before the new arrangements were perfected, there might be a diminution in the charitable receipts for the Sunday-school cause. In the eighteen months which have elapsed since the work was formally transferred to the Home Missionary Society, there has been a falling off of sixty per cent, and possibly the falling off is seventy per cent from the average of the previous five years. The gratuitous issues in filling the orders of the Home Missionary Society for the eighteen months have been at the rate, in round numbers, of $2,500 per year. The average of the previous five years was $8,500 per year.

The National Council, while advising the Publishing Society

thus to transfer its Sunday-school work to the Home Missionary Society, made no suggestions touching the other main branch of the benevolent work of the Publishing Society, namely, that of providing for the gratuitous distribution of religious literature in general. This is intended to be still more prominent in the society's operations in the future, and to sustain and enlarge this work the Publishing Society most earnestly desires contributions. It is issuing tracts on vital practical subjects, and volumes of great value on Christian doctrines and Christian living. The money return on the most important religious books is apt to be small in amount and slow in coming in, so that capital is needed to publish instructive volumes and wait for the gradual absorption of the editions. The best book and the one the natural man most needs to take as a medicine, he is least inclined to take at all; and when he must pay full price for it, he is likely to let it alone. To furnish these tracts and practical treatises for general circulation, the society needs a great enlargement of contributions; and no less, to stereotype and print solid, scriptural treatises and put them where they will do the most good.

The Publishing Society understands what is meant by "the struggle for existence." It has never been endowed with a working capital, and has never received adequate annual contributions. Pious Congregationalists have contributed, in large and small sums, $30,000 a year, $50,000, and even $100,000 a year to societies at a distance and away from their supervision and out of their control, and have contented themselves with giving only $10,000 or $12,000 a year to the society they themselves were managing. Besides and apart from all that other societies are attempting, there are publications of the utmost value, of historical and practical importance, the issue of which only this society can or will or ought to undertake.

The capital of the society consists of copyrights, stereotype plates, and books, the value of which depends upon the demand for the books and periodicals. It has been a principle of the managers to manufacture with the utmost economy and sell as near cost as will meet the expenses of the business. There has been no large margin of profits, but the society has endeavored to furnish the religious literature, and keep out of debt without drawing upon funds contributed for charitable purposes. The business depression of the past few years has diminished sales to some extent, and the managers have not felt justified in issuing as many new books

as they would be glad to publish. It has seemed expedient till business revives to content ourselves with issuing fewer books, and press on vigorously with the periodicals and the Sunday-school publications; these, we will add, have the most gratifying and a constantly increasing circulation. If Congregationalists would have such a Publishing Society as they need to enter and occupy the large field which legitimately belongs and opens to them, they have only to furnish the needful capital, and not confine their patronage wholly to outside organizations.

It is not now a propitious time to solicit money. While the Methodist book concerns report capital amounting to nearly $1,700,000, and the Presbyterian Board of Publication reports a capital of more than half a million dollars, and the American Baptist Publication Society has in its building alone, which is fully paid for, more than a quarter of a million of dollars, it is mortifying that the Congregational Publishing Society can report only property enough to keep on in the very humble and moderate, though honest and prudent course it has thus far pursued. We need, and as soon as the business of the country will justify it an effort should be made to raise, $100,000 to put into this most important undertaking. We ask those also who are making legacies to keep in view what a mighty work a good book will do for them and for their Lord after they are gone, and to make sure of leaving to this society enough to perpetuate at least one such volume. We ask all to give generously while they are living, and take the satisfaction and exercise the wisdom of supervising and looking after their benefactions, by bestowing them through this society, and so making sure that the best work is accomplished by their gifts. Cripple our publishing societies, withhold from them facilities for covering the breadth of fields which lie open to the earliest seed-sower, and the fairest hopes of grand spiritual achievements will be disappointed. "It is of the greatest concernment in the church and in the commonwealth," says John Milton, "to have a vigilant eye how books demean themselves as well as men." We need and must have societies to keep an eye upon the literature of the day, "to confine," as Milton adds, "imprison, and do sharpest justice on the books which are malefactors," and no less to equip and send forth the books which are not "dead things, but do contain a progeny of life in them, to be as active as that soul was whose progeny they are, and to preserve as in a vial the purest efficacy and extraction of that living intellect that bred them." "Many a

man," this old Puritan adds, "lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up to a life beyond life. Revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse."

These books in which are embalmed truths on purpose to a life beyond life, how shall they preach except they be sent? No good book goeth a warfare at its own charges The cost of disseminating Christian literature is one of the wisest expenditures for which money can be used. For good books "multiply themselves; they are as lively and vigorously productive as those fabulous dragon's teeth, and being sown up and down may chance to spring up armed men." That sort of armed men is what our country needs. Let there be no stint in sowing the seed.

THE RELIGIOUS ASPECTS OF THE WORK OF THE AMERICAN MISSIONARY ASSOCIATION.

BY REV. M. E. STRIEBY, D. D.

THE most peaceable man that treads the American continent is the negro, and yet around him have gathered our fiercest and bloodiest wars, our bitterest political strifes, and our most notable religious conflicts.

Why is this? We only inadequately explain when we say that the negro has not quarrelled with us; nor have we quarrelled with him. We have quarrelled among ourselves over him, and we did this because we had first quarrelled with conscience and God about him. We explain a little further when we say that we have grievously oppressed him. True, we at length emancipated him, but this only as a war necessity; we enfranchised him, but this only as a party necessity; and since then we have been inclined to cast him off, to leave him, in his poverty, ignorance, and danger, to help himself, preferring ourselves to help the far less needy white man.

But we reach the true explanation, the bottom fact in the case, when we confess that we have a prejudice against him on account of his color and past condition. That caste-pride which is the direst curse of half the globe is found with us; and God seems

to have thrown upon our hands these three races, the Indian, Negro, and Chinaman, to test our Christianity and to call us to the high duty of setting the example to the world of the conquest of caste. We must do this by conquering the caste-spirit in ourselves in giving these races the gospel; by rendering them harmonious and helpful in sustaining free institutions, and preparing them to carry the gospel to other lands. Those obligations involve the great duties of home evangelization, Christian patriotism, and foreign missions. I hesitate not to say that here is not only the hardest, but, if attained, the greatest achievement for American Christians and patriots, — an achievement which the power of Christ only can enable us to accomplish, and in which mere political sagacity, patriotism, or a sense of justice will utterly fail.

Let us look at these several duties.

I. *The evangelization of these masses.*

There is no people in the land more eager for the gospel than these races, especially the negro. We only need to conquer ourselves to save him, and make him worthy of our respect; and to attain all this we need but one simple rule, and that is to regard and treat him *as Christ himself would* if he were here. When he was on earth, he did not neglect the rich or the learned. He ate with them, he tried to instruct them; but the people that were drawn most to him were the outcasts, the man possessed with devils that dwelt among the tombs, the lepers that were ostracized from society, the woman that was a sinner, who washed his feet with her tears, wiped them with the hairs of her head, and kissed his feet. If he were here, he would seek the same outcasts, and where are they to be found if not among these despised races? They would hear him gladly, because they would feel the magnetism of his divine pity. He is not here, but he sends us. If we go not in that same spirit, we go in vain. Nay, if we bestow all our goods to feed these poor, and give our bodies to be burned, and have not the charity which Christ feels towards them, it will profit us or them nothing. But if we go in that spirit, we reach them and lift them up, and in lifting them up we exalt them from objects of mere pity to the plane of intelligent and Christian manhood.

II. *The duty of Christian patriotism.*

America owes to herself and to the world the great duty of maintaining her free institutions. They were bought at a great price, and are a priceless boon to mankind. As we have seen, they have been jeopardized more by these three races than by all others com-

bined. If the same causes continue to operate in these people and in us, the same dire calamities must again return. The first sweep of the great storm has passed, and there is a calm. We may, if we will, avert the return of the tempest. Never was there a more propitious time. When the terrible war-cloud had only begun to pass away, the rainbow of liberty to the slave spanned the whole horizon, and the Proclamation of the immortal Lincoln was God's sign and seal that the curse of slavery should no more deluge the land. The war closed, but the sky was not all clear; Ku Klux outrages darkened the South, the angry discussion of the measures of reconstruction raged in Congress and over the land; then came the rivalry of races in the political contests in the Southern States, followed by the military occupation of South Carolina and Louisiana. The South was irritated, and the North became weary of the whole subject. But now President Hayes has brought peace. I am not here as a partisan, but from my standpoint, and with my knowledge of the South, I am prepared to indorse the statement he made to the colored people at Atlanta. "For no six months since the war have there been so few outrages or invasions of your rights, nor you so secure in your rights, persons, and homes, as in the last six months."

And now, in this favored hour, shall we address ourselves to the great work before us? We must not fall back on past achievements. The Proclamation of Emancipation and the reconstruction measures have done their work. Nor can we gain anything by repeating the political or party measures of the past. These last were powder spent in vain, and the best of powder cannot be burned twice. We must turn from the past, whether effectual or ineffectual, for the greater, the profounder work yet remains, — that of elevating these races into intellectual Christian manhood. This is now all that is needed, and aught else is useless. Let me specify in several particulars.

(1.) The present lull will give a new impulse to the *industry* of the South, and both blacks and whites will spring forward to the opportunity. But if the white man still retains a monopoly of the land, the capital, and the intelligence, the blacks must sink into a species of serfdom wellnigh as incompatible with our free institutions as slavery itself, and as certain to perpetuate the rivalry of races and to renew our national dissensions. We can only avert these sad results by the new manhood we give the black man; and that manhood can come only from the power of a real and practical

Christian character Nowhere in all the land is there an equal number of the working masses so accessible to gospel influences.

(2.) Again, the South is quiet *politically;* but this is only because the white man has it all his own way, and the ballot is useless in the hands of the blacks. But that ballot, representing a million of voters and forty-one members in Congress, will not always remain dormant. It is too vast a power. The ignorance behind it may make it as terrible as it is vast. *But for weal or woe it will come to the surface again.* If it rises turbulently it will be put down by violence; if it rises under the shrewd manipulations of party leaders, it will only renew the political troubles of the past; it can only appear again in one way, with safety to the blacks themselves or to the nation, and that is that the voters arise as intelligent and virtuous men. Mere intelligence will not suffice; they must have *character*, a right moral purpose, and this can be given to them only by Christianity. They can now be reached, and here is the paramount duty of the church of Christ towards them.

(3.) Once more. This is a golden moment for an advance in the *educational* work in the South. The dense illiteracy of that vast section, which contains more than one third of the entire population of the nation, an illiteracy without parallel in any other portion of the land, amounting to 3,550,425 persons who cannot read and write in the South against 409,175 in the West, must awaken deep anxiety in the mind of every thoughtful man.

But now, with the return of peace and the advent of more prosperous times, the South will do more for her common schools. Her great want, especially for the colored people, is a supply of competent teachers. They ought to be largely raised up from among the colored people themselves, and the duty and opportunity of preparing them for this important work are largely devolved on institutions planted there by Northern Christians. But mere secular education is not adequate; that education must be imbued with the spirit of Christ, and will be all the more welcomed by the people, both black and white. Here, then, is the lever for the real elevation of this people put into our hands.

A tremendous emphasis is added to this opportunity by the fact that, if we fail to seize it, it will soon be snatched from our hands by the emissaries of Rome. Their plans are well laid, and steadily and successfully followed. Have we shed the blood of a million of men to free the bodies of the slave, and shall we now leave him to a deeper thraldom?

Thus, even in the secular aspects of the work in the South, the religious is found to underlie the whole, and to give them their deep significance and vast importance.

III. The duty to foreign missions; in other words, the preparation of these races as the bearers of the gospel to the lands of their fathers. My time will only permit me to refer to Africa.

Africa! the land of darkness and the shadow of death. A line of light once stretched across its northern shore, but now the pall of night rests there again. Missionaries of the cross have skirted along its vast borders, and have lifted that pall, but alas! in too many cases, only to see the dense blackness within, and then to die.

Africa! the world's wonder, woe, and shame, "From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores, that have not been closed, neither bound up, nor mollified with ointment," bearing in its afflicted body that direful curse, the slave-trade, in the pathetic words of Livingstone, "the open sore of the world."

Has America any special duty to Africa? My rapid sketch in answer to this question will present a *contrast*, a *parallel*, and a *call*.

(1.) The contrast is obvious and quickly stated. America is planted with migrated races, like the trees set out from the nursery rows into the open orchard, the lawn, and the park, where the freest development and the richest fruitage may grow. Africa's people are like the thick jungle and the malarial swamp, unmoved for ages, unenlivened and unenriched by migrations, and yielding only the bitter fruits of ignorance, superstition, and cruelty.

(2.) But there is a parallel. A migration did once enter and go forth from Africa. That little company of seventy souls, coming to it from the land of Palestine, grow to millions. At length they learn the lesson of sorrow in the house of bondage, but they learn also the wisdom and catch the skill of the most enlightened nations on earth. The hour of their deliverance comes. Amid wonders and miracles, and the death of the first-born of their oppressors, they are brought forth. God has work and a destiny for that captive race, and he puts himself at their head. In the form of the mysterious Shekinah, he marches before them.

> "By day along the astonished lands
> The cloudy pillar glided slow.
> By night Arabia's crimsoned sands
> Returned the fiery column's glow."

They are a fickle race and sadly lacking in faith, but God leaves them not till they are planted in their own land. The divine purpose at length appears. On that stock thus planted he ingrafts the *Branch* that saves the world!

We come down the ages and another migration goes forth from Africa. They go in small groups and at intervals, and they also go to the house of bondage. They learn the same sad lessons of sorrow, and they, too, learn some of the wisdom and catch some of the skill of one of the most enterprising nations on earth. The day of their deliverance also came, and it came, too, under the hand of the Almighty, in the thunders of battle and in the death of the first-born of their oppressors.

Thus far we have seen a wonderful parallel between these two African migrations. Is there to be a parallel in the outcome? God had a grand purpose for the first, in preparing the way for the world's redemption. Has he any for the second, in using their wondrous faith, hope, and love, to give an element of warmth to the busy and practical piety of America, and to carry the gospel to Africa?

(3.) There is a call, and the hour has come. For thirty years an unwonted impulse has been given to African exploration, and unparalleled success has crowned it. The hero-travellers have been Burton, Speke, Baker, Cameron, Livingstone, and last, but not least, our own intrepid American Stanley, who has solved Africa's last great geographical problem in the discovery of the course of the Congo. These new discoveries have aroused the Protestant world to renewed missionary efforts in Africa; but the great drawback has been the hostility of the natives, and above all, the waste of life by the malaria of that dark land. In the midst of this newly awakened zeal came our great act of emanciption, setting free the millions of the descendants of Africa. The startling thought has flashed over Christian hearts in Europe and America: "Here is a people allied to Africa's millions by color and descent, who may be welcomed to her shores, and who may, by virtue of that descent, be able to endure the climate, so fatal to the white man." Is not the voice of God in that thought, and shall we fail to hear and heed it? May not the American church prepare these people for that great work, and thus hasten on the Redeemer's kingdom, and at the same time pay back some of her great debt to plundered Africa? We dragged the wretched captives across the ocean in the pent-up hold of the slave-ship, and the waves heard their groan and wail as

they came to the house of their bondage. Shall we not send their descendants back, with the waves re-echoing their psalm and prayer as they go to found an empire, and plant a Christian civilization in the land of their fathers?

What are the wants of the American Missionary Association, and what does it ask?

1. It asks the churches to recognize the paramount duty, in regard to these peculiar races, to be a *Christian* and *missionary* duty, that they lift it out of the slough of mere politics and party into which it has seemed to be drifting, that they bring it home to heart and conscience, as a duty they owe to Christ, to the nation for Christ's sake, and to these people and the world for Christ's sake.

The Association has, from the first, conducted its work with this aim in view. Even in its educational work, it has sent forth none but Christian teachers; it has opened none but Christian schools; its pupils, as they go out as teachers, carry the gospel with them into the school, the Sunday school, the prayer meeting, the church, and the home. Our missionaries and theological students are the bearers of a pure gospel to the people, and our churches embody and illustrate that gospel in their orderly and intelligent worship and in the lives of its members. It has aroused the zeal of the colored people to the work of evangelizing Africa, and it has just seen the first-fruits in a company of missionaries who have sailed thither, — three colored men and their families, eleven souls in all, the adults born in slavery and educated since the war.

It carries the same evangelical aims into its efforts among the Chinese and Indians.

The Association asks the churches to enable it to carry forward the work it has begun, and for which it has laid so broad and stable a basis. It has founded, fostered, or maintained seven chartered institutions in as many Southern States, with ample grounds, and large, substantial, and commodious buildings, not built by church collections, but by anti-slavery friends in Great Britain and America, by grants from the government, and by the plaintive music of the Jubilee singers. It sustains *eleven* other schools, mainly normal in their teaching, and seven common schools.

Once we had over five hundred teachers in the field from the North, and the pupils numbered more than thirty thousand, single schools in a few instances enrolling a thousand scholars. Now we are concentrating our educational efforts mainly to the preparation

of teachers. Our pupils number 5,400; but from our schools there are now, as we compute, 1,500 student-teachers in the field having under their training nearly 100,000 scholars.

Some of the institutions are inaugurating *industrial* departments, where farming, printing, and other employments are taught, and which aid the students in their support.

Three theological departments enroll seventy-four students, and sixty churches have 4,014 members, whose value in the Christian work is to be weighed, not counted.

But we are crippled for want of means. Some of our school-houses are not occupied, because we cannot furnish the teachers. Some of our schools are so crowded that we must turn away pupils. Thousands of pupils would offer themselves if they could find means to eke out their slender resources. Many of the student-teachers, who must depend on the small pittance furnished by the public-school fund and the smaller pittance which the parents can pay, can keep their schools open only two or three months, while a very small sum given by the Association would extend the time and make the school of far more practical value. Our church work could readily be extended. Three hundred dollars will erect a building that will serve at once for a school-house and place of worship, thus benefiting the people and giving employment for a teacher and a theological student.

But I cannot specify further. Forty thousand dollars more than we spent last year are needed to put our facilities and opportunities to their best use.

Finally, the Association asks its friends to rejoice with it in the favorable opening of its new year just begun. Not only are the political skies more clear, but we are greatly encouraged at the hearty approval which the more influential white people give to our schools, by their increased attendance at the examinations and anniversary exercises, by the commendation given committees of visitation, and by the more earnest call for additional teachers for colored schools.

In this connection we must mention with gratitude the Divine spiritual blessings on the schools. In more than one instance has it been found that every member of the graduating class was a Christian, or that every scholar in the school is either a convert or inquirer. In our churches, too, there has been a steady growth in Christian grace, knowledge, numbers, and influence.

We must mention another cause of gratitude. The *debt* of the

Association was incurred to meet the liberal offers of the government to erect school-buildings if we would purchase the land. This advance might have been met if our receipts had continued in their full measure, which they did not. This debt has weighed on us like an incubus. But now, by careful economy, we have made the ordinary receipts of the year cover the expenditure, thus enabling us to use the avails of the sale of some stocks and part of a legacy in payment of debt. As announced last year, the debt was $93,232.99. We have paid on it $30,416.09, leaving the balance $62,816.90. By the help of God and his people, may we not hope to wipe it all out this year?

STATEMENT OF THE AMERICAN HOME MISSIONARY SOCIETY.

The three years since the last meeting of this body have been years of remarkable, I might say unexampled, prosperity with the American Home Missionary Society. The visible favor of God has rested upon its work in a most striking manner, and the confidence of His people has sustained it to a degree beyond anything in its previous history.

This period has witnessed wide-spread, severe, and continuous financial distress over all the land. We might reasonably have expected that at such a time the operations of a society, possessed of no permanent funds and absolutely dependent upon the "daily offering," would be disastrously crippled. But the receipts have never been greater; have, indeed, never been so large. In these three years they have reached a total of $912,638, — a gain of $60,260 on the preceding three years, or more than $20,000 a year. This sum, it should also be said in grateful comparison, exceeds by $347,745, or more than $115,000 a year, the receipts of any three years during Presbyterian co-operation with us. In all fairness, moreover, we should add to this total a class of receipts greatly augmented, almost called into being, within a few years, and which, though not cash, have a just claim to be considered and acknowledged, since they are a substantial part of the resources by which the society is enabled to extend its work. I refer to those "family supplies" which are elicited and distributed under its care, and which express the interest and sacrifices of many

circles of Christian women. This class of receipts, added to those of the treasury, swelled the available resources of the society to $1,115,000 for this period of three years just closed.

Fifteen years ago our Presbyterian brethren withdrew and left the society to Congregational support. Distributing this time into periods of three years each, it is gratifying to note the steady, uniform, and continuous growth of *cash* receipts through the whole.

From	1863–65,	incl.,	they	were	(dropping minor figures) . . .	$567,000
"	1866–68,	"	"	"	" . . .	651,000
"	1869–71,	"	"	"	" . . .	774,000
"	1872–74,	"	"	"	" . . .	852,000
"	1875–77,	"	"	"	" . . .	912,000

In these fifteen years the membership of our churches increased 34½ per cent. But the *cash* receipts of this society were more than 60 per cent, and its *total* receipts (including family supplies) more than 96 per cent. Facts like these carry their own cheering promise.

If now we turn to other points, the prosperity of the last three years is made equally manifest. The names of 996 missionaries appear on the Report of 1877, 27 more than the year before, 44 more than in 1875, 262 more than were on that list fourteen years ago, after our Presbyterian friends had completely withdrawn. A healthy and remarkable growth! These 996 missionaries are almost precisely 40 per cent of the ministers engaged in pastoral work, reported in our last Congregational Minutes, — another significant and impressive fact. They were in charge of 2,196 congregations and missionary districts, a gratifying increase of more than 500 such districts within ten years. Covering so wide an area with their faithful and devoted labors, they were the pastors of over 1,200 churches, *i. e.*, more than one third of all the Congregational churches in our country, not the *strongest* now, but destined, many of them, to be *the* churches of the next and future generations. The Sunday schools under their pastoral supervision enrolled last year more than 86,000 members, — an increase of 22,000 in ten years, — and constituting fully one fifth, not quite one fourth, of the entire Sunday-school membership connected with our denomination.

During this period of three years, 231 churches were organized, against 220 in the preceding three; and over 100 were strengthened to self-support and added to the list of our stronger churches; 15,131 hopeful conversions were reported at the missionary station, — a number greater by several thousand than I find reported in any former corresponding period; 22,262 were added to the

missionary church. That is, 26½ per cent of all the additions to our Congregational church in this country on profession of faith during this period were in connection with those churches and missionaries aided by this society.

These have indeed been "troublous times." But the walls of our beloved Zion have been going up all the while. Brethren, it is not my purpose to weary you with details, but we desire you to see, as we do, the grace and power of God in bearing forward this noble work in dark hours, and our reason for saying that this period has been one of unexampled prosperity with this society. The Examining Committee was advised at the New Haven Council of the desire of the churches that we should undertake the missionary Sabbath-school work also. Always loyal to the clearly ascertained wishes of the churches, the society has already entered upon that work. I need not detail the steps requisite to adjust matters, which culminated at length, a year since, in the transfer of this interesting department of service to the society. We have entered upon it, and now whatever the energy or wisdom of the Executive Committee can do to make it a success will be done. Already the new department is represented by the monthly issue of a Leaflet designed to gather a fresh constituency to its support. We bespeak for this little agent and messenger your generous word and help. This Council will no doubt remember that at New Haven it advised with *equal emphasis* that "a separate annual collection" be taken for this missionary Sabbath-school work when the new arrangement should be brought about. Brethren, we have to make known to you *that the churches* will not listen to your advice! They decline to take that separate annual collection for this work. What shall we do about it? The Council was free to advise, and the churches for which it professed to speak have shown themselves appreciative of their liberty to decline. Meantime we are resorting to the Sabbath schools and seeking a constituency and a support for this new department among them. The receipts for it, as yet quite small, are slowly increasing. But we are ready to ask, may we not look to the churches in this Council, which then largely secured the change, so to advise at this time as to open the doors and secure the funds necessary to make this department a really complete success?

And now, brethren, we may be asked, how it is that the society should ever find itself burdened and in arrears after or amidst a period of enlarged prosperity. This question and its answer are

worth a moment's attention. First of all, the older part of our country, the chief giving area, is calling for more help to meet its own increasing wants. New England itself is, and is likely to be increasingly, home-missionary ground. Its Roman Catholic population already numbers 800,000. Its ancient rural seats of strong Christian life are many of them falling into decay. A foreign people with other faith usurps much of the old homestead. The Middle States are demanding more men and money. On that part of our country from Maine to Ohio inclusive, the society was found to expend $21,000 more in 1877 than in 1874, when this Council last met; and we are to expect this to go on increasingly.

Then this great interior, comprising eleven States beginning here at the Detroit River, and sweeping round so as to take in Dakota, Colorado, and Kansas, called for "more men and more money." They were receiving at last report $20,000 a year more than when this Council last met, this very State where we meet drawing $3,520 more.

It is not simply that new settlements are made and new openings presented here, in the interior, but so great have been the ravages of fire and flood, of drought and locust, devastating vast regions in this time, but the people have been specially impoverished and the resources of the society more severely taxed; churches that had come or were just coming to self-support have been in many instances thrown back heavily upon the treasury; and those yet weaker have been compelled to seek yet larger aid in order to preach the gospel to themselves and the communities around them.

Meantime the regions beyond this interior, the newer, vaster, poorer, less organized, less evangelized Territories and States stretching down to the Gulf, stretching across the mountain chains, stretching far away along the Pacific shores, all of them filling up with a population eager and utterly unwilling to pay for the gospel, but most needing its restraints and its mercy, — these too have been calling on the society in words that could not be misunderstood nor wholly denied.

The country and the work *grow faster than the* means; its spiritual wants and desolations grow and are not overtaken: that is the main answer to this question before us. Even Western men do not yet comprehend our country or appreciate the rapidity of its expansion, any more than the destined grandeur of it if it be filled with Christ and his kingdom. The Executive Committee of this society, standing at the centre of a multiplied correspondence from

every quarter of the land, full of pathetic appeal, full, too, of convincing argument as that correspondence is for immediate assistance here or there, and on a large scale often, were either more or less than human if they failed to feel, and to yield sometimes, even when the prospect is not clear, and to make grants that may at times tax the faith and patience of the saints before they can be filled. For years, now, this society has been urgently seeking to carry more of the stream of Eastern contributions across this great interior, and expend its volume where it seems more needed. But this congeries of mighty and wealthy States, despite every effort, continue to drink their fill, leaving but a scanty rivulet for Texas, Colorado, Utah, New Mexico, Arizona, Nevada, Idaho, Montana, Washington, Oregon, — these mighty empires farther west, already taking shape and moral character for generations to come. Brothers, we have great heaviness and continual sorrow of heart at New York over this thing. The few men we are able to place in these more distant regions faint and fall, overburdened and sad. They plead for more aid to enable them to fill at least the more promising openings. They would rejoice could they thus be permitted to occupy one in ten of those new centres of power for Christ. But with no more gain than $20,000 a year, with New England and the Middle States increasing home consumption at the rate of $7,000, and this great interior increasing its demand at the rate of another $7,000 or $8,000, it is clear as light that we can have little left for adding to the force in those regions beyond. The margin is not large enough. Brethren, this increase of cash receipts must rise from $20,000 to $50,000 a year instead of $20,000 as in these last three years under review, if we are to prosecute our divine mission in the newer regions as their spiritual needs demand.

Our society has reason to be grateful to the missionary committees all over the land for the vigilance and fidelity with which most, if not all of them have conscientiously sought economy and efficiency in the service, in a careful scrutiny both of applications and of men. With rare exceptions, the missionaries have been men of God, doing good service; their works praise them. They have endured trial during the financial straits of the society, often with a sublime fortitude and the heroism of a loving faith. The churches of our order that sent them forth can reward them only as they strengthen their hands and cheer their hearts by giving them the means and power to work more fruitfully for their chosen Lord.

Brethren of the Council, is it not possible that an influence may be sent forth, here and now, so mighty of spiritual impulse, so cheering, so stimulating to a yet juster apprehension of the worth of our land and the dangers that encompass and fill it, so stimulating also to a more commensurate effort to rescue and save it for Christ and the world, that we shall look back — that generations to come shall look back — to this meeting with profound and grateful joy?

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

I INVITE your attention to a few statistics presenting the distribution of our missionary force, the annual growth of our mission churches, the relative cost of our several missions, and the comparative donations from the different States represented in this National Council.

What was declared at our jubilee meeting in 1860 continues true as our history moves forward, namely, "God has committed to our spiritual husbandry some of the largest and noblest fields in the world."

NORTH AMERICAN INDIANS.

Beginning near home, it is to the honor of the churches to record that the aborigines of our own land have not been neglected by the American Board. We have proclaimed the gospel successfully to eighteen tribes, among whom fifty churches have been formed, containing a membership of about four thousand, the whole expenditure during a period of sixty years amounting to $1,194,280. Our main work among the Indians has been completed or transferred to other benevolent agencies. We retain, however, one exceedingly interesting field among the Dakotas. Here labor fourteen missionaries, of whom four are ordained, assisted by twelve native helpers, of whom six are pastors, representing nine native churches, with a membership of five hundred and seventy-six, of whom twenty-eight were received by confession during the past year. Four hundred and forty-eight pupils are under instruction, of whom twenty-one are in the young men's training school, and twenty-seven in the girls' boarding school. In the prosecution of this work the American Board appropriated during the past year, $12,272.

PAPAL LANDS.

The churches have committed to our care an important work in papal lands. Eighteen missionaries, nine men and nine women, assisted by twenty-seven native helpers, are thus engaged. God has so blessed their labors that they report fifteen churches, with a membership of six hundred and twenty-five, of whom more than one quarter, one hundred and sixty, were received during the past year. Please to note that two of these churches are in Spain, with a membership of one hundred and fifty, of whom one hundred and eleven were received during the past year. For the preaching of the gospel in papal lands, we expended last year $25,759.

PACIFIC ISLANDS.

You are familiar with that remarkable story of Divine Providence which has given us a part in the great work which God has wrought to His own glory in the islands of the Pacific. During the past year we assisted in the service now mainly committed to the Christianized Hawaiians, to the amount of $12,912. We have sent them an experienced and scholarly New England pastor to take charge of what is hereafter to be called "The North Pacific Missionary Institute," from which we trust trained men will go forth to serve both as preachers at home and as missionaries in the islands two thousand miles beyond.

Among these Micronesian Islands we sustain fifteen missionaries, of whom seven are females, representing eleven stations and nine out-stations, assisted by twenty-nine native helpers, of whom sixteen are pastors, caring for thirty-three churches, with a membership of seventeen hundred, of whom five hundred and nineteen confessed Christ as their Saviour during the past year. Two thousand and seventy-five pupils are under instruction, seventy-five of them as advanced scholars in three training schools. For this work, including the expenses of "The Morning Star," we paid from our treasury last year $20,349. Total expended for the evangelization of the Pacific Isles, $33,261.

AFRICA.

Our African field, upon which we have spent during forty-three years, $768,949, is now confined to the Zulu-land. This seems to be our special trust, through which we are quietly working toward the interior. The door recently thrown open into Central Africa is evidently God's immediate call to the Christians of Great Britain,

a call to which we rejoice to know that they are listening with eager interest. In the fulfilment of our own special work, we are sustaining among the Zulus twenty-three missionaries, of whom nine are men, assisted by fifty-four native helpers, caring for fourteen churches, with a membership of five hundred and ninety-three, of whom sixty-nine confessed Christ during the past year. Eight hundred and seventy-five pupils are under instruction, including a training school of fifty young men, and two boarding schools of forty-five young women. Expenditures for the same during the past year, $22,219.

TURKEY.

We come now to our broad field in the Turkish Empire, pre-eminently a trust committed to the churches contributing through the American Board, including four important missions, toward which our eyes are now looking as, in more senses than one, "the seat of war."

European Turkey reports nineteen missionaries, ten of them females, forty-eight native helpers, three churches with one hundred and twenty-five members; thirty-four of them, more than one quarter of the whole number, received on confession of their faith during the past year of turmoil. One hundred and three pupils have also been under instruction, of whom sixteen young men and seventeen young women were in the higher education.

Western Turkey, with six stations and eighty-three out-stations, reports sixty-four missionaries, of whom forty are females, two hundred and thirteen native helpers, of whom forty-three are preachers, nineteen of them pastors, representing thirty-one churches, with fourteen hundred and twenty-nine members, of whom one hundred and ninety-nine were received last year. Four thousand three hundred and fifty-three persons are under instruction, of whom seventy-five are young men in training schools and station classes, and two hundred and fifty-five young women in advanced studies.

Central Turkey, reporting two stations and twenty-nine out-stations, employ snineteen missionaries, twelve of whom are females, and seventy-six native helpers, twenty-eight of whom are preachers, looking after the interests of twenty-seven churches, having a membership of two thousand two hundred and ten, of whom one hundred and fifty were received during the past year. Two thousand three hundred and forty-nine are pupils under instruction, eighty in higher classes.

Eastern Turkey reports four stations, one hundred and sixteen

out-stations, thirty-six missionaries, of whom twelve are men, two hundred and twelve native helpers, of whom twenty-two are pastors, thirty-three churches, with a membership of eighteen hundred and one, of whom one hundred and seventy-four were received last year, and four thousand six hundred and thirty-nine under instruction, of whom ninety are young men in training school and station classes, and eighty-nine young women in boarding schools.

Gathering up the statistics of our entire field in Turkey, we report sixteen stations, two hundred and thirty-six out-stations, one hundred and thirty-eight missionaries, of whom fifty-four are men, five hundred and forty-nine native helpers, of whom fifty-six are pastors and eighty are preachers or catechists, ninety-four churches, with a membership of five thousand five hundred and sixty-five, of whom one tenth, five hundred and fifty-seven, were received last year, two hundred and one young men, and four hundred and thirty-one young women, under special training, making the whole number of pupils under instruction, 11,444. Upon this important field the Board expended last year, $158,974, more than one third of its entire income.

INDIA.

Three missions are committed to our trust in India.

Among the *Mahrattas* of the West, twenty-nine missionaries, thirteen of them men, have been pursuing their work, assisted by one hundred and ten native helpers, representing twenty-three churches, with nine hundred and eighty-three members, of whom one hundred and fifty-six were received last year, one sixth of the whole membership. Eight hundred and eighty-seven pupils are under instruction, of whom one hundred are in girls' boarding schools.

In the district of *Madura*, with eleven stations and one hundred and sixty-six out-stations, we are represented by twenty-eight missionaries, seventeen of them females, by two hundred and seventy-two native helpers, of whom one hundred and sixteen are pastors, preachers, and catechists, by thirty-two churches, with a membership of nineteen hundred and sixty-nine, of whom one hundred and thirty-two were received last year, and by three thousand and sixty-six persons under instruction.

In *Ceylon* twelve churches, with seven hundred and sixty members, received last year, sixty-six. Seven thousand seven hundred and fifty-eight persons are under instruction, our corps of laborers

being fourteen missionaries, nine of whom are females, and twenty-two native helpers.

As our part of the evangelization of the millions of India, we report twenty-four stations, two hundred and thirty-four out-stations, seventy-one missionaries, of whom twenty-nine are men, four hundred and forty-four native helpers, of whom one hundred and fifty-seven are pastors, preachers, or catechists, sixty-seven churches, with a membership of three thousand seven hundred and twelve, of whom three hundred and fifty-four were received last year, sixty-eight young men, and two hundred and forty-two young women, under special educational training, while the whole number under instruction is eleven thousand seven hundred and eleven. Upon this great work the American Board expended last year, $92,958.

CHINA.

Our two missions in China report nine stations, seventeen out-stations, forty-seven missionaries, twenty-four of whom are females, fifty-two native helpers, sixteen churches, receiving last year seventy-six members, making a total membership of four hundred and twenty-four, and one hundred and sixty persons under instruction. We expended upon China last year, $39,972.

JAPAN.

Our new and promising field in Japan is occupied by thirty-six missionaries, twenty-two of whom are females. Of the two hundred and forty members now gathered into eight churches, one hundred and nineteen were received last year. Sixty-five young men and twenty-eight young women are under special educational training. We expended upon Japan last year, $41,145.

SUMMARY.

Looking at the field as a whole, its summary of statistics is eloquent. Seventeen missions, eighty-one stations, five hundred and thirty-one out-stations, three hundred and ninety-one missionaries, of whom two hundred and twenty-seven are females, eleven hundred and seventy-two native helpers, of whom one hundred and twenty-five are pastors, and two hundred and fifty-five preachers or catechists, two hundred and fifty-six churches, receiving last year eighteen hundred and eighty-two, making a total membership of thirteen thousand four hundred and thirty-five, five hundred

and fifty-one young men in training schools and station classes, eight hundred and twenty-seven young women in boarding schools, over twenty-four thousand in common schools, making a total under instruction of twenty-six thousand nine hundred and sixty-two.

GROWTH.

The growth is apparent in every department of work by a five years' comparison. Note the steady advance, as shown in the following tabular statement: —

Year.	Native Helpers.	Churches.	Membership.	Annual Increase.	Pupils.
1873	930	197	9,435	794	18,644
1874	1,018	224	10,665	1,079	22,031
1875	1,057	223	11,546	1,504	22,523
1876	1,101	237	12,512	1,559	24,324
1877	1,172	256	13,435	1,882	26,962

The increase in church membership is four thousand, more than thirty per cent of the present entire membership. During the same period the increase in the membership of the thirty-five hundred Congregational churches of the United States, represented in this Council, has been nine per cent.

COMPARATIVE DONATIONS.

These same three thousand five hundred churches, having a membership of about three hundred and fifty thousand, contribute to the American Board, upon an average, exclusive of legacies, about $350,000 annually, at the rate of one dollar a member. This is an advance upon what was reported some years ago. It may be interesting and suggestive to compare the donations with the membership in some of the different States, as presented in the following tabular statement: —

STATE.	Church members.	Five yrs. aver. 1872–6.	Per cent to a member.	1876–7.	Gain or loss.
Maine	19,585	$10,696	.55	$10,589	—107
New Hampshire.	19,680	11,238	.57	11,288	+50
Vermont	19,674	16,659	.80	19,933	+3,274
Massachusetts ..	84,954	146,033	1.72	145,619	—414
Rhode Island ...	4,621	10,624	2.30	12,254	+1,630
Connecticut	50,975	54,854	1.07	61,701	+6,847
No. N. England.	58,939	38,584	.60	41,810	+3,226
So. " " .	140,550	211,511	1.50	219,574	+8,063
N. England.....	199,489	250,095	1.25	261,384	+11,289
New York.....	30,864	30,517	1.00	23,261	—7,256
New Jersey.....	3,150	2,607	.80	1,709	—898
Pennsylvania ...	5,439	3,614	.66	3,328	—286
Maryland	146	333	2.28	342	+9
D. of Columbia..	569	1,059	1.90	1,035	—14
Middle	40,168	38,140	.90	29,675	—8,465
Ohio	21,010	9,551	.45	8,867	—684
Indiana	1,495	579	.40	656	+77
Illinois	21,606	14,603	.67	13,800	—803
Michigan	14,079	5,055	.32	6,475	+1,420
Wisconsin	13,178	5,229	.40	5,085	—144
Minnesota	5,292	2,266	.43	1,963	—303
Iowa	13,863	4,266	.31	4,857	+591
Kansas	4,732	359	.08	369	+10
Nebraska	2,424	168	.07	283	+115
Missouri	3,720	1,157	.31	1,687	+530
Dakota	299	235	.80	153	—82
Colorado	344	115	.33	166	+51
Oregon	666	112	.17	77	—35
Int. and West...	102,922	43,826	.42	44,628	+802
California	3,878	3,042	.80	4,924	+1,882

From the Southern States, including contributions from Virginia, West Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Kentucky, Tennessee, and New Mexico, we received last year $227, precisely the average for the preceding five years.

In order to meet the average annual expenditures for the support

of our missionary work in the foreign field, we need an advance in the regular contributions from the churches of about 20 per cent. Let the New England churches aim for an average of $2 a member, and the Western churches for an average of $1 a member, and we shall move forward along the path which God is opening before us with good courage. It is poor economy, as related to all our benevolent causes, not to be raising continually the standard of our gifts to foreign missions. It continues true from year to year that "God has blessed our work to such a degree that for us to remain stationary has become impossible without a manifest and perilous disregard of duty."

I cannot close without declaring to the representatives of the churches assembled in this National Council our warm appreciation, at the missionary rooms, of the confidence which has been frequently expressed in the wise and economic administration of the great trust committed to us by you for the spread of the gospel in heathen lands. That trust, I can assure you, will never be betrayed. We mean to be worthy of your confidence, and to give ourselves to the work in fellowship with those who go as our messengers abroad, in a genuine missionary consecration. May God enable us all to be faithful!

PAPERS.

THE BIBLE IN PUBLIC SCHOOLS.

BY REV. THEODORE D. WOOLSEY, D. D., LL. D., NEW HAVEN, CONN.

The relations of the state towards education, including the control of the public schools, may be briefly summed up under the following heads: —

1. The state's right of teaching is a clear one, founded on the immense importance of the education of the young to the general welfare. This is disputed by Mr. J. S. Mill, who, however, maintains that the state may compel parents or guardians to educate those of whom they have the control. But this is objectionable, both in what it affirms and what it denies, if the two parts are to be taken together. There is a large class of parents in every state who are incompetent to educate their children themselves and are too poor to pay tuition fees to others. If compulsion is or can be defended, it must be on the ground of the rights of the child, the immense benefit of education to the child, and the vast advantage of educated children to a community. The state then ought to provide an education at least for those who are too poor to pay the expenses of private tuition.

2. The state's right to educate does not exclude the rights of private persons to set up schools of their own, and to direct the education of their children. Some rights of states are *exclusive*, as that of administering justice in civil and criminal cases, and of inflicting penalties, the right of taxing, and of raising armies; but this right of educating is concurrent with a liberty of teaching, which private persons, under a certain supervision, no doubt ought to be permitted to exercise.

3. The state may compel parents to send their children to school. We defend this interference on the simple ground that the state, as guardian of rights, protects the child from the parents' negligence, and for public reasons may demand that the people should be intelligent and moral. If the parent sends his child to a private school, well and good. If he cannot, the public schools are for all that

want to make use of them. A small sum may be charged for what the children consume, or the education may be entirely gratuitous.

4. Whatever system is adopted by the state, whether the system is under public supervisors or local committees, or both, there is a necessity and a duty of teaching moral duties to the children in some shape or other. This does not proceed from the state's being the great moral teacher in a political body, but from the vast interest the state has in a moral education. There are hundreds of children in the most well-trained communities who receive no moral instruction at home, who learn to lie, swear, get drunk, to become lewd and dishonest, from the parents themselves. It is of no benefit to the state that they could become intelligent without becoming moral, for such a person is so much the greater pest to society in mature years. On all accounts, for the child's sake and the community's sake, instruction in reading, writing, arithmetic, and geography ought never to be divorced from moral instruction.

5. Can instruction in morals be separated in the concrete forms of earlier discipline from religion? We can, in a system of morals, considered in the abstract, separate religion from it, but in the practical part, even of a book on ethics, there is an unavoidable necessity of bringing the two into connection. If there is a God, and it can be made out that He abhors injustice, His opinions, apart from His penalties, are an efficient motive against injustice, against falsehood, fraud, and every form of evil. If He is believed to exist, the relation of the believer must be (according to the law of our feelings) one of reverence, and laws against blasphemy on our statute book show that this kind of legislation, on account of the good of society and of all its members, is almost unavoidable.

6. How shall the books used in schools be selected, and how far shall the master or mistress go in that which shall be called real instruction, without book? (*a*) The secretary of a board may select the books, or the local board may have some originating or concurring power. I see no necessity of absolute uniformity, but there is use, yes, and a necessity, of having among the reading-books such as will teach the children in some apprehensible way their duties, including those toward God. I would make this an imperative rule in all selections. (*b*) The teacher ought to be able orally to say such things to the scholars as would help the instructions in morality. As a friend placed over others, he ought to reprove, rebuke, exhort, in all moral earnestness and meekness. Especially ought he in private, as well as by communications addressed to all the school, to

prevent the rise of evil by contagion of example. If school is a place where lewdness, swearing, abuse of the smaller children, ill manners, can be propagated, the master ought to have the power of stopping the propagation, not merely by flogging, but in more persuasive ways.

7. If other books of morals including the existence of God can be and ought to be introduced, why not the Bible? The grand peculiarity of the religion of the Scriptures is that it is intensely moral, because religion and morality are united together. Morality is thus made religious and religion moral. The mythology, art, and literature of heathen nations divorce morals from religion. The often-quoted passage from the Roman dramatic poet, of the young man who excused his licentious amours by the picture of Jupiter and Danai, shows the genius of heathenism. Now, on account of this taint of the literature derived from mythology, moral writers like Plato would exclude the poets from influence over the young.

8. There can be no objection to the Bible as a reading-book in schools as it respects its style of English, its morals, and its religion, except from two extreme sources. On the one hand stand Jews, who reject the New Testament, with the infidels who reject the Old and the New; on the other, the Roman Catholics. As to the objection of the first two classes, they would not be offered in one out of fifty school districts, so that the objection is of very little practical importance. There the rule applies, "*De minimis non curat lex.*" If there is any plea against the overthrow of the family faith, or want of faith, the remedy might be to allow the children of aggrieved parents to remain away while the Bible is read.

9. But the objections from the Catholics are more serious. If I understand them, they are coming to amount to this: Not only must no religious books, including translations from the Scriptures, be introduced into state schools, but nothing must be said or done by the teacher in depreciation of Catholicism, no books of history presenting the Protestant view of the Reformation must be taught or read in the reading lessons, and logically no prayers or singing of hymns must be allowed which spring from spontaneous feelings in which Protestantism mingles. There must be an embargo, as far as possible, on all Protestant views, on everything that would pervert the Catholic youth's mind, or neutralize the existing influences which aim at keeping the children in the faith of their fathers. This being so, I cannot see any possibility of a reconciliation between the views of education which the Catholics take and those which the

Protestants take, or at least the views of the large majority of them. But the Catholics cannot stop at the point of demanding mere neutrality and absence of all religious influence in schools. If a Catholic child is to have no influence on him from the master or the school books, leading him into false doctrine or erroneous liberality, there remains the power of one child over another. The Protestant child must not be expected to keep silence on this matter of difference of doctrine any more than on differences of political opinion. Children are ardent politicians, fierce for Democracy or Republicanism. I heard the other day of a boy, yet in the care of a nurse, crying because she was a *Democrat*. What that meant probably neither he knew nor she knew, but it was something very bad, as he learned from the conversation of his parents or from some other nursling. The cries would give place to denunciation or ridicule in a few years, and the same lapse of time would bring dislike or condemnation of the Catholics. We should hear perhaps of Bloody Mary and the massacre of St. Bartholomew; the inconsistency of the Pope's religion with free government, the spirit of intolerance toward all other religions called Christian, would be urged, in children's language doubtless, and without any knowledge of the subject, but with the violence of partisan feeling. The irritation from all this would be increased by the superior standing of the Protestant families and by the danger of the influence of ministers and of a strong majority.

I think, taking all these things into view, that the Catholics will steadily aim to overthrow the mixed schools and to secure the establishment by the state of schools where their children may be kept apart from Protestant children. In this, when we look at things from their position, they are not to be blamed. They start from the premise that religion is the prime interest of man, and that no education is of any value which is not fundamentally and primarily religious. It is needless, here, to say their notion of religion is partly false and partly deficient; but it would be false to say that they do not mean to create, together with attachment to the church, the spirit of sound morality. If they feel that the connection between the church and the Catholic child is endangered, they must, on their principles, seek to remove the danger, and this can only be done by separate schools. Catholic priests have sometimes made a compromise between this extreme and that of having the Bible read in the schools according to King James' version. The Douay version might be used, or the priest might once a week take

up an hour or two, perhaps out of school time, in catechising the Catholic part of the scholars. I should have no more objection to this than to concessions such as the Apostle Paul would make to weak consciences yet under bondage to partial falsehoods and vain scruples. But I am satisfied that the school question has got beyond these limits. It will really amount, hereafter, to a plea to give up all mixed schools. The Catholics will join, until that time shall come, with all infidels and many political interests, in keeping religion out of schools in whatever form it presents itself and asks for admittance. But there must be a further point in the progress of this question. They want education for their children, and they will claim aid from the state, and this the more because they belong in great measure to nationalities where the voluntary principle has been discouraged by institutions civil and religious.

10. We now ask whether this coming demand will be, and whether it ought to be, granted. That it *will not* be granted I consider certain, so long as there exists a very strong feeling against any connection between the state and the churches, and so long as the great gulf is fixed between a religion so exclusive as the Catholic, and the Protestant sects, which, though they may not entirely harmonize, yet regard one another as Christian communities, and denounce with one voice the whole Catholic system of pope, sacrament, and priestly power of putting the church on a level with the Bible, with all their consequences. To allow grants of money from state funds to Catholic schools is so distasteful that all low demagogues, who would make any sort of pledges and conditions, would be afraid now to pledge themselves to this. But the question must be asked whether, if the Catholics make such a demand for public support to separate schools, under such public supervision as may be judged best, this demand ought to be granted. If granted, it must be granted also, as far as I can see, to any denomination of Protestants that wishes such subvention. Indeed, it may be said that, apart from the question of religion, there is involved in our subject another of no small importance, — that of companionship. My boy, I may feel, *ought* not to be exposed to the hearing of filthy or profane language in the public school, and I put him into another, where these immoralities, as far as I can discern, are not practised. May I not urge a claim, on this ground of conscience, to have at least so much of the school expenses in the school of my choice remitted as would equal the dues or the expenses in the public place of instruction?

11. The reason for such a system and those against it may now

be considered. And for one I must declare myself unable, on any ground or theory, to accept the total separation of church and state. If a state may foster education, or the fine arts or the industrial, or even may furnish help to the poor, it may, for aught I see, give aid to religion, provided only that perfect freedom of opinion and worship is not invaded. Religion is of as much use to the state as education or the fine arts, and more: if it pervades society, education will flourish of itself, the number of poor and of criminals will be greatly reduced. It is, in fact, the principal auxiliary in all common interests. I see no objection even to an established church, if a community is of one way of thinking. The difficulties in regard to separation of church and state are wholly practical, but are too strong to be overcome, for they arise from that multiplicity of sects which is the product of human freedom and human weakness, taking hold of the great realities of human Christianity and mixing with them human speculations on points either beyond the domain of practical religion or touching the nature of the church; and hence, while religion is a prime interest of the state, and some way be allied with it on some plan or other, without injustice, in practice it must be separated, because men of equal rights cannot agree what is the truth.

We come, then, to purely practical considerations. And first, what would be the result if the system were pursued of aiding the adherents of every church according to their numbers, provided this could be satisfactory to all? The great objection to this lies in the separation of the sects and their children so that they will not meet or have communication until after boyhood is past. This would intensify existing differences or alienations; it would almost make castes in society; the sectarian schools would aggravate all the evils from sectarianism. Besides this there would be a large residuum of children from irreligious families gathered in schools of their own within which the same irreligious influence would be felt among the boys without any chance of counteraction. Such results as the odium pervading society and the tabooing, as it were, of the irreligious families, are not to be endured, and the system would have to fall on the contemplation of them, without being put to the test of experiment. Or we may make another supposition, — that the Protestants join in the public schools, and the Catholics withdraw from them, preferring to have their children in ignorance rather than expose them to the contamination of teaching conducted as it is now. This would certainly be much to be regretted, but we can scarcely

doubt that in all large places the Catholics would set up schools of their own, and in the end get what they wish at a somewhat higher cost to the members of the denomination. There is no danger, as I apprehend, that the Catholics, if they wished, could, unaided, succeed in breaking up the school system, or by uniting with some political party or other could carry their own ends. For such a proceeding would unite all Protestants together, and the party would assuredly work out its own destruction.

12. We come back now, from these possibilities, to the present state of things, and ask whether the public schools can be maintained, as they are, if the reading of the Bible should be opposed by a considerable minority, whether the reading of it as a school book would, on account of the good it would be likely to do, be worth retaining, and whether any relief ought to be extended to tender consciences. (*a*) I question very much whether the formal reading by rote of the Bible in schools, as a school book, does so much good as to be justly regarded as essential. The children are not generally in a state of mind to receive instruction from it. Its meaning cannot be explained where the style is archaic, or the sense obscure beyond the comprehension of children. Still something valuable may be gained by the children through familiarity with the Gospels, and some influences, even from a perfunctory formal treatment of this school exercise, may pass over into the child's future life. (*b*) If any of the inhabitants of a school district should object to this for conscience' sake, I would grant every indulgence consistent with school order, for instance, would allow a lesson from some other book to be substituted in its place. (*c*) To cling tenaciously to the reading of the Bible, against a considerable minority in the school district, or the state, could be insisted on, I should think, only on the ground that this exercise is of vast importance for the moral and spiritual welfare of the children, which I am not prepared to admit. Thus, as a practical question, I would have this decided according to the sentiment of people. But if this be so, there can be little or no objection to a system of training by books on practical morality, adapted to the capacity of boys and girls. The great evil in this country now is not that the Bible is not held in honor, but that children are left to grow up with little moral instruction at home, and many of them fail to have the want supplied somewhere else. It certainly cannot be a difficult matter for the sects of Christians to agree upon a system of teaching, the main object of which will be to lay the seed of moral principle in the minds and consciences of

the young before life and its struggles shall tempt them to feel that success and skilful use of means to the procurement of an end are the great objects to be gained. The chief danger, as it seems to me now, is, that smartness, adroitness, all the practical qualities which run along just on the edge of knavery, are so much admired by the average voters who have had only a school training. The State of Massachusetts, in one of its constitutions, declares it to be the duty of all instructors of youth to impress on their minds "the principles of piety and justice, and a sacred regard for truth; love of their country, humanity, and universal benevolence; chastity, moderation, and temperance; and those virtues which are the ornaments of human society, and the basis upon which a republican constitution is founded." These words are admirable, but I fear that such instruction is doled out in scanty measures, even in the most intelligent and cultivated State of the Union, since in one of its most intelligent districts neither bad reputation nor a general character for falsehood can injure a smart man when he seeks office.

A PAPER ON THE RECENT EVANGELISTIC MOVEMENTS.

BY REV. SAMUEL E. HERRICK, OF BOSTON, MASS.

A SIGNIFICANT and, as it now appears to have been, a prophetic feature of the last National Council, held at New Haven, was the presentation of a paper "On the Signs of a General and Speedy Effusion of the Holy Spirit." The author of that paper, the honored pastor of one of the churches in this city, after surveying the tokens of promise, reported a cloud upon the horizon like a man's hand. It was no vain imagination, but a veritable omen. Our Elijahs had barely time to gird their loins and get them down from the Carmel where they were sitting, before the cloud had increased in volume and density, and there was sound of abundance of rain. The cloud floated in upon us from the sea, and during all these three years along our Northern seaboard, and at varying distances inland, the blessing has descended with increasing abundance and undiminished promise. And now the Committee of Arrangements have laid it upon me to characterize the work thus far, and indicate the lessons for the churches with which it has been charged. Of course, in a work the instrumentality of which is human, albeit the motive power is divine, the lessons will be twofold, suggestive of errors to be avoided, as well as excellences to be remembered and emulated in the future.

In responding to this request, I shall limit myself in the main to the work as it culminated in Boston during the current year, not only because it fell more immediately under my personal observation, but because the work throughout the land has been really one. There have not been sporadic revivals, so much as one great revival. And to have studied its phenomena, either in New York or in Philadelphia, either in Chicago or in Boston, would probably have familiarized the observer with its principal characteristics in any or all these cities. It had been thought, indeed, that owing to the peculiar character which Boston has been supposed to arrogate, as a centre of exceptional intelligence, with something more than ordinary claims to culture, and owing also to the dominance of rationalism in her circles of religious thought, that the work there would present some peculiar

and exceptional features. The coming of Moody, it was expected by many, would be a repetition of the story of Paul's advent to Athens; and the proclamation of Jesus and the resurrection would be met with the same modicum of success, a similar measure of critical and curious inquiry, and a like degree of nonchalant disregard or studied contempt. Never, perhaps, was more expectant interest concentrated over any anticipated human movement. Myriads of eyes were directed from all quarters of the land towards the great building that stood ready for the advent of the prophet and the psalmist, and every eye-glance was a sharp and curious interrogation-point. But I suspect that, after all, Boston nature is human nature, and there has been no very conspicuous difference between the revival there and elsewhere. There has been the same kind of opposition, and in a proportionate degree, — not very different from what it was in the Great Awakening of the last century, when Wigglesworth and Chauncey set themselves against the Moody of that day, and Foxcroft and Sewall sustained him, and Douglas declared that every exhortation of Whitefield was £1,000 damage to Boston by reason of taking laborers and tradesmen from their work. No Douglas of to-day, however, has had the temerity to say how much the city has lost of the world in saving its soul, as the multitudes could easily leave their business whose business had first left them.

Your committee, fathers and brethren, in their letter, request me to give "*a critical notice of the prominent characteristics of the revival, and to mention the things worthy to be copied and avoided.*"

It is a most palpable fact at the outset that the work at many points has strikingly differed from the great revivals of former days. It has transgressed the cherished notions of the inveterate prayer-meeting antiquary, who is never weary of telling how things came to pass in a former age. It came with observation. Its premonitions were not the soughings of the wind that bloweth where it listeth, but the ring of the trowel and the stroke of the hammer. It was understood beforehand where the fire was first expected to descend. It did not square with the conceptions of those Mohammedan Christians who expect that revivals will come with a kind of sovereign indifference to human preparation and material outlay; for preparations were made for it upon an unprecedented scale. The children of light became wise for once with the wisdom of this world. That shrewd foresight which in the domain of trade counts it wisdom to lose something that it may win more, by investing in

printers' ink, by the liberal use of the spectacular and dramatic, by immediate and striking appeals to the eye and the ear, is by no means to be despised in carrying forward the work of the kingdom. When a body of men of exceptional intelligence and shrewdness — the Christian merchants of Chicago or Boston — have given their money by thousands to raise a vast structure for exclusively religious uses; when in the heart of a great city the attention of multitudes has been drawn for months to its rising walls; when a grand chorus has been organized and trained to fill it with music; when a hundred churches have banded together to pour through one channel their social and spiritual energies, as a flume gathers up the waters of a hundred rills to pour them upon the wheel; when the prayers of God's children have been going up throughout a whole Commonwealth without cessation and without discord for a blessing upon the enterprise; when the ministers of half a dozen denominations forget their differences and make even the claims of their own personal work for the time subordinate, — it is absolutely certain that here, for a time at least, the curiosity of the multitude will be focussed. And when, in addition to all this, we have a Peter ready with his fervid, fiery gospel, the whole city will come together and wonder whereunto this will grow; and as the tidings go forth on the wings of the press, the country will pour in its thousands also. And now the hosts expectant, the scene spectacular, the service dramatic, the music seductive, the hymns emotional, the addresses awakening the feelings without compelling the toil of thought, — all this within; and without, Tabernacle bulletins, Tabernacle bookstores, Tabernacle lunch-rooms, Tabernacle horse-cars, — the very "bells of the horses" for the time being subsidized to the work of the Lord, — and we have every possible human condition for a Pentecost. At least we have such a preconcerted, elaborate, and systematized arrangement of machinery as never before ushered in a revival.

It has been questioned in some quarters — by no means invidiously — whether the returns in blessing to the churches and to the community have been commensurate with the outlay; whether the same expenditure of money and time and energy would not have accomplished as much or more if turned through the channels of ordinary church activity. And it is really a practical question whether the other cities and towns of our country will do well to repeat the experiment which has been tried in Philadelphia and New York and Chicago and Boston.

It is quite too soon to think of measuring the returns of this last

winter's movement. We cannot see as yet how much, if at all, the average righteousness of the community has advanced. How much of the material which has been gathered and builded into the edifice of the church is gold, silver, precious stones, and how much is only wood, hay, stubble, it is impossible to tell. The Mortons and Gilmans of to-day were among the converts of a score of years ago. How much of all this glory of bud and blossom will fall to the ground under the first breath of the blast, and how much of it will bring forth fruit unto perfection, must remain for the present an unanswered question. It will not be very strange if among these new-born souls there will be found some fiery prophets, who in years to come will wear the mantle and inherit the spirit and power of the great evangelist, even as he is now repeating the labors and the successes of the beloved Kirk. It will be strange, if, after all possible discount, there does not remain of the five thousand or more said to have been gathered into the churches of Boston and its neighborhood, a very large residuum of substantial and fruitful piety.

Apart from all increase by accretion to the strength of the churches, there has been one grand result which we shall be too likely to overlook. There has been the gain which comes out of sacrifice, the strength which is born of generous self-expenditure. Before a sermon had been preached or a hymn sung, long enough before a convict came to seek admission to the church, or an inquirer to learn the way of life, a revival had begun in the hearts of the men who had pledged the money; in the hearts of the pastors who had committed themselves to the work; in the hearts of the Christian youth who had surrendered their usual engagements for the season to sustain the service of song; in the hearts of a great number who had given themselves to the work of the inquiry-room and personal visitation. There was an education in the sacrifices made and in the work performed, which carried very many Christian men and women far along in the best attainments of Christian life. A man cannot give generously of his substance and of his time, out of a desire to promote the interests of the kingdom of God, without the recompense of being enlarged. He throws over his sand-bags and rises heavenward. A young disciple cannot go into an inquiry-room night after night, and sit down to clear up the difficulties that beset an earnest but ignorant soul, without having his own right beliefs clarified and confirmed, and without being denuded and relieved of his false ones. He who undertakes

to lead another over the way of life, must needs know the way, nay, must retrace it himself; and like the teacher who reviews the lesson with his pupils, must become fortified in his faith, confirmed in his knowledge, and divested of his nebulosity and misconception. To help, is to be helped; to give, more blessed than to receive. In all this certainly there has been substantial gain.

It is also to be considered with regard to this unparalleled provision and outlay of material forces, that it is easy to underrate the geographical extent as well as the dynamic value of their influence. To have stood by the great Corliss engine at Philadelphia, and to have gauged with the eye its length and breadth and depth and height, to have taken in the circumference of its wheel and the sweep of its beam, and to have gone thence to its furnaces and witnessed its hourly consumption of coal, *and to have gone no further*, would surely have given an observer the impression of a stupendous monstrosity in mechanics, for whose construction there was no good reason and could be no adequate compensation. But let him go thence and wander about for a week, or a month if you please, through the acres of machinery moved by its transmitted energy; let him see marshalled around it the myriad industries of the world, the products of forest and sea and field and mine, converted by it into the finished fabrics of art, and he will no longer think of any disproportion between the income and the expenditure. So our hippodromes and tabernacles have been not areas, but centres, of influence. The throbbings of the power generated there have been felt at magnificent distances. The sermon and the song have floated away to stir hearts in lonely places, where no novelties of fashion, no changes in the monotonies of toil, ever come. We have heard them on the quiet farm, in the secluded cabin, and borne over the waves from the fishing-boat of some newly-called disciple. And where have the echoes died away, and where and when will they?

As to the question whether the expenditure might not have been quite as profitable if made in some other direction, it is enough to say that it never would have been elicited for any different object. And it is one grand vindication of the evangelist's mission, as it seems to me, a seal divinely set upon his ministry, that he has thus for years held the confidence of the Christian world, and still holds it to such an extent that he can summon its numbers, its wealth, its energy, its efforts, up to a work for God, as the highland chief called around him his tartaned hosts by a single trumpet's blast.

While, therefore, the period of revival has been attended by the use of measures altogether exceptional in their magnitude, it has exerted an influence both direct and reflex which none can safely say is small, compared with the expenditures. Is it wise, then, for all our cities to adopt this plan, and endeavor to secure revivals in the same manner? *Yes and no.* On the one hand, a large, generous, and loving sacrifice on the part of God's people will secure a blessing. He has promised it. "Bring ye all the tithes into the storehouse, and prove me now herewith." On the other hand, let us beware of thinking that the gift of God may be purchased with money; that if we only build a structure big enough, and have our forces thoroughly organized and our work well advertised before we start; if we can secure a monstrous chorus and then get an earnest preacher and a good singer, we shall insure the gift of the Holy Ghost. You may build a big ship, and launch it on the tide; she may be splendidly equipped and thoroughly manned, — you may have the best of masters and the most perfect discipline, — you may advertise your day of sailing and summon your passengers aboard, — but you cannot so tempt or coax or hire the heavenly breath that shall fill her sails and make her voyage a certainty and a success. One of our great dangers just now is that we shall be tempted to make a god of our machinery, and to imagine that if we can but turn our churches into tabernacles, get new hymn-books, multiply the volume of our music by fifty, somewhat change the style of our sermons, and appoint an inquiry-meeting, we shall have a revival. But "not by might nor by power, but by my Spirit, saith the Lord of hosts."

Another peculiar feature of the work has been the prominence given to the reclamation of the intemperate. Liberty has been proclaimed to the captives, and the opening of the prison to them that are bound. One day in every week has been devoted to this special work. And as they gathered by hundreds, from the respectable tippler to the common gutter outcast, and listened to the word, it seemed at last as if a way had been discovered to reach the most forlorn and hopeless of the race. Multitudes were apparently reclaimed. Some certainly were. But the theory of the drunkard's recovery, as it was largely understood, was fallacious, and the results, it is to be feared, were correspondingly transient and deceptive. That theory, concisely put, was this: *No reformation without regeneration: once regenerated, his appetite removed, and the drunkard safe.* Be converted now; turn with one ener-

getic, vigorous act of faith towards Christ Jesus, and the chains of habit are broken, and you shall go forth a free man. It were a glorious gospel indeed, if true. The poor man who has been trying for years to be rid of his enslavement, who has been guarded by friends, bound by pledges, protected by the walls of homes and retreats, and all in vain, may now look and be free. And multitudes of men have testified, "With the forgiveness of my sins, my appetite has been taken away." But it is a cruel deception, and in cases without number has led, and will lead, to a last state worse than the first. Men have been made to believe that the high Christian virtue of temperance has come to them, not as all virtues do come, as the result of patient endurance and self-denial, but that it has somehow dropped upon them from the skies. Of course one need not trouble himself to keep what has been so easily acquired. And so it happens that, like wealth gotten without toil, it speedily finds its wings. Even if conversion did thus remove the appetite, what is there worthy the name of virtue in such temperance as that? What is there of the old *virtues*, the heroism which lies now, as it ever has lain and ever will lie, at the bottom of all real saintliness,—heroism born in and nurtured by a struggle with the devils of the world and the fiercer devils of our own nature? But the theory is false: conversion does not remove this appetite any more than it removes any other appetite. It may divert it for a little, by giving the man unwonted themes of thought, and introducing him to novel spiritual experiences. But "when the unclean spirit has gone out of a man, he walketh through dry places seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

Pardon and holiness are not synonymous, nor are they simultaneously bestowed. The ripened harvests are God's gift resultant upon the toil of man, but man cannot have them till the earth has passed beyond the vernal equinox. The theory of instantaneous and final victory over the power of sin at any particular point of the believer's history is fraught with boundless mischief. It makes abortive converts and pithless Christians. When the single act of faith is regarded not only as beginning the life, but as carrying it at once to its highest results, the *good fight* of faith is precluded; the resting believer, "sweetly resting," "trusting Jesus, that is all,"

sinks into the relaxed condition of acquired but sensitive sainthood, out of place amid the conflicts of this world, and palpably unready for the coronations of another.

This revival has been characterized by a remarkable absence of doctrinal and intellectual preaching. It is not necessary, nor would it be fitting, to enter upon any critical examination here, of that which has been the principal human factor of the work. We all know how direct, personal, tender, the great evangelist is in his methods of address; how he takes the simplest facts of the gospel and presses them upon the hearts of his hearers, perhaps awakening attention by some flash of quaint humor, kindling emotion by some touching anecdote, sustaining interest by some unexpected stroke of exegesis, but always going straight forward with the single aim of producing an immediate result in the conversion of men to God. In a word, the style of preaching has been direct, pictorial, and so level to the humblest capacity.

There is unquestionably a lesson here which we ministers should do well to heed. There is possibly some ground for the modest strictures of a certain college president upon American preachers and preaching. We feel hurt, however, that he did not "tell us our fault between him and us alone," instead of publishing it first away off in Edinboro', and at a Pan Presbyterian Council too. But it is true that there are few men called upon statedly to address audiences upon sacred themes, that might not with profit go to school to the minister of the Tabernacle. We may well imitate him in his simple-hearted reverence for the word of God, in his directness of aim, and in his simplicity of speech, and, if we can do it unaffectedly, in his illustrative and pictorial methods of presenting the truth. But it will be difficult to imitate his peculiar excellences without falling into peculiar perils which lie close at hand. And it will be a sad day for our churches when their ministers, with the purpose of attracting crowds of curious men around their pulpits, relinquish the researches of the study and the labor of the brain, and give themselves up to the scrap-book style of sermonizing; or when they shall imagine that a mere exegesis of Scripture or Bible-reading can be put instead of the patient thought in which a man "pours out his soul." While it is true that every church ought to furnish services and sermons which are level to the humblest capacity, — feeble-minded youth even should not be left out, — it is also true that there remains a very large class in the community who are not edified with picture-books and lullabies. If the parables are good, so also are

the epistles. There is a great deal of talk about the "simple gospel" which is designed to disparage everything but what Pres. McCosh perhaps would call the Ulster style of preaching. But there are some men to be saved and sanctified who, as it has been said, are logical and thoughtful, and "demand a reason which addresses itself to the pure reason." They will not pocket their understandings and allow their feelings to be played upon irrespective of any exercise of their intellectual faculties. They are the men who form the solid substratum of our churches and congregations, and who support our religious and charitable enterprises,—men who like to think and be made to think, as well as feel, and whose feelings and characters, if reached at all, are to be reached by way of their understandings. Two audiences have regularly assembled in Boston during the past year, each representative and remarkable in its way, and differing widely from each other, — one in the Tabernacle to listen to Mr. Moody, and one in the Tremont Temple to listen to Mr. Cook. And it is detracting nothing from the praise due to either of these men to say that neither of them could have met the demands of both audiences. And yet it was necessary that the requirements of both should be met. Now these two audiences are to be found in miniature sitting side by side in all our congregations. Probably every minister in the land has before him every Sunday one audience that has come for instruction, elevation, and spiritual culture, and another that has come simply to be entertained. And one of the problems which the pulpit has to solve to-day is how to preach the gospel without sacrificing one of these audiences to the other. Every minister will have to solve the problem for himself. But it will be a fatal solution, if, yielding to a mere popular demand, the ministry shall substitute the endeavor to amuse for the standard of a high moral and spiritual education. The only salvation from either extreme is to be so habitually under the influences of the Divine Spirit and so infused with his wisdom and his strength that we shall be imitators of no man and given up to no human devices, but shall use the best we have of thought and feeling and fancy and speech, for the good of man and the glory of God.

The revival has been a great and blessed work, and nothing that has been said in this paper is to be construed as detracting in the least from its unspeakable value. "The Lord hath done great things for us whereof we are glad." But the work which has thus been entailed upon us more than ever vindicates the usefulness of the churches and the value and wisdom of their established methods.

The temple must ever supplant the tabernacle. A great multitude have been converted, but the idea of salvation which they have received is exceedingly narrow and inadequate. It is with many of them essentially selfish. It is centripetal and Ptolemaic. It lies in the consciousness of a comfortable personal security. Its highest expression is to be found in the sing-song, "I am happy just now." The sun shines for me. The stars in their courses wheel about me. The grand idea of Redemption is a release from some future personal torment. It is a full remission, signed and sealed and put into the sinner's hands, the presentation of which at the judgement-seat will pass him unchallenged into felicity. He has yet to be taught that his *full* salvation is only initial and partial, to be "*worked out* with fear and trembling."

The Ptolemaic theory is as false in religion as in astronomy, and ineffably pernicious. The church is to take these new converts in hand and educate them into the Copernican theory, that not around self can a true religious life and experience revolve; that the kingdom of God does not centre its grand movements upon the happiness of the individual soul. It is said that a good man, somewhat given to cant, meeting Wilberforce one day, said to him, "Brother, how is it now with your soul?" and was greatly shocked at the philanthrophist's reply, "I have been so busy about these poor negroes that I had forgotten that I had a soul."

Here now lies the function of the church. The work of full salvation is no work to be accomplished by the spasm of a moment, the agony of a week, the experiences of any revival-period. The heavenly dawn has touched the eyelids of these slumbering souls, and awakened them to new life. It is only an awakening. The long day's toil stretches before them. These men are saved and yet not saved. Out of this pernicious idea that salvation is complete when once pardon has been accepted, come the sad break-downs, the dismal wrecks of nominal Christian character which to-day are filling the church with lamentations and the world with sneers. These men are *not saved* till salvation has penetrated to the remotest recesses of heart and life. They are not saved, till, having built into the structure of character gold, silver, precious stones, they have withstood in the evil day, and having done all, have *stood*. They are not saved till they have come to think habitually, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report." They are not saved till

their powers have been developed to broad exercise and their lives expanded to wide ranges of usefulness. They are not saved, these new-created souls, till they are circling in sharp, clear, steady, unswerving, blessed and blessing orbits about the Sun of Righteousness, filled with his light and reflecting it from the whole circumference of their lives.

This is the work which the revival has left for the churches to do. May God help us to be faithful in its accomplishment!

PASTORLESS CHURCHES.

BY REV. HENRY M. DEXTER, D.D., OF BOSTON, MASS.

We hold a Christian church to be a company of faithful people united under God by covenant to do his will. To use the distinction which our fathers made, since a body must exist before it can have functionaries, pastors and other church officers and servants are not essential to the being, but only to the well-being of churches; yet as, without dispute, it is above all things indispensable that the being of a church should be well-being, it is right to say that a pastor is so far a necessity to a Congregational church that it cannot be in that state of good order which its own welfare demands, and its great Head enjoins, without one.

In the beginning both of ancient and modern Congregationalism, the pastor was simply that member of the body who seemed fittest, chosen and set apart by his fellows to be their guide (ποιμήν), teacher (διδάσκαλος), overseer (επισκοπος), and (since capacity for these would oftenest be found among the gray-haired) their elder (πρεσβύτερος); — four names for one office seen from different points of view, as proven by the New Testament usage of these terms themselves, and by the fact that the same qualifications are divinely assigned to, and the same duties required of, each and all. Various causes — chief among which was an advance of general culture which brought about a condition of society, in which, as the rule, it was felt that no man could usefully perform pastoral duty who had not spent years in general academic and special professional education for the position — led to the existence of a class of candidates for the pastorate; members of churches before undertaking this course of education, yet, practically, as to entrance upon their desired work when that course was completed, outside of all churches. This complexion of affairs raised a new question, of equal interest to both parties, by what process these churchless pastors and any pastorless churches might wisely be brought together. Cotton Mather, one hundred and fifty years ago, described the manner in which, in general, that question was answered, as follows: "When a church wants a pastor, they do first, by prayer with fasting, humbly supplicate our ascended Redeemer, who giveth such gifts unto men, that He would give unto them a

pastor after His own heart. Then (except the Providence of Heaven have otherwise laid prospects of supplies before them), upon consultation with the Christian inhabitants of the town, they ask information from the ministers in their vicinity, or from the Governours of the college, what young men may be most likely to be serviceable unto them; and being thus or otherwise informed, the committee whom the Church usually have to act on their behalf in such an affair, invite one or more of these candidates to preach a few sermons among them." (Ratio Disciplinæ.) Substituting the term "theological seminary" for the word "college," this very well indicates what remained usual until within the memory of many of us here present.

All this is now changed. On the one hand, the permanence of the pastoral relation has become so impaired that the party seeking the pastorate has been largely augmented by ministers who have been settled and dismissed once, twice, thrice, or many times, and who are thus thrown upon the pastoral market, so to speak, irregularly and out of course; while, on the other hand, the churches are grown so self-competent, so jealous of influence from without, and so inexact in their conception of what ought to be sought for in a pastor, that chaos has considerably come to us in this thing.

Without needless statistical particularity, it is within the knowledge of us all that but few more than one in three of our Congregational churches are now settled with pastors; while deducting from the reported sum total of our ministry those pastors, and the nearly one thousand who are counted out of the pastoral work as secretaries, college officers, and other teachers, editors, life-insurance agents, genteel drones and dunces, and in one way or another we have no fewer than from thirteen to fourteen hundred remaining who are, or are at any moment liable to become, candidates for the pastorate. That the difficulty, however, is not in ministerial overproduction becomes obvious when one notices that the grand total of our ministry, including the thousand who do not seek pastoral work, still falls more than one hundred behind our total of churches. So that, were every so-called Congregational minister — who wants it and who does n't want it — to be utilized in a pastorate, more than one in every twenty-two of our churches would still perforce be left in the "vacant" column; while leaving out those ministers who appear to have no desire for settlement, that column would rise, after every "candidate" had been provided for, to considerably more than one church in every four. The difficulty

clearly lies in the total want of adjustment which now obtains, resulting in the fact that good churches and worthy ministers, having in them the material of useful and satisfactory mutual service, are not brought together, do not find each other, and waste themselves apart in vain attempts which come to nothing but discouragement and desolation. This is one of the evils incidental to the freeness of our system. We have no bishop or other dictator to say to this candidate, "Take thou authority over that church," and to that church, "Submit yourselves in the Lord to this man," and we do not want any. We

> "Rather bear those ills we have,
> Than fly to others that we know not of,"

but that our fathers knew, and knowing were not able to endure.

To say that something cannot be done for the remedy of these evils, would be to declare that the wisdom of God is powerless for the help of his children. To say that it is hopeless to expect our churches to come into any prudent arrangement for such remedy, would be to deny their common-sense as well as piety. And the one conclusion is as inadmissible as the other. The true view to be taken is to remember that, as civil liberty, the world over, has gained clearness and strength only, like new wine, through a stage of ferment and froth, so Congregationalism, which is religious liberty protected by law, is subject to similar conditions, and may expect a like deliverance. Our churches are learning a lesson through an experience which God will by and by make fruitful in their return to a more just, wholesome, and prolific life. What needs to be now done is to prepare this way of the Lord, by making clear to all intelligent minds the principles which underlie the bane, and must therefore prescribe the antidote.

Diffidently, and yet with an earnestness born of the deepest conviction, I offer two or three suggestions as to what the difficulty really is.

I submit that the churches have lost sight of God's own philosophy of evangelizing the world, and of the proper function of the pastorate, and have taken up a false notion of both. God's way is a way which he has imaged by salt and leaven, and their characteristic agencies. The salt and the leaven in their utmost unimpaired intensity are to be put into contact with the matter to be affected by them, and the vigor of their peculiar vitality is to enter, pervade, transform, and conserve the matter. The salt is not to be

freshened until the fresh matter which needs it loses all antipathy for, and rather likes it, because of its likeness to itself. God distinctly remits that kind of salt, which has lost its savor, to a place under men's contemptuous feet and upon the dunghill. The church is never, in any sense or form, to unchurch itself toward and into the world; but rather courteously to separate itself from it, with benevolent but distinct and habitual antagonism, until that divine power, which, when the due conditions have been fulfilled, works through it, by a law of grace symbolized by the law of science which gives opposite poles appetite for each other, brings the world up and into the church, and Christ sees of the travail of his soul, and is satisfied.

This being true of the church, the proper function of the pastorate is to be the teacher, guide, and executive officer of the church, instructing it how to grow in grace (how to keep and enhance its gracious saltness) and directing it how to work the works of Christ (how most effectively to bring about the needed saving contact between itself and the truth, with which it is surcharged, and the world around it), to be himself, first in the pulpit, and second out of it, the conductor through whom the salvatory magnetism of the church shall especially pass over into the community, — to "allure to brighter worlds and lead the way."

Now all this has so drifted and degenerated that churches seem to feel it their chief function to dilute the gospel to a degree that the world shall at least be able to swallow it without a wry face. They go down into the Egypt of a parish for help to build a great church, with great social rooms, and a great organ, and all the modern conveniences, including a great mortgage. And when a pulpit is now vacant, what is generally done is to make inquiry far and near for a "smart man," that is to say, for as "smart" a man as may be presumed to hold his smartness for sale at a price at all within the means of such a community. This, in the general. And then, in particular, note is apt to be taken of such personal preferences as prevail, more particularly among what is called the "more influential" members of the congregation, which are usually, in point of fact, those members who really ought to have least influence in any matter vitally touching the spiritual life of the church. Colonel A, the manufacturer, intimates that he would n't mind giving a hundred dollars a year, if they will settle somebody who is "liberal" in his theology; if he smokes and is an Odd Fellow, so much the better. Doctor B will take one of the best

pews in the house if they will get a man who has sense enough to believe in Huxley and homœopathy. Lawyer C does n't wish to dictate, but it is well known that he left the last ministry because it preached too much upon politics, and even squinted in prayer at the Electoral Commission. He is willing to return. Esquire D has a cousin whose wife's sister married the brother of a very promising person now a Methodist minister, but who, it is believed, might be persuaded to change his denomination, and whom, at any rate, it would be well to hear before deciding. Shopkeeper E got acquainted with an exceedingly nice young man last summer at a watering-place, — a muscular Christian, — where he heard him preach a lovely sermon upon "the great and wide sea" (from Ps. civ, 25). He thinks he could be had; has no doubt he would fill the house; and would be happy to entertain him over Sunday. Representative F, who is the leading prohibitionist and labor reformer of the county, cares nothing for what used to be called theology, but would be pleased to help support a man of some maturity of mind and some appreciation of the wants of the age, who is not afraid to say what he thinks, and who will make it hot for rumsellers and aristocrats. Stable-keeper G would seriously consider the question of taking a pew (for his wife) if the new minister be a man of advanced views, who appreciates the true dependence of religion upon recreation, who believes in Bible wines, and who knows a horse that can go under 2.40 when he sees him. These are all outside of the church, — parochial gentlemen, whose "support" it is very desirable to have. Then inside there is good old Deacon Z, who, after bearing it for years in silence, — that is, in grumbling silence, — has at last solemnly crooked his elbow to declare that he will not vote for another minister who is ashamed or afraid to wear a white cravat; and Brother Z, who wants a "highly eddicated man"; and Deacon Y, who is tired of young men, and who has n't had a good square meal from the pulpit on the Sabbath since the last Hopkinsianist left; and there are half a dozen young men who favor an evangelist, while the sewing-circle would like somebody with a good port and bearing in society, and the Maternal Association deeply feel that an unmarried pastor would n't more than half do, — in which judgment they are more than half right!

The Committee of Supply hold several meetings, a large portion of the time being devoted to reading and filing away about three pecks of letters received from candidates, who, "having noticed that their pulpit is providentially vacant, have taken the liberty to state

their case and forward their credentials." The first thing really to be done, however, is to lay out the programme of those preachers who clearly must be heard in common courtesy to members of the society, and others who might become members, who have suggested their names. This provides for several months, and as there would be no good in thinking seriously of any one until all have been before them who thus must take their turn, the exhaustion of the programme usually finds all parties exhausted, and so split up into little squads favoring one and another that any united action begins to seem hopeless. Then the reign of haphazard begins. The old file of applications is looked over, and as likely as any way, the sauciest letter finds favor, as hinting the possibility that its author may prove a sensation. Or, somebody hears somebody say that somebody else heard that somebody else said that he saw it in some paper that there was an Englishman just come over, who would make the fortune of some parish yet, and he is sent for. He comes. He saws! He conquers! The evening service is simply jammed. Church and parish are hastily called together, lest they should miss the chance of him, as he has — that is, he says he has — several calls impending. The church has grown so sick of new voices preaching exhibition sermons every Sunday, that it is willing to try almost anybody, for a change; while the parish is for the first time well united. He is invited, and accepts. A council is called. He has no credentials; no theology to speak of. The council hesitate. But the church and parish — especially the latter — indignantly intimate that they are bound to have him, council or no council; and the council hopes for the best, and is weak enough to settle him, — the end of all of which is not by and by. If the removal of this pastor, when the time comes, be not from the parsonage to the penitentiary, the people may thank something beside their own prudence.

Now, clearly, the vice at the bottom of all this is the notion that "smartness" — which, being interpreted, is the ability somehow to lease the pews and fill the meeting-house — is the fundamental qualification of the gospel minister. It is not, of course, denied that personal piety, and visiting the sick and the fatherless and widows in their affliction, and keeping unspotted from the world, and all these ancient virtues are good ones to be had in a minister, when possible, that is, if he be smart besides. But — to use the words of a parish collector of large experience — "he who fancies that the salaries that have to be paid nowadays, and the funds for music, and all these things that congregations will have, can be got

together on old-fashioned Bible ideas simply, had better try to raise the money."

But the churches are by no means alone to blame for this state of affairs. The ministers are blameworthy as well, in having lost sight of the real business of their office. They are too apt to measure success by the size of their congregations, and feel that to be the best year's work which shows a surplus in the parish treasury. They are too susceptible to the relation of the extra-church membership to all their plans of labor, on the theory that the way to save people is to get them into their congregation. And if this can only be done by "conciliation," they conciliate. Fancy a missionary of the American Board preaching in Hong-Kong, on "The interesting resemblances between the religion of Confucius and the religion of Christ," or building his chapel in India, with seats arranged on the caste system; or a home missionary at Salt Lake City accommodating a Mormon with a half-dozen family pews, and edifying him with a discourse on "The polygamy of Abraham and David, as related to the crudeness of a partially developed but genuine Christianity."

The fact seems to be that people are much more likely to be saved if they don't come to ministrations conducted on this theory. Colonel A and Doctor B and Lawyer C and Esquire D and Shopkeeper E and Representative F and Stable-keeper G, and all these worldly gentlemen who have come to church because the church has come to them, and practically invited and allowed them to dictate who shall be its pastor and what shall be the tone of his preaching, and who know that were they to withdraw their "support" — as, *lucus a non lucendo*, it is called — the church would be brought to its bearings, and perhaps have its meeting-house sold over its head by the sheriff in sixty days, — these men unquestionably know enough in their inmost souls to despise a Christianity so abortive and emasculate, and to feel that a self-respect which keeps them from the mawkishness of hypocrisy must be quite as spiritually salubrious as that can be.

But it is time for me to push these suggestions along toward their exact bearing upon the special question before us. I can give you my idea most quickly and easily by carrying the same illustration further.

Let us suppose that the good Lord sends to this church of which we have just been speaking, the blessing in disguise of precisely the crisis I have hinted. The great and shining lights of the parish withdraw. The minister is dismissed for want of funds in the

treasury. The mortgage is foreclosed. The meeting-house is sold, the church proper losing all they had put into it. They meet the next Sunday in a school-house, and sadly number the killed, the wounded, and the missing. One of the deacons, mainly silent heretofore (except in prayer), strangely finds his tongue, and seems to be the happiest man in town. He says, "Dear brethren and sisters, that good day for which I have supplicated, as the God of my closet knows, with strong crying and tears, is come at last. We are free. We are true. Let us remain so. We have had too much minister, and too much parish, and too much church. Let us first of all get down upon the everlasting foundations. I fear we have too much church still. 'The Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands'; and it was only after two-and-thirty thousand had become ten thousand, and that ten thousand had been sifted down to three hundred, — all the other people going every man unto his own place, — that Jehovah, who worketh by many and by few, delivered the host of Midian into the hand of his servant. My counsel is, 'Whosoever is fearful and afraid, let him return, and depart early from Mount Gilead.' Let those who are willing to sacrifice pride and false notions and worldly influences, who are willing to consecrate what they are, and what they have, supremely to God and to his service here, and in simplicity and godly sincerity carry on his work here, as he shall help us, — let such ones stay, and let all who are only among us and not of us, depart in peace. Let us then proceed to build a tabernacle for our God; such an one, perhaps lowly but at least honest, convenient (and not therefore necessarily uncomely), as we, in our low estate, can afford to build and to pay for. As the sun shines upon it on the day when we complete and consecrate this, our simple free-will offering, though it be nothing more than a log-house or even a canvas-tent, the knowledge which we shall have in our souls that it is the best we can do for a house for our God to dwell in, with his royal blessing for us and for our little ones, and that it is really ours to give to him, will make it more sweetly beautiful than the high-domed glory of St. Peter's, or the marble magnificence of Milan, or the Gothic grandeur of Cologne. And then when we have builded and dedicated it, let us go forward to have a pure gospel purely preached in it and from it, — preached by the lips of such a pastor as God shall give us from the pulpit, and by our lips everywhere; preached alway by his and our humble and consecrated lives. I fear we

have a great deal to answer for in this community for what, with good intent but with amazing folly, we have done to mislead our fellow-citizens as to what religion really is, and what kind of a life it is which it is fitted to produce. Let us at least confess our sins, and never repeat them. And so it may be that He who pitifully taketh measures that his banished be not expelled from him, may have mercy on us and on those whom we have misled, and so our latter end may be more blessed than our beginning."

The thing pleases the people, and they begin at once to do it,

> "With steady step and slow,
> Paying as they go."

Meanwhile this deacon whom, somehow, they like exceedingly to hear, they ask to be acting pastor; and good times they have in the school-house. Out of curiosity now and then one and another of the former parish dignitaries drop in, and if they come to sneer, remain to listen, and go away to say, "The queer thing about this is, that they all seem so dreadfully in earnest now. Really, if this keeps on thus, we shall have to believe that there certainly is more in religion than has been dreamed of in our philosophy." The poor people are wonderfully moved, and Colonel A, the manufacturer, one day surprises and gladdens this deacon by a note enclosing a cheque for a hundred dollars toward their new house of worship, saying, "You have gotten such hold lately of some of my troublesome mill-hands that I think you have already fairly saved me this amount, and ought to have it."

In due time their tabernacle, temple, chapel, church, cathedral, all in one, is dedicated. When the people rejoice for that they had offered willingly to the Lord, and the deacon-pastor also rejoices with great joy. Then he says, "Beloved, I have led you as far as my gift extends. I was raised up and called to a special work, and that work is now accomplished. 'Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end, Amen!' Now let us seek a pastor trained to the work. Let us have first of all a man of God, and then a man of men. Let us seek for one of some maturity and ripeness of Christian character; one who knows so much, and feels so much, and manifests so much of the spirit of Christ, that all the people when he comes shall take knowledge of him that he has been with Jesus. And if he have been afflicted, if there be little graves somewhere the memory of which makes

even his submissive heart to ache still; nay, if he have endured the contradiction of sinners and been driven away from somewhere because his usefulness has come to an end in his unshrinking fidelity to his innermost convictions, he may be so much the more useful to us. He must live — yes. We are not rich, but we all do live, and he shall live with us and of us; he shall have of our best, be it more or be it less, as Heaven shall ordain; and the man we want will not want better. Where we lodge he shall lodge, our God shall be his and his God ours, and we will hope that where we are buried, he shall sleep, for it is in our hearts that nothing but death part him and us. We ought not to ask those who do not feel toward him, and the truth he is to preach for their salvation, as we do, to help to support him. Let us not repeat our old mistake and surround him with inducements to infidelity to his great mission. These our friends may not come near us at all: they will be much more likely to come if they see that, while welcoming, we do not go out of our way for them. Let us at least save for ourselves and for religion their respect, and that will prove the first step in the demonstration that we really have what they need, and stimulate them to come after it.

"No, we must not ask for nor expect — I doubt if we want — a 'smart' man. Let us be contented with a good man, and if when we get him, we find that he is not perfect, let us not find fault with him until we be first perfect ourselves. And that we may make no mistakes, let us, when we have selected him, ask him to come and live with us a month or two, that he may know us, and we may know him. And above all let us cry mightily unto God to guide us in this search, to show us whom in his omniscient mind he has selected for this place, and to keep us from all misfortune in our quest."

Now then it is, to my mind, a trivial matter, mere small dust of the balance, whether this church go to the neighboring ministers, or to some theological seminary, or to some "bureau of supply,"—if any cabinet furniture of that sort remain in the auction-shops, or elsewhere, — to be put on the track of some candidate for their pulpit. In that state of mind they will find him as the hart findeth the water-brooks. And the minister who is willing to take their pastorate will find them; for the Lord knoweth them that are his, and knoweth where they live!

It is *the being in that state of mind on both sides* which will bring all our pastorless churches and churchless pastors together. Which may the Lord hasten in his time!

WOMAN'S WORK AS A PART OF THE RELIGIOUS MOVEMENT OF THE TIME.

BY REV. CONSTANS L. GOODELL, D.D., OF ST. LOUIS, MISSOURI.

"*Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.*"—1 Cor. xi, 11.

I AM set, by the National Council of Congregational churches, to grind in this mill of the woman question, concerning which the opinions of good men differ, while the Philistines look on and make sport. Public opinion on this subject is so sensitive that I may bring down the house as Samson did.

The theme is an important one, and touches many interests, both temporary and permanent, connected with the work and influence of the church.

I desire to know the mind of the Holy Spirit on this subject, and to get at the truth. We cannot afford to allow prejudice or custom or false conservatism to bar out from the Lord's vineyard any helpfulness which Christian women can properly render. To carry on the Christian work without their aid would be like dragging the chariot of Israel with one wheel gone.

Nothing could happen to any community more desirable than to have all its Christian women become active and earnest workers for Christ according to the spirit and methods of the gospel.

This is not the place to wire up the dry bones of the subject, but to apply the vital truth of the Bible to practical Christian duty and work, that there may be movement forward in the church of God.

Theories may differ, but the Bible is in harmony with the Bible. Truth does not contradict truth; and, in the final statement of Christian doctrine concerning woman's place and work in the church, all the different segments of truth will round out into a perfect circle, and the truest and best will be reached, both for woman and the church.

The perfect law of Christianity, when it is followed, carries forward all life to its highest bloom. Here, as elsewhere, we are to follow the Word of God which covers the whole case for all time, and never grows old or becomes outgrown.

Woman's work as a part of the religious movement of the time, — this is the question to be treated.

Thought on this subject gathers itself under two heads.

1. *The character of the religious movement of our time,*

2. *And woman's part in it.*

1. Reflection upon the nature of the Christian work going on will help us the better to see woman's place in it.

The extension of Christianity is the great characteristic of this period. The channels of faith are widened without being less deep. There is new breadth with much of the old intensity. God has visited again his people. More has been done for the spread of the Word of the kingdom the present century than for many generations before.

Gospel tidings have been borne fast and far. Witness-bearing for Christ is the order of the hour, and active service in the field the rule of Christian life.

Jesus seems to be standing, as once he did, at the grave of Lazarus, and calling the dead to life. The slain of the valleys are starting up, an exceeding great army of living men. It is a generation of them who seek the Lord. Generals are not without armies. The sentinals of Zion do not guard sleeping encampments. Widely the church is awake, and addressing itself to service. The wheel of Ezekiel's vision "rolls high and dreadful." Its bright rim has its upper part in the skies; its lower part, full of eyes, moves deeply in the hearts of men, searching the utmost parts.

In missionary labor the reapers, with sharpened sickle, are on every field. The home-work is a busy hive; highways and hedges are sought out for recruits. Dark places in the city are explored. Bible readers brighten the homes of poverty. Neglected children are grouped in circles for the study of the Word. Young men are reached. Visiting in Christ's name goes on from house to house. The naked are clothed. The sick, in asylum and hospital and prison, are visited. Christianity permeates every stratum of society, and utters its messages of redemption and remedy in all places. New forces are being liberated, and brought into use. A diversity of operations has the Holy Spirit.

Communities are alive with prayer and endeavor. Both sexes and all classes are at service of some sort, and they serve all together. There is work at hand for every disciple, and every disciple has a work. The church is a company of believers, living and praying, and proclaiming the Word; and in such a body of faith, it is multi-

plied and spread abroad as a many-sided crystal reflects the light. It is grandly true that God is in the world, gathering souls unto himself. His voice is lifted up in the great congregations. The shout of a King is among them. Testimony for Christ gathers momentum and bulk. Many eyes are on the morning star; and some watch for the day-dawn, saying, "Lord, will thou at this time restore the kingdom unto Israel?"

Every movement like this is, in some sense, a repetition on the earth of the acts of the apostles, and throws light upon the methods of the early church. It draws God's people back from their formality and worldliness toward the simplicity and faith and power of primitive Christianity, and lays bare the processes of the church when it was in its most healthy and normal form.

In this quickened state, lay effort always becomes prominent; and woman, as well as man, comes to something like her true place.

In such general activity, her lips are unsealed, her hands are untied, all her facilities and powers are set free, and she feels after and finds abundant and legitimate work. As you see her at such times, you behold what in the main is the service, outside of home and household duties, which is mete and good for her in the kingdom of Christ. To-day, in this country, she is repeating, in substance, the activities and helpfulness of her sisters in the apostolic church. In home and hovel, in mission labor and ininquiry-meeting, in Bible work and prayer gatherings, she is not indeed the throne, but the sweet and all-pervasive power behind the throne. The love of Christ constraineth her, and impels her on. Her spiritual character and fitness for such work have suggested to her her true place, and carried her successfully forward in it. The Spirit has both endued her, and opened the way. The apostles might say of many women to-day, as they did eighteen hundred years ago, "I commend unto you Phebe our sister, who is a servant of the church; for she hath been a succorer of many, and of myself also." "Salute Tryphena and Tryphosa, who labor in the Lord." "Salute the beloved Persis, who labored much in the Lord."

Such, I believe, to be the relation of woman to the religious movement of our time, and the direction of her work. The early age, full of the Holy Ghost and the light of the Word and the power of the consecrated life, is the model of all ages. When fire burns, the flame always goes one way; and, as Christianity ex-

pands, her character, which is especially fitted to embody and illustrate its best truths, will become more and more potent for good, not by working radical changes of method or sphere, but in direct line of progress, from the seeds dropped moist with heavenly dew into the soil of the Pentecostal church. The aptitudes of woman are unmistakable. The channel of her work is cut by the hand that holds the planets in their courses, and causes the morning stars to sing.

Having taken some of the bearings of modern Christian work, it is easier to see, in the second place, more directly and specifically.

2. What woman's part is, in the service of the church.

It is fundamentally that of a helper, in the sense which the apostles so often use that word. In the church, as in the home, she is a helpmeet. It is to the praise of the Gospel, that it reinstated woman in her original place, as the equal and worthy companion of man, the necessary complement of his being. Through Christianity she has her rightful position by his side, building the home and the church and the state with him, he performing one class of duties, for which by nature he is fitted, and she another, both sharing together the ripening fruit of their mutual toil.

Christianity is a ministry.

Woman ministered to Christ. Of the male disciples it may be almost said, "She labored more abundantly than they all." It was not women that cried concerning Christ, "Crucify him! crucify him!" It was not man that gave his greatest treasure to Christ when he was on earth, an alabaster box of precious ointment, and rained tears upon his feet. It was man that came to the sepulchre of Jesus and went away again; woman came and remained, weeping.

She fell into sin less, and spiritual decline; and she received from Christ greater praise than man, but it was as a helper.

Not one of the female disciples was chosen an apostle. Among "the seventy," woman's name is not found so far as is known.

Women ministered to the apostles. They were everywhere abounding in good works, but as helpers. "Help those women," said Paul, "who labored with me in the Gospel."

Aquila and Priscilla instructed even Apollos, an eminent preacher, expounding the way of God to him more perfectly. So that when Paul gave them his Christian salutation, he put the name of the wife before that of the husband, as in spiritual things it often belongs

there. "Greet Priscilla and Aquila, my helpers in Jesus Christ." In this compliment to woman's influence in guiding a great religious teacher, Paul did not forget himself. It was not by mistake that he brought a woman's name to the front. This sets Paul right with the true woman's-rights party. Still, with all his enthusiastic recognition of her worth and work in the cause of Christ, he did not ordain a woman over a single church, metropolitan or missionary, in the city or country.

Like their Lord, the apostles broke through the customs of their times, making way for the honorable standing and colabor of women, acknowledging their inestimable value, but, like their Lord, they left them helpers.

In the organization of the church of Christ, officials were appointed and commissioned from time to time, as they were needed. Each necessity, as it occurred, brought out a new feature in the construction of the church, and led to a step forward. So the church is historic in its origin, growing up into completeness, part by part, according to the demand of the times.

First the apostles were chosen, and there the organization rested for a while, nothing more being required. The Lord's supper was added, and after that, baptism. Then, evangelists were created.

When the churches were formed, another want appeared, and pastors and teachers were elected. By and by, exigency arose, requiring other officers in the church; and deacons were appointed. This position is especially that of a helper, as the name imports, — a helper in temporal things even. Here, for the first time in the history of the church, we touch the place where woman might have been formally recognized in the official work of the church in her capacity of helper simply; but woman's name does not appear in the list of the seven deacons, selected by the church. These facts have a weight, which it is always wise to remember. Yet everywhere in the establishment of the early church, woman was God's angel, omnipresent as the atmosphere, beneficent as the light. As new demands have arisen, in changing times, she has always risen to meet them; but it has been as a helper.

David made his harp greater than his throne. So woman has lifted the mission of "ministering women" to a place of honor and power among the moulding influences of the world, equal to that of prophets and apostles; yet she is simply a helper still. "The stars are the common people of heaven."

There is no arbitrary limitation put upon the natural capacity

and influence of woman, by all this. Woman has a deep religious character; and the influence of that, and not of official position in the church, is the greatest power for good that either man or woman can exert.

Woman has largely the gift and presence of the Holy Spirit; and because God has made her a helper, it does not follow that her power will be felt the less. Prayer is hers; and Prof. Phelps assures us that "the greatest good the Christian ever does is what he reverently induces God to do by prayer."

Visiting in homes of poverty and sickness and sorrow is hers; and one of the most fruitful sources of blessing in any pastorate is the systematic visitation by Christian women of every house in the parish.

Work in revivals is hers; and she may lead many to Christ in the inquiry-room, and from house to house.

Sunday-school work is hers; and the majority of all who enter the fold of Christ now come in the church from her classes in the Sunday-school room.

Inspiring and collecting offerings of benevolence is hers; and the church that employs her talent most will give most to the Lord.

Missionary work is hers; and the world feels to-day the impulse she is giving this cause.

The keys to temperance and education among all classes, and not the young only, hang in her golden cincture.

To quicken all good work everywhere, to inspire public Christian gatherings by her presence and sympathy and personal endeavor, is hers; and the good cause which fails of her aid often loses the one incitement which is necessary to make it a success.

This view of woman's work in the church brings many things into happy adjustment.

Woman's mission is clearly not that of a preacher. The Bible teaches this, both by the example of the apostolic church, as we have seen, and by instruction following.

The laws of her nature as wife and mother through all the best of her years also certainly forbid it. The decisions of cultivated Christian taste must always be largely opposed to it. The Holy Spirit and the providence of God have never brought it to pass as a measure, in the economy of the church.

The sphere of woman in the church, as in the home, can never be identical with that of man. Not every member of the body can have the same function. God has marked them with a differ-

ence. There are laws limiting woman which she will never pass over. The same is as true of man. His possibilities of usefulness are in one direction; hers in another.

"There are two departments of Christian service," says Dr. David Brown, of Scotland, "the official and the non-official. One is provided for by solemn orderly act of ordination; the other is spontaneous work for the Master," as the door of Providence daily opens.

Woman's work is not that of a preacher administering ordinances; it is that of a spontaneous lay worker. Her position is that of a helper in the church, rather than that of a talker in the mixed assemblies of Christ. Of old God led his people by Moses and Aaron and Miriam. He raises up the Miriams still, but not to take the place of Moses the law-giver, or Aaron the priest.

Nevertheless, in the matter of speaking and bearing testimony for Christ in mixed assemblies, there may be exceptions. The Bible recognizes them, Providence provides for them, and churches must admit them.

We must not, in our human wisdom, draw a circle and say, "Outside of this God cannot work."

In all our scriptural theories of woman's service for Christ, we must leave a place for the cordial recognition of such female teachers as God does manifestly send. In almost every age there have been some, and there doubtless will be others. The truth governing these duties is flexible within certain limits. Circumstances do alter cases. Because Paul sought to cure disorder, and to define and regulate the character of public service in the church as it relates to woman, let us respect his counsel.

But let us not outdo Paul himself in demanding silence of woman, and put an iron kettle on her head where he only put on a veil. God is great; and his methods are many, and he works by whom he will. When we say, "No man can preach except he is ordained," God sends Moody; and we turn back the pages of history, and we see that even John Calvin and John Knox were never ordained. When we take the position that woman does most for God when she does least for him in public, and that she is remitted to a perpetual and unqualified dumbness in the churches, then God sends a woman with exceptional gifts and graces to widen the thoughts and quicken the hearts of his people.

If any man desires to shut up this engine of God's providence, and sit on the safety-valve, to keep order in the churches, let him;

he will experience an early translation. We must be able to discern the spirits, and to accept God's gifts as they come, and profit by them. God is wise and wide. He often employs the weak things of the world to confound the mighty, — he certainly does when he employs some men. We cannot refuse to use and work with those whom God employs and uses for good. Disorder, even, is better for Christ's cause than the assumption of self-satisfied wisdom in religious things, which fails to discern the Messiah in the Jesus of Nazareth, and forgets that mighty apostles came from ignorant fishermen rather than from the schools of self-glorious philosophy.

We must be able to recognize exceptions in God's kingdom, and make use of exceptional things, without feeling that the ark of God is to be overturned.

Woman has too often been confined down in the hold of the gospel ship. If she comes on deck, and throws a rope to sinners perishing in the waves, saying, "Come on board and be saved," the vessel is not going to tip up. If it does, let it tip. The ark of our salvation is great and strong; and Christian women, from Mary, mother of Jesus, to Florence Nightingale, have never endangered it. There is no occasion for any brother, alarmed at the innovation, to scuttle the ship or run up the flag of distress.

Among the axioms of state it is written that something is to be pardoned to the spirit of liberty; something is also due to Christian women, who constitute two thirds of the members of our churches, and carry on an important part of the Christian work of the world.

If they go beyond the strict letter sometimes, something is to be pardoned to the love of souls. A warm heart in the Lord's work is better than a cold shoulder. This is not a plea for license nor for the higher law. It is simply asking a place for females who deeply desire to be useful, as well as a place for the "stuffed specimens" that often get favor simply because they are males.

We want to put no bars in the way of God's work. Whenever he anoints a woman to speak, let us accept what he does. Not all new fire is wildfire, to be stamped out. By their fruits ye shall know them. We need not decide everything about this matter beforehand; we want to hear and examine a male before we commend him for Christian work. If he has no gift from God, the fact that he is a man, even who was "not in the transgression," does not save him. The same law of common-sense and spiritual

discernment rules as to females. What sign shows that women desire to speak much in Christian assemblies? The attempted "reform against nature" which appeared some time ago in politics has unduly alarmed the church. That movement has already "been dead four days," and that is why men cry out so stoutly for its removal. Unwise attempts of women for public attention are only early suicide. When churches wisely refuse the laying on of hands, the public at large soon lay on theirs with little ceremony; and foolish virgins, with no mission for public speech, soon get the oil of sober wisdom in their lamps.

Men and women, with fresh and jubilant strength, are often like children let loose from school, trying their liberty, and testing their powers; but, in God's plan of discipline, such irregularities settle themselves speedily, with only as little disorder as one could expect. When woman has a real mission, it will justify itself. A call to speak in public includes a call to hear with pleasure and profit. If none feel called to hear, the effort falls flat at the start. The public are safe and remorseless judges in all this.

This matter is largely self-regulating. The present religious movement assists to shape and determine the work of woman, as she herself helps to shape and determine it. She is carried on the current which she helps to swell; and it will safely guard her and limit her and take her to her place, as it does man; for God is in it, and his word is the firm shore to all this surging, troubled sea. The birds will never fly out of the atmosphere, nor will the fish jump far out of the water.

There is salt in Christian society. Wild fancies are soon sobered as the years go on; and disciplined strength and power for service are often added, in after life, to those who have smitten hard against the rock of truth before they found its living waters.

The world needs the services of all who have been won by the cross. When souls are going down unsaved, let him help who will. Cannot one rescue a drowning man till he has had an introduction?

Shall believers wait one for another? Where work for Christ presses, there is the place for the Christian to be. The desire and ability to do confer the right and the duty. Be it the sons or daughters of God who are most alive to these calls, that is the agent to act. Lord, send by whom thou wilt. Let manhood or womanhood come to the help of Israel, there is work for all. No unwise delicacy should keep them back.

The queen of England keeps her modesty and sweetness and charm of womanhood, though she occupies a throne. It is the spirit actuating the heart which gives the flavor of delicacy and refinement to the character and bearing. A woman may always move in private circles, and still be coarse and masculine and brazen-faced. One may glide before the eye of all the people, and still maintain the Christian woman in all its grace and loveliness, modesty and power being commingled. It is well said that woman, by seeking to display herself in public, is an unsightly object. Is it a sight more agreeable to see man flaunt his vanity and parade his gifts in public, showing off himself instead of lifting up the cross of Christ? In case of man or woman the exhibition is like lukewarm water in the mouth. Forgetting self, and sinking one's personality in Christ, there is comeliness, even with many native defects. When the Spirit of God moves woman in self-sacrificing service, all the finest qualities of her soul are preserved; and the power of Christian character working in her and radiant from her sets upon her the signet of Christly beauty. If publicity such as the New Testament permits may harm woman, and it may, without right ballast of character, seclusion from Christian work and fellowship may injure her as much. Woman is never repulsive, when her culture is truly and thoroughly Christian. Genuine piety "behaveth itself not unseemly."

I venture to mention another point, since this is the place to speak honest convictions and solve difficulties. Is it wise and expedient to organize permanently in the churches separate boards for women? If the question were, "Shall boards be organized for men alone?" we should at once say, "No; men need Christian women with them in their work." Why is it not true of women? Can we profitably put upon each church and upon the churches all the network of two great organizations to do one common work, however important the work? We are fast getting what is, in effect, two foreign missionary boards. Is this the best thing, and does the example lead in the right direction? The Woman's Board was born of an earnest desire to serve Christ. The feeling which underlies it is sacred and worthy all esteem, and should be carefully fostered. The work of the Board has been good, and all motives and efforts connected with it have been in the highest degree worthy and honorable. It has a record written in the Book of Life. But the principle reaches widely. It is a point worthy of consideration whether there is substantial ground for two societies existing for the same end in the churches

for any Christian work, sundering Christian workers in spheres of effort where they may be together. We have a Woman's Board organized. Is the American Board a man's board? Does it decline to work in connection with women at home, or to send women as missionaries abroad? Not at all. For half a century men and women have worked successfully together in it. If the American Board is not a man's board, but knows neither male nor female in Christ, why have a Woman's Board to do over again what the American Board was created to do? Or if we may have, to advantage, two foreign missionary boards, may we not have two home missionary boards? Already that is being earnestly asked. Is our home work less deserving the special organized help of women? If it is best to have a Woman's Board for foreign work, why not for home work? And so on clear around the circle of our benevolent societies. But are two systems needed to cover the same ground, and can they work well together year after year? The tendency to multiply church boards is not good, and we are seeking to combine and unify rather than extend the number.

Creating organizations for one sex apart from the other, controlling large sums of money and great interests, without mutual co-operation, disturbs God's order in the house and in the church. It separates work that should be done together, and divides workers on the same field where they ought to glean in unison. Unless there is some corresponding benefit, we should look to see where we are going. But if there are great advantages in it, other causes require this help of women not less than the foreign work; and if a valuable point has been gained for this in the organization of the Woman's Board, let all boards share it.

What does the Woman's Board accomplish which the American Board ought not to do? The Woman's Board had its justification in the hope that it would increase missionary interest among ladies and add to the revenues of missions. That is certainly also one of the purposes of the American Board to be accomplished without adding to its present machinery. It is commissioned to use men and women in the churches, in Christian gatherings, and in all kinds of Christian effort, to stir up interest in community and gain recruits and means. There is now in some degree separation in all this. Is it successful? That is, does the Woman's Board increase the money raised for the foreign work, in proportion to the additional outlay of time and expense?

The Woman's Board divides the stream of benevolence. Does it

greatly enlarge it? Might we not consider whether the same earnest prayer and effort on the part of women, exercised over the whole ground, diffusing information and collecting funds from house to house and from each member of the family and throughout the entire church and neighborhood, might not effect more than both boards now do? The American Board was organized for men and women, and needs woman's help in it. If there is separation, must not one board eventually increase and the other decrease from the very nature of the case?

Women now go over the surface of the churches and gather up some money for their board. The conscience of the churches is in danger of being satisfied there. "We have done something for foreign missions through our women," they say, "and now we will pass on to do something for other objects that press upon us, and so divide our help around," when, had the one great board for the one great cause been presented with faithfulness for one united effort of all the church together, might not more be given?

We must not keep our eye on foreign missions alone in considering this principle, but look to the good of the entire cause of Christ. Do we desire to have women's boards extended to the other benevolent organization? Yet without it they are, as it now is, cut off in a measure from woman's help. The symmetry and balance of woman's work is not kept. What God has joined together in mutual helpfulness is so far forth put asunder. These questions may be fully answered. If they are, the Woman's Board will be stronger than before. If they are not, it is not wrong to ask them.

This line of thought we have gone over may be summed up in a word: Christianity does not contract the sphere of woman, nor curtail the legitimate exercises of her powers and privileges. At creation she was made in her moral nature, one with man. God's image is alike on them both.

In the Jewish economy, the place she held and the influence she exerted in religious things was important. When the Jewish dispensation was superseded by Christianity, her influence was potent and pervasive. In the inauguration of the Messiah's work, woman appears as one of the most prominent figures. In the great movement which planted the Christian church, she is everywhere influential and helpful. And it is evident that in the development and unfolding of the kingdom of grace, her worth and work must be increasingly desirable, for the qualities most conspicuous in Christianity are those most in line with her character and endowments.

While the kingdoms of the world and the glory of them decrease, her realm in the world's regenerated life will increase. Christianity speaks to all that God has planted in her nature, and under its sway, she will gain all that is good and lose nothing that is evil.

Christianity has done away with ancient customs and prejudices, opening new doors of effort as society has advanced.

This age, through the constant raising of the standards of education, has secured benefits and privileges for her which no other age ever had, but to which they all contribute.

The extension of her influence in present moral and religious movements is the normal development of forces which have been working and waiting from St. Paul's day to this.

The world is riper than ever before, in its iron ages of war and lust, for her passive virtues and the sweet graces of her Christian womanhood. She brings her priceless gifts to a rising market. The old valuations of man as a fighting animal are passing away, and the gentler spiritual elements of the New Testament are coming to their place.

There are springs in some countries which, when the water rises to a certain point, begin to flow abundantly and do not cease.

The influence of woman in the world, the living water of Christianity having risen to the requisite height, is flowing out in service more beneficent than ever before, and, as the kingdom of God advances, will increase in volume and deepen in power unto the end.

FELLOWSHIP AND UNION MEETINGS.

BY REV. ARTHUR LITTLE, FOND DU LAC, WISCONSIN.

One sign of a vital, aggressive Christianity is its inventiveness. Eager for new conquests, intent on fresh victories, it will find new lines of march, discover new points of attack, forge new weapons, venture upon new combinations, try new experiments, cut out new channels, through which the healing waters may hasten on their blessed errand of cleansing and cure to the diseased millions of earth.

It is the glory of our gospel that, while it is essentially one and the same in its nature and adaptation to human needs in all ages, it is still flexible and free in its methods, dependent, for its extension and diffusion among men, upon no stereotyped methods, no particular form of visible organization.

In attitude expectant, in spirit untrammelled, in methods tentative, it is ever watchful for new opportunity, ready for fresh adaptations to new conditions.

Charged with the grand mission of universal prevalence, it waits for no other preparation than an open door before it goes, consents to take passage by steam or sail, to journey by land or sea, to enter city or town, palace or hut, is willing to be preached by an ordained minister or a layman, a Paul or a Philip, less intent upon the order of its going than upon the fact of going in some way. Vigorous, energetic life will always find appropriate modes of manifestation and expression, always make itself felt and multiply its power. A *living* gospel is no exception to this universal law. It is, therefore, a most hopeful sign, auspicious of the coming of the kingdom, where we find ourselves, as now, encompassed by so many new methods and developments of Christian activity, when we see this old gospel of power, so pronounced, self-asserting, and aggressive in spirit, as to be satisfied no longer with old ways and methods, though divinely sanctioned and well approved, but rather trying fresh experiments, originating and employing new agencies for the salvation of the lost.

It ought to fill our souls with unceasing joy and hope that we are brought face to face with so many unfamiliar forms of Christian activity, "devices of holy ingenuity," suited to arrest the thought

and turn the attention of sinful men toward the ever-pressing claims of the gospel, and especially as we remember that the aim is not to discredit or supplant, but rather to supplement and reinforce the old.

One cannot study recent developments, observe the new combinations, the grand marshalling of the armies, the gradual unification of the forces, the work of preparation and achievement along the entire line, without feeling that the sacramental host is at length in earnest, and that before many years, with unfaltering and soldierly devotion, the highway will be cast up, and the everlasting doors opened that the King of Glory may come in.

Forces and agencies, too long latent, are now active, and vindicating their legitimacy and utility by their results.

It is more and more clearly seen, as the vision becomes clarified, that while there are "diversities of gifts," "differences of administrations," "diversities of operations," it is still the same spirit, the same Lord, "the same God which worketh all in all." Contributions to the great work are gladly welcomed from every source. Among the manifold agencies, owned and blessed of God in the promotion of his cause, the Christian public has been made more or less familiar, during the last three years, with a form of activity to which current religious history has given the name of "Fellowship Meetings."

It is of these that it now belongs to me to speak.

A natural treatment of this topic would be a consideration of the origin, character, object, and results of these meetings.

I. So far as I know, their origin is involved in some obscurity.

According to the *Advance*, they grew out of the movement in the Oberlin Council for the organization of Home Missionary Societies in the West. Their genesis may, very likely, be thus explained.

Meetings of this sort were first held in the State of Illinois, and may fairly be reckoned as a phase of home-missionary effort. They belong in that department of religious activity, and had their conception and birth, no doubt, in the minds and hearts of men burdened with the great question of home evangelization. It is probable that they were started with the distinct purpose of creating new interest in home-missionary work, and doing something toward the practical solution of the problem, which weighs more heavily than almost any other upon every sensitive Christian

soul in the great, wealthy interior, viz., that of *self-support*, and emancipation from the overtaxed but generous parent society.

The history of fellowship meetings, when permanently written, will doubtless find its place in the Home Missionary records.

Their careful study and inspection will disclose little absolutely new in them except the name. That is their happy distinction, and apart from that, it may well be doubted whether they are entitled to classification as a new, original method of activity.

The costume is new, the idea old; and for that matter, the germ, if not the substantial form, of most of our recent religious activity may be found in that matchless treatise on evangelization, the New Testament, and, therefore, more or less employed during the ages by the church. The protracted meetings of other years, those historic four-days' meetings, usually productive, the well-known "Circular Conference" of Northern New York, the Gospel and Bible meetings held by the young men in many States, and other forms of associated and continuous effort for the salvation of men, have resembled, in their main features, these gatherings which have recently been found so useful in the West.

They have been the product of existing conditions, and found their vindication in their timeliness, spontaneity, adaptation to the demand of the people, and the heartiness of the response awakened.

II. Their character. They have generally been projected and managed either by the missionary committees of the district associations and conventions, or by the Home Missionary superintendents; in Wisconsin, the latter.

No uniform mode has been pursued, the aim having been to adapt them as wisely as possible to the circumstances of time and place.

In Illinois the three following methods have been adopted: —

1. An afternoon meeting has been given to each church in the local association, and a schedule printed announcing the time and place. This has usually developed a desire for a more extended service, and resulted in the appointment of a series of four-days' meetings for each of the churches.

2. A second method has been to group the churches of a given association, and hold a meeting for each of these groups at a specified time and place, with a general meeting at the end of the series for all the churches.

3. A third way has been to hold meetings only with such churches as have desired them, and with the request, named the time, the

place, invited other churches, and given shape, in general, to the order of exercises. This has been the method usually adopted in Wisconsin.

Other denominations, though they would have been gladly welcomed as a rule, have not attended them, excepting those in the community where the meeting is held. In that case, the co-operation has usually been cordial and fraternal.

Printed programmes are furnished, containing two or three closely related and practical topics, which are to be informally and familiarly discussed by brethren previously named and so somewhat prepared.

Devotional exercises, Bible readings, prayer, song, confession, exhortation, testimony in which all are urged to participate, and whatever else will kindle the flame, intensify spiritual desire, make spiritual impression, are freely intermingled, the sweet thought and fact of fellowship, the while, made central as the nucleus around which all else shall crystallize. Honest, sincere, natural expression of real needs and experiences is sought, while conventionalisms, formalism, and pious platitudes are studiously avoided, and unless there be warmth and power enough to overcome these, failure is inevitable.

And while there is no particular machinery to be regulated and run, yet good leadership is just as needful here as in the management of any other religious movement. Indeed, very much depends upon this.

In a gathering of this sort where strangers meet, where the elements are diverse and various, and where there are generally two or three irrepressible characters, who, unless wisely restrained, are sure to spoil the whole thing, the presence of a warm-hearted, clear-headed, versatile Christian man, who is fully alive to the end in view, and gifted with tact and skill in the management of such assemblies, at the place of command, with the feeling that the forces are well in hand, is absolutely indispensable to efficiency and success. In a scattered, miscellaneous, desultory effort, there will be neither productiveness, nor power.

Running through all the sessions, from first to last, there must be some thread of unity, or there will be no abiding impression.

In securing this unity much will depend upon the choice and arrangement of topics, the leader, and the end to be accomplished.

Properly begun and conducted, these meetings have usually grown in intensity and power to the end.

III. Their object. This the name very well describes, — fellowship meetings. Their primary purpose is, not revival work, but to create and give practical expression to the sentiment of Christian fellowship and fraternal sympathy among neighboring churches, with a view to mutual helpfulness in spiritual things. And the secret of the success is largely in the name. There is kindling power in the very mention of the word "fellowship." It has an apostolic and pentecostal flavor in it, and carries one back in thought to the early time, when Christian fellowship — Koirwria — was not a theory alone, but a blessed, helpful fact; to the time when it cost the little, hated sect something to come together; when it was a thing full of hazard to be found in groups; when community of suffering begat community of sympathy and love, and drew them, despite the suspicion and peril involved, into close contact for mutual comfort and aid.

It is, in short, a sweet gospel word, tremulous with life and meaning, and not only assuring sorely pressed and tempted disciples of a place among the choicest companionships of earth, but also making them know, in addition to this, what none could ever dare hope or claim, — that their fellowship is with the Father, and with his Son, Jesus Christ.

That knowledge lightens the burden, and gives fresh courage in the fight.

It will be evident that the very announcement of such a meeting will be pleasantly received, disarm criticism, create enthusiasm, and excite expectation in the minds of all, rich and poor, high and low, hot and cold, of a religious gathering where all distinctions are to be forgotten, and where all may meet on terms of brotherly equality for the promotion of each other's spiritual good. It is an attempt to realize, imperfectly perhaps, one of the grandest conceptions of the Christian church, that of a Christian brotherhood.

Of conferences, conventions, councils, associations, protracted, revival, and gospel meetings the people have possibly often heard before, but of a fellowship meeting never.

It starts them on a new train of thought, and awakens a new interest, illustrating the value of the principle of novelty even in Christian work. And it is germane to my subject to refer here to the great demand, even among the churches of our own faith, for a more frequent and fuller expression of this sentiment.

How it does need fresh emphasis! Christian hearts are yearning for it. The churches are languishing for want of it; single-handed

and alone, many of them are fighting the battle for a doubtful existence.

This great gospel fact is one of the fundamental principles of our polity. It is this alone which differences us from Independency, which we affect to repudiate. And yet, though so vital and essential in our economy, it fails of adequate practical recognition.

It sometimes seems to me that we are so afraid we shall be one, one in creed, one in spirit, one in substantial methods, swayed by one common impulse, so afraid that free enough play will not be given to every peculiarity and idiosyncrasy of individual thought and belief, so afraid of regularity and consolidation, organic union, ecclesiastical domination, centralization, or some other spectre or phantom of the past, or jealous for the honor and integrity of the great principle of the autonomy of the local church, that we are in danger of allowing the centrifugal force to get the mastery, destroy whatever of coherence and unity the body now has, and even paralyze, if not kill, any denominational *esprit du corps*. Indeed, we are not quite clear whether it is right for us to be here, enjoying this sweet and blessed communion of a national fellowship meeting, lest some precious theory of our polity be trampled upon, or some abstract principle in Congregationalism be put in jeopardy thereby.

In our very laudable desire to avoid meddlesome interference, we are in danger of going to the other extreme of holding ourselves entirely aloof, and not even taking the pains to ask or answer the question, "Who is my neighbor?"

The affirmation cannot be too boldly made that the churches of our denomination need more fully to prize and freely to avail themselves of this great privilege of Christian fellowship. It is especially needed at the West, where churches are remote from each other, isolated; where a memory stirs the heart far less than a hope; where historic Congregationalism goes for almost nothing, and Plymouth Rock fails to strike fire; where actual Congregationalism, as it lies in the average mind, is somewhat fragmentary, ill-defined, vague, and variable, and where a little more drawing together, concord, agreement, fusion, cohesion, compactness, and consolidation could possibly result in no injury.

"Each one for himself" is not the best motto for a Christian church, though the practical watchword of too many west of the Lakes; and as to the "hindermost," it is easy enough to guess what becomes of that. The need of fellowship among us is emphasized,

moreover, from the fact that the interchange of pulpits is much less frequent than in the older States, while installations are so rare that many churches seldom see a council or witness the impressive ceremony of a right hand of fellowship extended to a pastor.

It will be seen that, in the midst of such conditions, meetings of the character described will be peculiarly opportune and valuable.

These separate households of faith must, in some way, be brought into acquaintance and co-operation. Not only must the fellowship of saints, but the fellowship of churches, be made evident.

To do precisely this thing is the first object of these meetings. And one condition of success is a good volunteer attendance from the neighboring churches. There is inspiration in numbers.

It is a touching scene and not soon forgotten, which one may witness in connection with a meeting of this sort, in response to an invitation from some small, struggling church, out in the woods or upon the open prairie.

It is midwinter, the notice has been duly given, the programmes circulated, and a number of the neighboring churches been summoned to "come and help."

The snow is two feet deep, and the thermometer sufficiently low, but with genuine Western pluck, under the inspiration of the occasion, hungry for the promised feast, the pastors and volunteer delegates — usually the most active and enterprising of the church — start for the meeting.

Double sleighs, more commodious than elegant, containing six, eight, ten, twelve, closely packed, come pouring in at the appointed hour from every direction, the bells upon the horses echoing preliminary notes of praise. The people of the village or settlement are there. The weather cold, but the reception warm. The capacious stoves, all aglow with heat, are the fitting symbols of hearts which wait to speak the word of welcome. Now come the salutations, familiar greetings, introductions, hand-shakings, expressions of interest, outbursts of hearty Christian fellowship, the long-pent-up joy that must have vent, the speedy acquaintance, the rapid interchange of thought and overflow of feeling. These more demonstrative expressions soon yield to modulated tones and tremulous utterance, while, with moistened eye and answering glance, in gentle whisper, inquiry is made after the spiritual health, the soul prosperity, and the condition and prospects of the Lord's work in the region around.

Already a community of interest is developed, common sympathies

are stirred, hearts are knit together in love, and the unspoken wish of each one is that these new-born desires may find reverent utterance in prayer, that universal solvent, around one common mercy-seat. This done, hearts, at once so full and so joyous, must find furthe vent in song, and the familiar old hymn, so serviceable in the promo tion of these sacred bonds of brotherhood, —

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above, —

furnishes the fitting channel of expression for the unwonted joy. The meeting is now fairly begun, and, pitched in this key and carried forward with a crescendo movement, it will be no marvel if, at its close, there should be meaning in that other stanza of the same hymn, —

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

The morning session ends, and to save time, right there in the sanctuary the tables are spread, and the guests, with appetites sharpened by the long ride, are invited to that sort of fellowship and acquaintance which come in the breaking of bread; and there are times when no other appeals are so potent and irresistible as those presented by an ample collation.

All things are in common. The sandwiches, coffee, cold meats, doughnuts, cake, apples, appetizing viands of all sorts, — how abundant and how delicious! They are eaten with gladness, and, it is hoped, with singleness of heart.

If you were in doubt about the warmth of your welcome before, there is room for doubt no longer. Hospitality without grudging has been shown, and if the friends tarry overnight, a blessing goes with them into the scattered homes. They mean it all. They are glad you came. They are rejoiced to see you and wish you to stay as long as possible. The meeting has done them great good. It has been an inspiration, a benediction. With firmer step and gladder heart, they take up the burden and go forth to their appointed work. Now they know they are not alone, are not forgotten.

They not only find that the bond of union among themselves has been strengthened, but also that they have been linked in helpful league with the great brotherhood of Christians.

Henceforth they know something of the blessedness of the fellowship of the churches by actual experience.

And the benefit has been reciprocal. The reflex influence has been great; the visitors bring away more than they carried with them when they went; they have stolen a Promethean spark which will kindle the fire anew upon the altar of their own communions; then they have learned, by their free interchange of thought and feeling, how much, in the way of joy and sorrow, they have in common.

There is hardly a church anywhere which does not feel that it has some exceptional hardship, trial, experience, which others do not have, and which seriously retard its progress. A full acquaintance will disclose the fact that all are exceptional and peculiar, and essentially much alike.

And so it comes about that, when ministers seek new fields of labor with the hope of escaping these peculiar hardships, they generally "change the place and keep the pain."

It may be added that these meetings have been very useful in overcoming spiritual inertia. It is common to find churches at the dead point, motionless, needing some new measure, some sudden impulse, some unusual pressure. to push them out of the ruts and waken them into life. A gathering of this sort will sometimes furnish the necessary impact and set the helpless wheels in motion.

It is also common to find churches which have been faithfully laboring and praying, until they seem to have reached the revival point, — the point of productiveness and power, — when, for some reason, there comes a halt and all is stationary. If they could only rise a little higher, accumulate a little more force, results would follow. Under such circumstances, a meeting thus summoned will often swell the tide enough, with God's help, to carry the halting church out into a large place, to glorious achievement. In many, if not most instances, the outcome of these meetings has been a revival. Of course to secure this the advantage must be wisely pushed.

"Fellowship meetings," writes Rev. B. F. Doe, "opened the revival campaign in the Chippewa and Eau Claire valleys, two or three years ago." And a glorious campaign it was. And here I may add Mr. Doe's estimate of the value of these meetings, in connection with which he has had large experience: "They have promoted union in general; brought us closer together as a denomination, the stronger churches into closer sympathy with the weaker

ones; deepened the sense of Christian brotherhood; unsealed the lips of many hitherto silent Christians, and led many souls to Christ." My topic includes other forms of union effort. Upon these I need not dwell.

The great religious movements, East and West, of the last three years under Moody, Whittle, Needham, Hammond, and other evangelists, is a practical illustration of the need and value of union effort between the different denominations. Without such co-operation, manifestly these great results would have been impossible. The ideal fellowship meeting would embrace all the evangelical denominations. We have learned, I think, that the success of a union movement in any city or town depends very much upon a wise and experienced leader, who, as a rule, must be a non-resident of the place, though not necessarily an evangelist of great repute. A pastor may conduct successfully a series of union meetings elsewhere, when he might not hope to do the same at his own home.

There is absolute need of one directing mind, one controlling hand, to give efficiency to this kind of work. It is hardly to be expected that resident pastors will surrender the entire leadership to one of their own number, while a distribution of this service is likely to weaken, if not to thwart, the undertaking. It is one of the great elements of power and success in these beloved evangelists that they know the secret of securing such hearty co-operation and alliance of pastors and people with them in their campaigns, that they can stir up such a conspiracy in love and good works among brethren and churches, in many respects so variant. So far as human conditions go, the right kind of leadership is a most essential factor in any productive union meetings.

My confidence is that we have only seen the beginning of this form of Christian endeavor, and that it will become more and more frequent, until it shall be clearly seen that denominational lines are maintained, not to weaken, hinder, and divide, but rather to strengthen, help, and, if it be not a contradiction to say it, to promote a deeper, more essential union in all that pertains to the upbuilding of Christ's kingdom. There is still one other form of union effort not enough valued or employed, viz., that of neighboring pastors uniting to help each other in an occasional series of meetings, practically exchanging work, — doubling the force in harvest time, — or that of the pastors of different denominations, generally not more than two, in the same city or town, joining hands and hearts in an aggressive movement.

Many of the best results which it has ever been my joy to share in or to see have been the product, under God, of this kind of labor. There are times when two pastors, who are in substantial agreement, in doctrine and method, will do more than twice as much together as either can hope to do in the same time alone.

It would seem to me that special effort along this line might be undertaken more often than it is, with large expectation of the Divine favor and good results.

The question may come whether these various forms of Christian activity now under discussion, and particularly fellowship meetings, are likely to have permanent value. This I cannot answer. They will be useful as long as demanded and until succeeded by something that can make a better claim. Whatever else the future may unfold, of this we may be perfectly sure, that the great gospel fact of Christian fellowship, so amply and beautifully illustrated in the early church, so clearly and explicitly recognized in the frequent salutations and greetings of the apostle Paul, so sweetly and impressively exhibited in the writings of the apostle John, and so touchingly and tenderly breathed forth in the last prayer of the Lord Jesus, will live as long as the church lives and human hearts hunger for companionship and communion, and become more and more assertive and dominant in the lives of Christians of every name and nation and kindred and people and tongue, "till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," and any best fellowship of earth be exchanged for the sweeter, fuller, holier fellowship of the saints in glory.

SUNDAY-SCHOOL WORK: ITS SPHERE AND ITS METHODS.

BY REV. H. CLAY TRUMBULL, OF PHILADELPHIA, PA.

In coming before this National Council, at the request of its Provisional Committee, to read a paper upon Sunday-school work, I wish to have it distinctly understood that I am here not as a "Sunday-school man," but as a church-man. "I believe in the Holy Catholic Church"; and if the intensity of my conviction that the church of Christ is the one agency which God has ordained for the evangelizing of the world, and for the upbuilding of his people in faith and knowledge, is to be accepted as an index of my relative standing among lovers of that all-inclusive agency for good to a fallen race, then I am glad to be known as a very *high* church-man.

"Christ is the head of the church." The church "is his body." He "loved" it, and "gave himself for it." It is that "which he hath purchased with his own blood," and which he "nourisheth and cherisheth." Unto it are "committed the oracles of God." To it are the commands, "Preach the gospel to every creature," and "Teach all nations," the encouragement, "Lo, I am with you alway," and the promise, "The gates of hell shall not prevail against it." The church shares its responsibility and its work with none. It brooks no rival as the "Bride of Christ." The Bridegroom himself has said, "If thy brother . . . neglect to hear the church, let him be unto thee as a heathen man and a publican." Unless, therefore, the Sunday school could be fairly recognized as a duly constituted department of the church of Christ, I would turn from it at once, and give my strength and energies to some legitimate sphere of church influence and activity.

But believing, as I do, that the Sunday school is a divinely ordained and approved department of the church of Christ, of equal validity and antiquity with pulpit preaching, I am glad to stand here and urge upon these brethren and fathers in the ministry, and these Christian laymen, the duty of rendering the Sunday school more widely and wisely efficient for the service to which it was originally set of God. And to guard against possible misconceptions of my meaning just here, it may be well for me to state

what I mean by the Sunday school, and how I understand it to have been divinely ordained and approved.

By the Sunday school I mean that department of the church in which Bible truth is taught by form of question and answer, to scholars gathered in groups under intelligent and disciplined teachers. To say nothing of the earlier centuries of this teaching, from the days of Abraham to the coming of our Lord Jesus, it is sufficient now to say that at the birth of Jesus it prevailed in all the Jewish synagogues. The morning service of the synagogue was a service of worship supplemented by promiscuous words of exhortation. This was followed by a religious school session, — a Bible school, a divinity school, — where the teachers sat raised above their scholars on cushions or benches, and their classes gathered below and about them — Saul and his fellow-pupils at the feet of Gamaliel — for the full discussion of religious truth, in the course of which questions were asked and answered with the utmost freedom alike by the young and the old. In so high esteem was this school session held among the godly Jews that, as the Talmud informs us, they had it for a common proverb concerning the duty of the true Israelite, "From the synagogue to the divinity school," or, in modern parlance, "From the forenoon church service to the Sunday school.

That Jesus was himself a member of the Sunday school of his day hardly admits of an intelligent doubt. Indeed, the single glimpse which is given to us out of all his boyhood life shows him in one of these "divinity-school" gatherings at Jerusalem; and when his anxious mother, finding him there, tells how long and in how many places she has sought him, sorrowing, his prompt answer, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" to me seems to say, "Why did you look elsewhere? Did you not know I would be in the Sunday school?" There he was, with, perchance, "the now aged Hillel the looser, and Shammai the binder, and the wise sons of Betirah, and Rabban Simeon, Hillel's son, and Jonathan the paraphrast, the greatest of his pupils," sitting among them, questioning and being questioned, according to the method which prevailed in such schools throughout the Holy Land.

And when Jesus commissioned his disciples to the formation and guidance of his church, he enjoined it upon them not only to preach the gospel everywhere, and to receive new members into the church by administering the rite of baptism, but to do the work of train-

ing the converts by "teaching them to observe all things whatsoever" he had commanded. This term "teaching" was, I am confident, understood by the disciples to mean instructing through the method of question and answer. In other words, Jesus, in the "Great Commission," commanded his disciples to win converts through preaching, and to train converts by the Sunday school, by the church school in which teachers gather the scholars in groups, and instruct them catechetically.

At once this teaching work was begun in the Christian church. The term "instructed," as applied to Theophilus and Apollos and the representative Jew in Romans, means literally "catechised," as Alford says; the original term (*katekeo*) signifying, according to Melancthon and more recent scholars, "that method of teaching in which the utterances of the Master are called forth by questions." As the church extended its area, Mosheim declares, "Schools were erected everywhere from the beginning"; and of the days of Clement and Origen — the second and third centuries — Dr. Proudfit concludes, "In such high estimation was the business of catechetical instruction then held as to command the whole time and labor of the greatest minds of the church. . . . And in like estimation it continued to be held so long as truth was looked upon as the proper glory and power of Christianity, and the teaching of truth as the great means of converting souls, and rearing up a holy posterity to perpetuate the church. But when the ecclesiastical spirit overcame the evangelical, . . . catechetical instruction, of course, declined." From the earlier centuries down to the present time, all the history of the Christian church goes to show that only when the church school — the Sunday school, as we now call it — has been given the place which our Lord assigned to it in the original plan of his church, has there been substantial progress made in the upbuilding of any body of Christian believers in the knowledge of God's Word and in the practice of its precepts. As Bishop Jebb affirmed, "In exact proportion as catechising has been practised or neglected, in the same proportion have the public faith or morals been seen to flourish or decline."

Do not misunderstand me. Every great reform has been brought about through preaching. Christendom has been aroused from its sloth and stimulated to new life and activity by the trumpet voice of the faith-filled preacher. Inspiration to achievement and progress has come, not by the schools, but by the pulpit. Preaching has been and is to be the pre-eminent agency to convict and win

sinners and to exhort and guide saints, but the religious training of any people has been attained, and the results of any reformation have been made permanent, only through a process of teaching, by the Sunday school or its substantial equivalent. As the decline of catechetical instruction presaged the dark ages of the middle centuries, so, on the other hand, every revival of true church life has been accompanied and made effective by a return to the catechetical mode of instruction; and those branches of the church which have retained their spiritual vitality in seasons of general religious declension have invariably given prominence to this method of teaching.

The New England religious record is a striking illustration of this universal truth. Our pilgrim fathers had no thought of building up a Christian commonwealth through the family and the pulpit alone. They gave large prominence to the teaching idea. Their religion covered seven days in the week, and they practically gave five days to the Sunday-school idea by having religious truth taught catechetically, although by an imperfect plan, in the public school. No wonder, then, that they wanted all of Sunday for preaching! But the vicious element in their system was the union of Church and State, and the trouble with their form of Sunday school was, that it was turned over to the civil authorities. When the public schools were gradually secularized, the people were left without the Sunday school, and the religious decline of the community was a consequence, as it is sure to be with any people who have only the family and the pulpit as the means of religious instruction. Error and unbelief came in like a flood, and all things pure and lovely and of good report were being swept away from the face of New England, when in the good providence of God a new barrier was reared against the devastating forces by the introduction of the modern Sunday school, of the original church school of Christianity, in its new and improved form. And from that day to this the religious elevation and progress of New England have kept pace with the extension and improvement of the Sunday school. In any examination into the rise and decline of scepticism in New England, it is giving prominence to the secondary rather than the primary causes which emphasizes the particular forms of error which made their appearance in the pulpits of that region, and the subsequent new presentations of truth by the preachers which met successfully the popular heresies. Scepticism and error were inevitable in New England when a generation arose with no training in

the Sunday school. It is never safe to leave the membership of the church so uninstructed in Bible truth as to render it possible for false doctrine to be proclaimed unnoticed in the pulpit. Scepticism and error again lost their hold in New England when the children and their parents were brought through the Sunday school to search the Scriptures daily, whether the things affirmed by their ministers were true. This is, in substance, the story of religious progress and decline everywhere.

That the Sunday school has not been commonly recognized as a formal department of the church, doing a work specifically commanded of God, is as undeniable as that it ought to be thus accepted. That it is more and more widely looked upon in this light is one of the hopeful signs of progress. A church without its teaching service is surely a sadly imperfect church. If a church prosecutes its work of teaching through the Sunday school in its present form, then its Sunday school is a department of its organization of like legitimacy with its pulpit. If, however, a church refuses to accept the Sunday school as now constituted for the doing of its teaching work, then it is bound to employ some other method of conforming to the command of the Great Commission, by teaching God's Word catechetically to the people of its charge. At all events, the Sunday school as it is, or the Sunday school reorganized and improved, must be counted an essential and a divinely sanctioned department of every duly constituted local church. And the recognition of this fact brings into immediate prominence certain important church duties toward the Sunday school which have been too often overlooked or ignored.

(1.) Each church must hold itself responsible for the teaching given in its Sunday school; and this of course involves the duty of choosing its teachers and of training them for and in their work. The superintendent of the school should be a recognized church officer in charge of the school management, subject, of course, to church oversight. His assisting teachers, selected by himself as "faithful men [and women] who shall be able to teach others also," should be approved by the church; and they as well as he should be formally and publicly inducted into station. Those who are already teachers and those who are candidates for this position should have the advantage of thorough instruction in both the matter and manner of teaching, that they may become "apt to teach," and may speak "the things which become sound doctrine."

(2.) Time enough, and at proper hours, must be given to the

Sunday school in the arrangement by the church of its Lord's-day services. The Sunday school should not be ground between the upper and nether mill-stones of assumed "regular services." It is itself a "regular" service, as valid and as clearly commanded of God as any other church service. It ought not to be thrust aside for preaching or praying or singing or Bible-reading. The question is not whether there shall be one sermon or two each Lord's day: it is whether God's agency of teaching shall be denied to his people. If two sermons or four can be given and heard in a day to advantage, let them be so; but let no church shut out or unduly cramp and stint its teaching service in order to multiply other services.

(3.) The Sunday school must have a proper place to meet in. In building a new house of worship a church ought to plan for its Sunday school as surely as for its congregation of passive hearers. It is not enough to arrange for a lecture-room or a prayer-meeting room, with the understanding that the Sunday school can meet in it for an hour on Sunday. Rooms for the Sunday school, Bible-class rooms, and primary class rooms, as well as the main school room, should be provided with sliding doors or windows to separate them from each other, or to throw them together on occasions, and with circular or movable or graduated seats, so that school instruction may be carried on to advantage. Then if these rooms will answer for the weekly prayer-meeting, so much the better. At all events the Sunday school will be thus far provided for.

(4.) All necessary expenses of the Sunday school should be met by the church. Besides the permanent outlay for school-rooms and their furniture, — including maps and blackboards, and Bibles and hymn-books, — there should be ample provision for a supply of lesson helps and teachers' periodicals, and for a fair amount of printing by the superintendent. A library of reference books for the teachers will in many schools be a necessity; a library for the scholars will in others be deemed desirable. Whatever is needed to give the school greatest efficiency and to keep up and advance its standard of instruction should be provided ungrudgingly at church charge. Those who do the work of teaching gratuitously ought not to be called on to pay the bills of those whom they represent in this service. The amount of needed outlay for the Sunday school will depend, of course, very much upon its size and surroundings, and must necessarily be measured by the resources of the particular church. It would seem, however, as if from one

dollar to five dollars per annum for each scholar in the school would be a very moderate outlay for the work devolved on this department of church activity.

It is pleasant to be able to say that there has been gain in the direction of all these desirable attainments, among the churches of our faith, within the past few years. Sunday schools which were long conducted as independent organizations have been formally adopted as an integral portion of the churches whose names they before bore by courtesy. The installation of Sunday-school officers and teachers, by a service which recognizes these laborers as representatives of the church, is no longer an untried experiment. An annual report by the superintendent to the church, in the presence of the congregation, detailing the condition and progress of the Sunday school, is a custom in growing favor. Normal classes for the training of teachers have been started here and there in the churches, — in some cases as a regular department of the Sunday school, in others as an occasional agency. Institutes for the instruction of those already in the work have multiplied. Teachers' meetings are now looked upon as a necessity, where a little while ago they were called an impossibility. Competitive examinations, to show the scholars' attainment in their lessons, are now common. The time for holding the Sunday-school has, in many churches, been changed from the noon hour to the hour of the second preaching service of olden time, and its session is now dignified by the name of "Bible service," as an indication of the new esteem in which it is held as a regular service of the church. There are more good Sunday-school rooms in our churches than ever before, and attention to Sunday-school architecture is now demanded of every intelligent church-building committee in city or country. And steadily the wise custom obtains of including a liberal appropriation for the Sunday school in the estimate of church or parish expenses for the year. No longer is it universally the case that provision is made for the pastor's salary, for the sexton's wages, for the cost of coal or wood, and of gas or kerosene, for the pay of the chorister and the bellows-boy, but not for periodicals and printing, for books and reward cards, for certificates and examination papers, and for other essential or desirable aids in the line of Sunday-school work. Progress in all these particulars is evident, and in the same direction the path of the just "shineth more and more unto the perfect day."

But thus far I have spoken only of the Sunday school as a depart-

ment of the local church. The undenominational "neighborhood Sunday school," as a pioneer agency of evangelizing, ought, certainly, not to be overlooked or undervalued. This is in some sense an American agency, an adaptation of the church teaching service to the character and necessities of this country. With our rapidly extending population, and the sparse settlements on our steadily advancing frontiers, it is quite impracticable to have a settled ministry with every local community. Moreover, with the large influx of immigrants from the various countries of Europe, including rationalists and errorists of every name, — and of none, — our border populations could not be met most effectively by pulpit appeals to those already in mature life, with fixed prejudices against everything in the shape of evangelical religion. The children are the hopeful class of our new settlements. They can be won into the Sunday school, when their parents could not be drawn into the sanctuary. As a practical matter, they have commonly been thus reached; and now for more than fifty years the undenominational neighborhood Sunday school has moved forward with the advancing wave of migration, West and South, and this agency, followed up, as it has been, by efficient labors in the line of church organization on the part of the several evangelical denominations, has been the means, under God, of preserving our nation to civil and religious liberty.

A large share of all the Protestant churches formed in America within the last half-century had their beginning in undenominational Sunday schools; and no denomination owes a greater percentage of its new churches within that period to this agency than the Congregational. The character and polity of Congregationalism give to it an advantage in this particular. Unreached by strictly denominational pressure, a union Sunday school is likely to become a union, or what is much the same thing, a Congregational church. If denominational agencies, however, compete for the permanent occupation of ground where a union Sunday school is in bivouac, it ought to be no barrier to the representatives of our order, and it would be hardly prudent for any other branch of the church to admit that it was to theirs, that the people of that community had been for some time engaged in the diligent study of the Bible. In point of fact, in those fields where Congregationalism has obtained any substantial foothold, the union Sunday school has been the commonest beginning of Congregational churches.

This truth seems to have been recognized by the last National Council, at New Haven, in its recommendations of new measures for

the promotion of "missionary Sunday-school work" by the American Home Missionary Society. The report of plans and progress of the past three years, in this direction, have been laid before the present Council by those who have the matter in charge. It is enough for me to simply suggest, in addition, one or two points which ought to be borne in mind in the prosecution of all work of this sort.

1. The living missionary rather than the printed page must be depended on for the first gathering of a pioneer neighborhood Sunday school. It would be folly to pile libraries on the prairies, or to scatter them in the forests, in the hope that the wilderness and the solitary place would promptly become glad for them, and that the desert would through their agency quickly rejoice and blossom as the rose. A Sunday school can be formed, and can prosper, without a library; but there is no hope for a Sunday school without scholars. Scholars must be looked up in their homes, reached one by one, or in family clusters, in their log-cabins or sod-houses, and drawn by personal invitations and entreaties to the place of the proposed Sunday school. Children are not to be won as subscribers to a new Sunday school by any system of chromo premiums, especially while there is as yet no advertising medium through which to inform them of the distribution of awards. Without the labors of the living missionary the neediest fields will be without the Sunday school, even though the best books and papers in the world are as free as air, and are "as the sand which is by the sea-shore, innumerable."

2. The missionary who is set to the work of organizing pioneer Sunday schools ought to be a Sunday-school expert, and have his time free from other obligations, that he may devote himself unreservedly to this service. A training for his work and familiarity with its methods is as important to a Sunday school missionary as to a preacher, a house-carpenter, a farmer, or a horse-doctor. And in addition to all the volunteer Sunday-school work done by pastors and Christian laymen, there is need all over our country of special service by men fitted for and devoted to the forming and establishing of neighborhood Sunday schools. Ministers who have charge of pioneer churches among a sparse population may do something in this line in their own immediate fields; but with their other pastoral duties demanding attention, they can hardly find more time for such service than is available to the ordinary clergyman settled over a compact congregation. If it were true that dis-

tributing libraries was doing Sunday-school missionary work, then indeed any settled pastor could be an efficient Sunday-school missionary; so, for all that, a postmaster or an express agent could be: but as the locating of libraries, however laudable that may be in itself, is not doing true Sunday-school missionary work, the man who is set to organizing neighborhood Sunday schools must have time for his work, and must be trained to use that time to advantage.

Just so far as those having a responsibility for the Sunday-school missionary work of the churches represented in this Council, have put trained men into the field, for the specific purpose of organizing and quickening Sunday schools in pioneer communities and in the outlying neighborhoods of the older States, have they done well, and can they appeal confidently for aid in carrying forward this good work. Just so far as they have come short of this, have they failed to do that which is demanded by the necessities of our peculiar population, and which has by the experience of the past fifty years been found so generally effective and hopeful.

THE PARISH SYSTEM.

APPOINTMENT OF COMMITTEE.

BERLIN, CONN., Oct. 21, 1874.

AT the National Council at New Haven, the following action was taken: —

"*Resolved*, That a special committee of seven members be appointed to inquire into the facts, and to report to the next National Council, whether the best interests of Congregationalism do not require the disuse of the society (or parish) system, in which the ministry are made largely dependent for their temporal support upon the pecuniary subscriptions of those who lack vital sympathy with practical godliness; and whether it be not the duty of the churches, as such, to assume the responsibility of seeing that those who labor in the gospel live of the gospel."

The following were appointed said committee: —

Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
Rev. ZACHARY EDDY, D. D., Detroit, Mich.
Rev. GEORGE B. BACON, D. D., Orange Valley, N. J.
Rev. WILLIAM H. MOORE, Berlin, Conn.
Rev. JAMES W. STRONG, D. D., Northfield, Minn.
Gen. CHARLES H. HOWARD, Chicago, Ill.
EDWARD BUCK, Andover, Mass.

The resolution came from Rev. Henry M. Dexter, D. D., New Bedford, Mass.

W. H. MOORE,
Registrar.

REPORT.

The undersigned have attended to the duty imposed upon them by the preceding appointment, and now respectfully submit to the Council their report.

The committee have been bereaved of two of their number by death. Edward Buck, Esq., by his treatise on "The Ecclesiastical Law of Massachusetts," had shown his special fitness for a department of this service, and our hopes of important aid in that direction have been disappointed by his illness and decease. Rev. George B. Bacon, D. D., had written a single letter, indicating the general drift of his thoughts; but in the shaping of our conclusions we have been deprived of his rare gifts. We have proceeded to our work, and would now present the result, mindful of the lesson suggested to us by the removal of our valued associates.

We regret to miss at our meeting another associate, Gen. Howard, who is detained by illness.

As soon as we commenced our researches, we discovered that we had engaged in a service which demanded extensive correspondence and investigation in an untrodden field. It was necessary for us to ascertain the actual workings of the parish system, as it existed among our churches throughout the land. We could not carry out the resolution under which we were appointed, without learning, as far as practicable, to what extent the ministry were dependent on the subscriptions of those outside of the churches; on what conditions and by what inducements the co-operation of this class was procured; in what forms it was enlisted through the agency of the parish or society; what were the mutual relations of the church and parish thus united, and what their methods of procedure; and how far this joint administration was consonant with the spirit of the Christian religion and conducive to the best interests of the kingdom of Christ. The facts had never been gathered and collated, and could only be reached through returns from individual churches. By letters and circulars we invited the aid of registrars and scribes, and have most gratefully availed ourselves of it in every instance in which it has been rendered. By far the larger portion of the information needed, it has been left for us to obtain directly from the churches. We have been persevering in this direction; it being obvious that the wider our induction of facts, the more satisfactory would be our conclusions.

Besides the facts which are essential, we appreciated the value of the opinions of ministers and laymen who have given thought to the subject, and whose observation and experience had been such as to give weight to their judgments. We have sought from such persons views and reasons, and from all sources have gleaned incidents and narratives which might further our inquiries and assist our decisions.

The laws of the different States respecting religious societies differ in many particulars; and through prevalent ignorance of legal forms, there has been not a little confusion and irregularity in the organization of both churches and parishes. It seemed very desirable to present a brief synopsis of the parochial laws of each State, which might serve to rectify the irregularity and obviate the confusion. Before this branch of our work had been completed, it was happily superseded by the publication of Hunt's "Laws relating to Religious Corporations," a compilation of the statutes

of the several States on this subject, an early copy of which was kindly sent us by Judge Holmes, of Lockport.[1]

The records of the various parishes are often instructive in regard to the question before us; we have examined such as were accessible, and have gathered from them useful hints.

The preceding points relate to the existing condition, as bearing on the question before us, of the more than three thousand churches represented in the Council. After traversing, as far as practicable, this almost interminable field of correspondence and investigation, our work was but half done. The parish is not a foreign ingredient in our ecclesiastical system. Not belonging to the spiritual organism of our churches, it has been so blended with their corporate life that it could not be dissociated from vital issues. Its history is an integral part of our church history. To give this great topic anything like the exhaustive treatment which the Council that assigned it to us contemplated, to prepare a document which may be of permanent, or even of present value, required us to go over the entire historical ground. In the briefest possible compass, it was necessary to point out clearly the genesis of the system, its introduction into the administration of our churches, and its natural growth, together with the results which it has wrought out in the spheres, both civil and ecclesiastical, in which it has prominently figured. The facts which enable us to do this lie scattered through the records and annals which, fortunately, illustrate so fully the days of our fathers. In attempting to group them, and sketch the unwritten history, contributing what we can, within our limits, to that repository of fact, testimony, and argument, from which must ultimately be drawn the materials for a satisfactory settlement of the question, the committee may have occasion to invoke the patience of the Council. We shall need to ask but little, compared with what we have had to exercise.

CIVIL AND ECCLESIASTICAL CONSTITUTION.

Our theme cannot be adequately stated without showing the peculiar constitution of society, of which the parish was the natural out-

[1] Published by Nelson & Phillips, New York, 1876, pp. 273; price $1.50. We are none the less under grateful obligations to the eminent gentlemen who had already responded to our call with carefully prepared papers: Judge Sargent, New Hampshire; Ex-Governor Emory Washburn, Massachusetts; John Eddy, Esq., Rhode Island; Judge Holmes, New York; R. D. Weeks, Esq., New Jersey; Judge Withey, Michigan; Hon. B. C. Cook, Illinois; Judge Allen, Wisconsin; Judge Currier, Missouri; Judge Young, Minnesota; Judge Brewer, Kansas; L. Burnham, Esq., Nebraska.

growth, in the companies which planted New England, and in the first generations of its settlers. The clear comprehension of this is the first requisite to the proper understanding of the question before us; and to this let us first give our attention.

The New World was not thrown open promiscuously to emigrants from the Old; and the first settlers of New England did not come as irresponsible companies. They were chartered colonies, with separate territory and exclusive jurisdiction assigned to each, deriving their authority from the Crown of Great Britain, and independent of one another. The Plymouth Colony was planted in 1620; the Massachusetts, in 1628; the Connecticut, in 1636; and the New Haven, in 1638. The Plymouth was founded by the Pilgrims, who had separated from the Church of England, and formed a new organization, embodying the primitive conception of the Christian church as a body of believers, associated by mutual covenant for Christian worship and work, not subject to the state in spiritual matters, and accountable only to Christ their head, but sustaining relations of fraternal fellowship to all other Christian churches and their pastors. The other three colonies were founded by the Puritans, who had remained in the Church of England, engaged in the ineffectual attempt to reform it by eradicating ritualistic ceremonies and customs, which were drawing it towards Rome. Pilgrim and Puritan have become blended in our history; but it should be borne in mind that they were distinct in their origin.

The Plymouth Colony. — The Pilgrims, when weighing in Holland the reasons for attempting a settlement in the New World, accord- to their own chronicler, gave a pre-eminent place to the following:

"Lastly (and which was not least), a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for the performing of so great a work."[1]

The compact signed in the cabin of the "Mayflower," on the day that she anchored, and before her passengers had landed, which historians have proclaimed "the birth of popular, constitutional liberty"[2] and "the foundation of American liberty,"[3] while recognizing "the honor of their king and country" as one of the motives which had impelled them, gives the first place to the con-

[1] Bradford's Hist. New Plymouth, Mass., Coll. 4, III, 24.
[2] Bancroft's Hist. U. S., I, 310.
[3] Baylies's Hist. New Plymouth, I, 30.

sideration that the enterprise was "undertaken for the glory of God and the advancement of the Christian faith," [1] consecrating to these spiritual ends the new civil government.

The milder spirit towards others with which this colony is justly credited did not prevent the rigorous maintenance among its members of the theocratic feature of their government.

"June 10, 1650. It was ordered, That forasmuch as there are risen up amongst us many scandalous practices which are likely to prove destructive to our churches and common peace; That whosoever shall hereafter set up any churches or public meetings diverse from those already set up and approved, without the consent and approbation of the government, or shall continue any otherwise set up without consent as aforesaid, shall be suspended from having any voice in town meetings, and presented to the next General Court to receive such punishment as the Court shall think meet to inflict.

"June 6, 1651. It is ordered, That if any, in any lazy, slothful, or profane way, doth neglect to come to the public worship of God, shall forfeit for every such default ten shillings, or be publicly whipt." [2]

The admission of freemen, though carefully guarded, — one of the early regulations requiring candidates to stand propounded one year,[3] — did not rest on the basis of church membership. Later, in the Revised Laws of 1671,

"It is enacted that none shall be admitted a Freeman of this corporation, but such as are one and twenty years of age, at the least, and have the testimony of their neighbors that they are of sober and peaceable conversation, orthodox in the fundamentals of religion, and such as have also twenty pounds ratable estate, at the least, in the government." [4]

A property test, impracticable at first, had at this stage of their history become available.

The Massachusetts Colony. — Under date of May 18, 1631, we find the following statute enacted by the General Court of this colony: —

"And to the end the body of the commons may be preserved of honest and good men, it was likewise ordered and agreed that for time to come no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same." [5]

The reason assigned, it will be observed, was not of a religious, but of a civil, nature. It was not a church ordinance; it was an enactment for the security of the state, an element of civil conservatism. Their two years' experience, and the longer experience of their sister colony, had shown them the necessity of some safe-

[1] Bradford's Hist. The 2 Booke.
[2] Plym. Col. Laws, 93.
[3] Plym. Col. Laws, 108.
[4] Plym. Col. Laws, 258.
[5] Mass. Rec., I, 87.

guard. Adventurers and aliens might come in, and deprive them of the privileges which they had so dearly purchased. They might be dragged back to the ecclesiastical bondage from which they had escaped, and they were jealous of their acquired liberties. They were a chartered colony; a jurisdiction had been committed to them; as proprietors and trustees, they were clothed with vested rights, and had a sacred trust to administer. Without their free consent, none could claim admission to their privileges. In looking around them for some security for the elective franchise, which every free government has found necessary, in order to exclude from civil functions unsafe men, they were cut off from the usual tests. In their circumstances, no term of residence and no property qualification could be imposed. Some moral test must be chosen; and the most feasible one was that of church membership. This point was forcibly stated by the Rev. John Cotton, in a document prepared in 1636: —

"If it be a divine truth that none are to be trusted with public permanent authority but godly men, who are fit materials for church fellowship, then from the same grounds it will appear, that none are so fit to be trusted with the liberties of the commonwealth as church members; for the liberties of the freemen of this commonwealth are such as require men of faithful integrity to God and the State to preserve the same."[1]

In adopting this requirement, while taking an advanced moral position, they would exclude from citizenship dangerous and unfit men. Their purpose has been most happily expressed by the Rev. Dr. Ellis, of Boston: —

"Their lofty and soul-enthralling aim — the condition and reward of all their severe sufferings and arduous efforts — was the establishment and administration here of a religious and civil commonwealth, which should bear the same relation to the spirit and letter of the whole Bible, that the Jewish commonwealth bore to the law of Moses."[2]

This accords with the declaration of the first Gov. Winthrop, in 1637: —

"And so whereas the way of God hath always been to gather his churches out of the world; now the world, or civil State, must be raised out of the churches."[3]

The prophetic time had come when the kingdom and dominion were to be given to the people of the saints of the Most High.

[1] Answer to proposals of Lord Say, Lord Brooke, etc., Hutchinson's Mass., I, 436.

[2] Lowell Ins. Lect. 1869, p. 50.

[3] Hutchinson's Coll. Papers, 88.

And in consonance with these principles was an enactment which was called for two or three years later, March 4, 1634–35, requiring attendance upon public worship on the Lord's day, on penalty of a limited fine, or imprisonment, at the discretion of the magistrates. Similar laws were enacted and enforced in all the colonies, those of Connecticut and New Haven adding to the specification of the Lord's day that of Fast day and Thanksgiving day.

In "An Abstract of the Laws of New England as they are now established," published in London, in 1641, we find the following:

"Forasmuch as all civil affairs are to be administered and ordered, so as best may conduce to the upholding and setting forward of the worship of God in church fellowship. It is, therefore, ordered that wheresoever the lands of any man's inheritance shall fall; yet no man shall set his dwelling place above the distance of half a mile or a mile at the furthest from the meeting of the congregation, where the church doth usually assemble for the worship of God." [1]

It should be borne in mind that in the beginning, citizenship was looked upon by many less in the light of a privilege to be enjoyed than of a duty to be discharged or a burden to be borne. So far were those who were excluded from regarding the exclusion as an injustice or hardship, that church discipline was invoked and civil penalties were resorted to by the General Court, to compel some of those to whom it was granted to meet its responsibilities.

"May 10, 1643, it is ordered concerning members that refuse to take their freedom, the churches should be writ unto to deal with them." [2]

"Nov. 11, 1647, There being within this jurisdiction many members of churches, who, to exempt themselves from all public service in the commonwealth, will not come in to be made freemen, it is therefore ordered by this Court and the authority thereof, that all such members of churches in the several towns in this jurisdiction shall not be exempted from such public service, etc., a fine 'not exceeding twenty shillings' being imposed for every such refusal." [3]

The Connecticut Colony. — The Connecticut Colony was the most interior of the three, and the least exposed to the moral dangers, against which the others sought to guard. The leading object is avowed in the preamble of its original constitution, framed in 1639, differing in no essential feature from a church covenant: —

"Forasmuch as it hath pleased the Almighty God, by the wise disposition of his divine providence, so to order and dispose of things, that we, the inhabitants of Windsor, Hartford, and Weathersfield, are now dwelling

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[1] Chap. IV, p. 6, Reprint Force's Coll. Hist. Tracts, III, IX, 8.
[2] Mass. Rec., II, 38. [3] Ib., II, 303.

upon the river Connecticut and the lands thereunto adjoining, and well knowing, when a people are gathered together, the Word of God requireth that to maintain the peace and union of such a people there should be an orderly and decent government established according to God, to order and dispose of the affairs of the people at all seasons, as occasion should require; do, therefore, consociate and conjoin ourselves to be one public state or commonwealth; and do for ourselves and our successors, and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together, to maintain and preserve the liberty and purity of the gospel of our Lord Jesus, which we now profess, as also the discipline of the churches, which, according to the truth of said gospel, is now practised amongst us; as also in our civil affairs to be guided and governed according to such laws, rules, orders and decrees as shall be made, ordered, and decreed."[1]

This colony also guarded its electoral franchise by special provisions, but did not introduce the church-membership test.

The New Haven Colony. — In the records of the New Haven Colony, the first words are these: —

"The fourth day of the fourth month, called June, 1639, all the free planters assembled together in a general meeting, to consult about settling civil government according to God."[2]

Some fundamental queries were propounded and answered, among them the following: —

"Whether the Scriptures do hold forth a perfect rule for the direction and government of all men, in all duties which they are to perform to God and men, as well in families and commonwealth as in matters of the church. This was assented unto by all, no man dissenting, as was expressed by holding up of hands."[3]

Their response to another query was: —

"That church members only shall be free burgesses, and that they only shall choose magistrates and officers among themselves to have the power of transacting all the public civil affairs of this plantation, of making and repealing laws, dividing of inheritances, deciding of differences that may arise, and doing all things or business of like nature."[4]

The last step was in harmony with the preceding, and whether wise or unwise, there was no hardship in an act to which all freely assented. Like their Massachusetts brethren, they chose to keep their dearly earned freedom in their own hands, and guard against the possible risk of being brought again under the power of the oppressive ecclesiasticism from which they had been delivered.

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[1] Conn. Col. Rec., I, 21; Trumbull's Hist. Conn., I, 498.
[2] New Haven Col. Rec., I, 11, 12. [3] Ib. [4] Ib., I, 15.

Moreover, as the Bible was to be their common law, only the Lord's freemen could consistently administer the new commonwealth.[1]

MAINTENANCE OF THE MINISTRY.

With this statement of the basis, civil and ecclesiastical, on which all the colonies rested, we shall find that the support of the ministers, through the parish system, falls into its natural place, as one of the agencies adopted by our fathers for the building up of Christ's kingdom in this land.

The Parish. — The parish had long been known in English ecclesiastical law, as a certain extent of territory, under the spiritual jurisdiction of some ecclesiastic of the Established Church. All persons who resided within its limits were under his oversight in respect to their religious interests, and were required to defray their share of his support. The origin of the system is disputed; it had existed for centuries, and all England had been divided into parishes.

In the settlements of New England, the town was the primary organization. The word "parish" was not introduced into our early vocabulary; but the ecclesiastical usage which had obtained in England, though modified, as we shall see, in many particulars, was adopted in this country. Town and church were regarded as coterminous; the common territory belonged to the one for civil purposes, and to the other for ecclesiastical purposes. With a church in each town, which was the original plan, the towns were,

[1] "It did not occur to those free planters that they were not to manage the affairs of their partnership in their own way. They had purchased a certain tract of land for their own use, and they intended not to lose the control of it. They had purchased the soil, and were intending to live upon it and to be buried in it, for the purpose of founding and perpetuating here a church, which should not be under the jurisdiction of the Bishop of London, nor subject in any way to the ecclesiastical laws and courts with which their experience in their native country had made them well acquainted. Therefore they determined, unanimously, that the government which they were setting up should not, by any negligence of theirs, pass into the hands of their enemies, — the enemies of their great religious enterprise. Let us remember that what they most feared, and had most reason to fear, was that, in some way, the ecclesiastical government of England, with its bishops' courts and bishops' prisons, its High Commission for causes ecclesiastical, and its whole body of canon law, would follow them into their retreat, and be obtruded upon their plantation in this wilderness; and we can understand why it was that those planters, in full assembly, without a dissenting vote, resolved that none but members of the church which they were forming, or of other approved churches, should participate in the government of their plantation." — *Rev. Dr. Bacon, Centen. Papers, Gen. Conf., Conn.*, 1876, p. 157.

for religious purposes, parishes, — the same persons acting as a town in civil matters, and as a parish in ecclesiastical affairs. All who resided within the limits of the town were under the spiritual care of the minister of the church, and were all required to attend its public worship and to bear a part in the erection of the sanctuary and the support of the preacher.[1] Taxes, or assessments, were imposed for these objects, as for town expenses; and while voluntariness was preferred and recommended, payment was enforced, if necessary, in the one case as in the other, by civil process. The system of tithes, however, which existed in England, was never established here. The office of "tithing-man," who figures in our early parish history as a sort of moral policeman and the special terror of juvenile offenders, was also borrowed from England, but in neither country had it any connection with the payment of tithes.[2]

Voluntary and Compulsory. — It has been repeatedly stated by writers of great respectability that compulsion in the support of the gospel was unheard of in the first generation of the colonists. Our investigations do not sustain this view. While compulsion was largely unnecessary, most of the inhabitants being ready to pay their dues voluntarily, the right to require payment, the actual requirement, and the resort to compulsion when necessary, were never waived by the civil authority. The principle belonged to the very structure of civil government, as understood by our fathers, — was regarded as one of its most sacred functions. The records of the several colonies are not equally full, but they indicate no other than concurrent views and practices in the matter before us. Territorial divisions or districts, called towns or precincts, in which all who held property were required to sup-

[1] *Poll Parishes.* — Before the close of the last century, poll parishes, as they were called, consisting of individuals with their "estates and polls," without reference to town limits or contiguous residence, had sprung up in various parts of New England, and had obtained legal recognition by the side of the ancient territorial parishes.

[2] The office had its origin in the ancient enactment in England, that all residents should be gathered into *tithings*, or companies of ten families each, who were responsible for one another. The discretest man was selected as the tithing-man, or head of the borough. With the early practice of our fathers, in their Sabbath worship in this country, of seating the men on one side of the house and the women on the other, with the boys by themselves, below or in the gallery, this office was given to the man who was clothed with the responsibility of keeping the latter in order. In some localities, this office has survived its secondary, as well as its original, purposes.

port the gospel, was the rule of the colonies from the start; and with important modifications of the English system, it was one of the bequests of the Old England to the New. We will give the early colonial enactments on this point in chronological order.

Massachusetts, 1630. — The records of this colony properly antedate its settlement. The governor and company in London, in 1628, made generous outfit for the ministers whom they had invited to go, the word "ministers" standing at the head of the list of commodities to be provided for New England; and their motive in sending them is thus stated in their first letter of instructions, April 17, 1629: —

"And for that the propagating of the gospel is the thing we do profess above all to be our aim in settling this plantation, we have been careful to make plentiful provision of godly ministers, by whose faithful preaching, godly conversation, and exemplary life we trust not only those of our own nation will be built up in the knowledge of God, but also the Indians may, in God's appointed time, be reduced to the obedience of the gospel of Christ." [1]

The same year, Oct. 15, 1629, the company passed an order: —

"That the charge of the ministers now there, or that shall hereafter go to reside there, as also the charge of building convenient churches, and all other public works upon the Plantation be indifferently borne, the one half by the company's joint stock, for the term of seven years, and the other half by the planters." [2]

It may be observed in passing, that in this early document of the English Puritans, the word "church" is used to designate a sanctuary, or house of worship; the term "meeting-house," though early introduced, being a later colonial compound.

We come now to the colony itself, and the first entry in the records of its first Court, held in Charlestown, Aug. 23, 1630, is as follows: —

"*Imprimis*, it was propounded how the ministers (Mr. Wilson and Mr. Phillips) should be maintained." [3]

The mode is then stated, including the building of houses for them, with convenient speed, at the public charge, together with a specified amount of provisions or its equivalent in money. A recent writer, quoted by Chief Justice Joel Parker, cites this as "the first dangerous act performed by the rulers of this incipient government, which led to innumerable evils," and in an excited strain stigmatizes it as "the viper in embryo," and as "an impor-

[1] Young's Chron. Mass., 142. [2] Mass. Rec., I, 55. [3] Ib., I, 73.

tation and establishment of the odious doctrine of church and state," to all which the judge replies with judicial calmness: —

"On the contrary, it was the most natural, consistent, and just proceeding that could be imagined. The people who adopted this measure were a small company who had come here with their families, their religious teachers, and their household goods, to form a settlement. We will leave out of our consideration here their expatriation, their desire to enjoy the worship of God unmolested, and their sacrifices for the accomplishment of their purposes. They were religious persons, deeply impressed with the importance of supporting the institutions of religion. They revered their teachers, looked to their wisdom for advice in temporal as well as spiritual things, and were bound to provide for them a support. If they had not done so, they would have been worse than the infidels. What more just, what less exceptionable measure could they have adopted than to assess, in such manner as to them seemed best, a tax upon themselves for that purpose? If they were content, there were no others who should object."[1]

At a Court held three months later, Nov. 30, 1630, —

"It is ordered that there shall be £60 collected out of the several plantations following, for the maintenance of Mr. Wilson and Mr. Phillips, viz.: out of Boston, £20; Watertown, £20; Charlestown, £10; Roxbury, £6; Winnissimet, £1."[2]

It is thus evident that the support of the ministers by legal assessment and authority was regarded, in this colony, from the beginning, as a prime duty of government. How faithfully its General Court enforced from the delinquent the payments of their dues, both for church building and for ministerial support, is indicated in its records, which we have not space to cite. The preamble to one of its measures, 1654, exactly defines its position: —

"Forasmuch as it highly tends to the advancement of the gospel that the ministry thereof be comfortably maintained, and it being the duty of the civil power to use all lawful means for the attaining of that end," etc.[3]

The Court had issued a circular letter to the churches, Nov. 20, 1637, upon a formal "complaint that some ministers are not so comfortably provided as were fitting," and upon similar complaints twenty years later, it issued an order, the last which we will quote, and which, like the preceding, embodies, perhaps, more distinctly than can elsewhere be found in the annals of Christendom, the ideal of a Christian government: —

[1] Lowell Inst. Lect., 1869, p. 406. [2] Mass. Rec., I, 168, 216. [3] Ib., III, 354.

"Forasmuch as there are many complaints of the great sufferings of the families of divers reverend ministers of God's word within this jurisdiction, for want of such suitable supply as their state and condition do require, the which thing, if real, tendeth, not only to the reproach of the churches of Christ planted in these parts, but also to the scandal of the profession and the loss of the Lord's favorable presence with us, this Court doth therefore order that [twelve men named] be committees empowered, respectively, within the several counties, to inquire concerning the truth of said complaint, and if any be of the ground and cause thereof, as also where they shall find any defect, to inquire into the state and condition of the people to whom such minister doth belong, and make return thereof to the next session of this Court, that so this Court, which are, by God's promise, nursing fathers to the churches, may see that there be meat in God's house, and the Lord may still delight in us to dwell amongst us, and to bless both us and our poor posterity, and the said scandal prevented for the future."[1]

The large folios of ecclesiastical manuscripts preserved in the archives of the State House at Boston might be referred to as a further memorial of their zeal in the discharge, not only of this duty, but of every service pertaining to the churches, including, among others, the guarding of those which had been regularly organized with a view to the actual wants of the community, against being weakened by the needless organization of others.

New Haven, 1640. — The General Court of this colony, Nov. 25, 1639, levied a rate upon the inhabitants for the erection of a house of worship;[2] and Sept. 23, 1640, —

"It is ordered that our pastor shall have his farm where he shall desire it, with all the conveniences of uplands and meadows and creeks which the place where he pitches will afford, though above his proportion, according to his desire";[3] and subsequently, that his lot "be fenced at a common charge."[4]

The first ministers of the Connecticut and New Haven Colonies, as of the Massachusetts, came with the communities which provided for them; and the allotment of a portion of land to the minister continued to be the custom in all. It was called his "settlement," and as the arrangement was understood to be for life, there was some meaning in the term.

From the records of New Haven it appears that the ministry were suffering, a few years later, the evils of a depreciated currency,

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[1] Mass. Rec., III, 423.
[2] New Haven Col. Rec., I, 25.
[3] New Haven Col. Rec., I, 42.
[4] Ib., I, 183.

or the lack of a proper "legal tender," and the town took action for their relief.[1]

"At a General Court held at New Haven, May 6, 1650, the Court was informed that the contributions for the church treasury are by degrees so much abated that they afford not any considerable maintenance to the teaching officers, and that much of the wampum brought is such and so faulty, that the officers can hardly, or not at all, pass it away in any of their occasions: the Court thought the matter weighty and worthy of speedy and serious consideration; if men from a corrupt frame withdraw from so bounden a duty, it will be necessary to order and settle some other course, according to the jurisdiction of the General Court. They then chose as a committee, the magistrates of this plantation, the deputies for the particular Court, the ruling elder, and the two deacons, to consider and order how, and by what means, comfortable and sufficient maintenance may be raised and duly paid to uphold the ordinances and encourage the officers."[2]

The collection of ministerial dues in the way already indicated — moral and legal combined — was enjoined in the earliest laws of this colony, published in 1656, with the prefatory explanation, —

"And that the ordinances of Christ may be upheld, and comfortable provision made and continued for a due maintenance of the ministry according to the rule 1 Cor. ix, 6–15; Gal. vi, 6."[3]

The ministers and churches of this colony cordially adopted the Cambridge platform, and in no part of New England did the civil government charge itself more fully with the oversight of the peace and order of the churches; not only, as in other colonies, requiring the support of the gospel in towns that were disposed to neglect it, and exacting of those who formed a new church without the consent of the General Court, the continued support of the old, but punishing by fine, banishment, or imprisonment the preacher who might minister to such an irregular assembly.[4]

United Colonies, 1644. — The four colonies formed a federation in 1643, under the title, "The United Colonies of New England," and annually appointed a board of commissioners, two from each, who were to look after the common interests. At their meeting in Hartford, the next year, Sept. 5, 1644, the full board being present, they unanimously adopted the following order: —

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[1] The town meeting in the early day was called a General Court. For the item which follows we are indebted to C. J. Hoadley, Esq., State librarian, Hartford.

[2] MS. copy, State Lib., p. 25.

[3] New Haven Col. Rec., II, 588.

[4] Contrib. Eccl. Hist. Conn. 52, 120.

"*Whereas* the most considerable persons in these colonies came into these parts of America, that they might enjoy Christ in his ordinances without disturbance; and whereas among other precious mercies, the ordinances have been, and are, dispensed among us with much purity and power.

"The commissioners took it into serious consideration how some due maintenance, according to God, might be provided and settled both for the present and future, for the encouragement of the ministers who labor therein, and concluded to propound and commend it to each General Court.

"That those that are taught in the word in the several plantations be called together, that every man voluntarily set down what he is willing to allow to that end and use; and if any man refuse to pay a meet proportion, that then he be rated by authority in some just and equal way; and if after this any man withhold or delay due payment, the civil power to be exercised as in other just debts." [1]

Twelve years later, Sept. 4, 1656, they took up the subject again at a meeting held in Plymouth, and passed upon it at considerable length. We have space for but two of their positions: —

"The reference or relation of a minister being to the whole society jointly, whether in church order or not, his expectation of maintenance and the debt of justice is from the whole society jointly.

"If any society or township shall be wanting, either out of neglect or opinion, to procure and maintain, as abovesaid, an orthodox ministry according to the gospel, we conceive by the rules of Scripture and practice not only of Christian governments, but even of heathen, who not only held their sacra in veneration, but took care of those that had the keeping of them and the charge of making known their mysteries, the several General Courts stand charged with the care that the people professing Christianity own and live according to the rules of their profession, and that the dispensers thereof be encouraged as aforesaid; the maintenance of the ministers being a debt of justice from the society, and the society being empowered to discharge it; if any particular person shall be defective to the society, they ought to be ordered by the ordinary course of justice." [2]

Connecticut, 1644. — The General Court of this colony responded, Oct. 25, 1644, to the recommendation just quoted: —

"It is ordered that the propositions concerning the maintenance of ministers, made by the Commissioners of the United Colonies, shall stand as an order for this jurisdiction, to be executed accordingly when there shall be cause." [3]

The Cambridge platform was approved; the payment, voluntary or enforced, of contributions "to all charges, both in church and commonwealth," was also embodied in the code of laws in 1650, and

[1] Acts of Com. Unit. Col. N. E., I, 20. [2] Ib., II, 157. [3] Conn. Col. Rec., I, 111.

the usual rule was enacted against the organization of any new church, "without consent of the General Court and approbation of the neighbor churches." [1]

The civil supervision of the churches was direct and decisive. The two following cases are a fair illustration:—

"May 11, 1655. Upon the motion and desire of the people of Greenwich, this Court doth declare that Greenwich shall be a township entire of itself, provided they procure and maintain an orthodox minister, and in the mean time, and until that be effected, they are to attend the ministry at Stamford, and to contribute proportionally with Stamford to the maintenance of the ministry there." [2]

"Oct. 10, 1667. This Court doth desire and require the town of Windsor to meet on Monday next, at the meeting-house, by sun an hour high in the morning, and all the freemen and householders within the limits of said town are to bring in their votes to Mr. Henry Wolcott; those that would have Mr. Chauncy to be the settled minister for Windsor, are to bring in a paper with some writing on it; those that are against his continuance, are to bring in a white paper. And this Court doth hereby require and command all and every the inhabitants of Windsor, that during this meeting they forbear all discussion and agitation of any matter as may provoke or disturb the spirit of each other; and at the issue of the work that they repair to their several occasions, as they will answer the contrary." [3]

The magistrate authorized to receive the votes reported the result to the General Assembly, which took action upon it.[4]

It appears that the General Court of this colony attempted to regulate by law the value of some of the commodities in which the ministers were paid:—

"Oct. 10, 1697. Ordered by this Court that good and marketable grain and pork, in payment of the ministers' rate, shall pass at the prices following." [5]

The prices did not suit the ministers, and some of the Fairfield County brethren sent in a protest, the tone of which gave offence. Thereupon they sent in another address to the General Court, which we find in manuscript, in the archives at the State House, Hartford, dated Sept. 1, 1698, from which we can give but a sentence or two:—

"Another objection is, that we were too sharp. To that we answer, first: It might well be expected that the Courts of May and Oct., '97, holding us so hard to the grindstone, would bring us to an edge if we

[1] Conn. Col. Rec., I, 311. [2] Ib., II, 17. [3] Ib., II, 73. [4] Ib., II, 76.
[5] MS. State Lib., Hartford.

had any capable metal, and it is no wonder that they speak feelingly, who feel before they speak. . . .

"We add no more, but only to request to this General Court, unto whose determination this matter is referred, that you would please so far to consider what is most for the honor of God and religion, the credit of this colony, and the comfort and encouragement of ministers in their work, either to give us relief in that which is so gravaminous, or liberty without offence to remove the subject of the question." [1]

Cambridge Synod, 1648. — The *Cambridge Synod* issued its Declaration of Faith and Platform of Discipline in 1648, and it was accepted as a sort of common law by the churches. Respecting the maintenance of ministers, besides enforcing the duties of church-members, it adds: —

"Not only members of churches, but 'all that are taught in the word,' are to contribute unto him that teacheth in all good things. In case that congregations are defective in their contributions, the deacons are to call upon them to do their duty; if their call sufficeth not, the church by her power is to require it of their members; and where church power, though the corruption of man, doth not, or cannot, attain the end, the magistrate is to see that the ministry be duly provided for, as appears from the commended example of Nehemiah. The magistrates are nursing fathers and nursing mothers, and stand charged with the custody of both tables." [2]

Plymouth, 1655. — There is no evidence of any early legislation in this colony on the subject of ministerial support; but its early records are scant, the first twelve years covering but two octavo pages. On this point there seems to have been less pressure in this colony than in the others. They had left their minister in Holland, and it was several years before his place was supplied. His assistant, Elder William Brewster, their ruling, not their teaching elder, served them acceptably in a kind of pastoral relation, but was not an ordained minister, and did not administer the sacraments. Gov. Bradford, in his brief memoir of him, says that he cheerfully bore, with the rest, the burden of unaccustomed toil, and "would labor with his hands in the field as long as he was able; yet when the church had no other minister, he taught them twice every Sabbath, and that both powerfully and profitably, to the great contentment of the hearers and their comfortable edification." [3] He was taxed with the other citizens, and in the tax-list of 1633, among the names of eighty-one whose property is "rated for public use,"

[1] MS. State Library, Hartford.
[2] Ch. xi. 4, Mather's Mag., II, 225.
[3] Young's Chron. Pil., 467.

there are but four whose estates are reckoned higher than his, though six are rated the same.[1]

Gov. Edward Winslow was one of the Board of Commissioners for the United Colonies in 1644, and Gov. William Bradford in 1656, the dates of the recommendations quoted above, which they both signed respectively; showing that the principle there embodied was held by the men of the "Mayflower," the leaders of the colony, at an early day.[2]

Moreover, when in 1648 the Cambridge Synod issued its deliverance on this point as on others, John Cotton, Esq., a member of this church and familiar with its history, writing in 1760, affirms: —

"The platform of church discipline and government agreed upon by the venerable Synod was entirely agreeable to their sentiments, and according to the model long before laid down by their pastor, Mr. Robinson, in his printed works."[3]

From these collateral sources, which, as bearing on this point, historical writers appear to have overlooked, we conclude that its early position did not differ essentially from that of the younger colonies. Its later action was not in spirit a new departure, but embodied a sentiment which had always existed in all the colonies, a principle which was interwoven with the texture of their civil state.

The first recorded enactment of the General Court of this colony respecting ministerial support, which we have bears date June 5, 1655, and is based on "many complaints of the want of due maintenance of the ministers." It directs the magistrate to "use all gentle means to persuade" the delinquent "to do their duty herein."

"But if any of them shall not hereby be reclaimed, but shall persist through plain obstinacy against an ordinance of God, that then it shall be in the power of the magistrate to use such other means as may put them upon their duty."[4]

We have, in one order, a humorous illustration of their desire to secure for the ministry a share in common providential supplies: —

"June, 1662. The Court proposeth it as a thing they judge would be very commendable and beneficial to the towns where God's providence shall cast any whales, if they should agree to set apart some part of every such fish or oil for the encouragement of an able, godly ministry amongst them."[5]

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[1] Hazard's Hist. Coll., I, 326. [2] Acts Com. Unit. Coll. N. E., I, 16; II, 153.
[3] Mass. Hist. Coll., 1st, IV, 135. [4] Plym. Coll. Laws, 99. [5] Ib. 135.

Gov. Thomas Hinckley, of this colony, addressed a petition to King James II, of England, October, 1667, asking, —

"That according to former law and usage of this colony, due care be taken for the maintenance of an able and pious minister in each township"; "inasmuch as sundry persons, who love their own carnals more than the minister's spirituals, in instructing them in the way of virtue and good living, begin to persuade themselves that they have liberty to pay anything, or nothing, as they please, to the minister, notwithstanding any previous contracts between the respective towns and their minister. The constables, also, think they are not bound, as in times past, to gather the rate made for the minister."[1]

Further legal provision was made for the enforcement of the act already given.

"June, 1670. It is enacted by this Court, That at June Courts yearly two meet persons be appointed by the said Court, unless the towns have already provided, who shall take care for the gathering in of their minister's maintenance for the year, by inciting of the people to do their duty in that respect, and demanding it when due, if need be, by procuring distraints upon the estate of any that shall neglect or refuse to pay their rates or proportions towards his support, according to order of Court in that case provided; and in case any minister shall scruple to receive what is so raised, it shall nevertheless be gathered as above said, and be disposed as the Court shall rule or advise for the good of the place."[2]

Whether the "scruple" were prompted by objection to the rule, or by sympathy with occasional distress, the insisting on the order shows how fully the principle had become lodged in the public mind. In the revision of the laws of the colony, June, 1671, the maintenance of the ministry was based on the necessity to each township of "an able, godly, teaching ministry"; and on the ground that lands had been granted with the view that each "might receive such a number of families as might comfortably maintain the public worship of God," it was ordered that an equitable rate be levied for the purpose upon the inhabitants.

"But in case any town, either by a free contribution, or other good and honorable way, do effect the end aforementioned, this law not to be binding to them."[1]

Aims and Principles identical. — With some variation in local laws and usages, and with a spirit of broader toleration in the Plymouth Colony, it is evident, we think, that the aims of the founders of New England were identical, with substantial agree-

[1] Mass. Hist. Coll., 4th, V, 179, 180.
[2] Plym. Col. Laws, 159.
[3] Plym. Col. Laws, 268–270.

ment in their methods, the maintenance of the ministry included. Voluntary subscriptions (so called) were solicited, with official notice that if they were not forthcoming in fair measure, legal assessments would be made; and that these, if not paid, would be collected by the constable. The scheme may justly be termed voluntary under compulsion.

It should be specially noted that while the colonists established a civil State and an ecclesiastical State, they assigned a separate sphere to each, and there was no intentional encroachment of the one on the province of the other. They did not draw the boundaries where we draw them, but they respected their own limits, and sought to administer each polity according to Christ's laws. There existed a cordial understanding between ministers and magistrates; and in doubtful cases they sought counsel of each other. In the records of the General Court of Massachusetts, March 4, 1634–35, we find the following overture to the churches: —

"This Court doth entreat of the elders and brethren of every church within this jurisdiction, that they will consult and advise of one uniform order of discipline in the churches, agreeable to the Scriptures, and then to consider how far the magistrates are bound to interpose for the preservation of that uniformity and peace of the churches."[1]

The first code established in New England, "The Body of Liberties of the Massachusetts Colony," enacted in 1641, a code of rare excellence, embraces the following provisions: —

"Civil authority hath power and liberty to see the peace, ordinances, and rules of Christ observed in every church according to his word; so it be done in a civil, and not in an ecclesiastical way. . . . No church censure shall degrade or depose any man from any civil dignity, office, or authority he shall have in the commonwealth."[2]

The collection also embraces "A Declaration of the Liberties the Lord Jesus hath given to the Churches," in eleven particulars, all upholding the spiritual autonomy of the local church. Within her sphere the church was absolute, and not in bondage to the state. The functions of the minister were spiritual, and he was clothed with no political power. It was the same in Connecticut, and the above principles were re-enacted in its code.[3] Churches were established and regulated by law; but the law did not touch their internal economy. The government could punish a man for a civil offence, but it could not disturb his church relations. The church

[1] Mass. Rec., I, 472.
[2] Mass. Hist. Coll., 3d, VIII, 216 sq.
[3] Conn. Col. Laws, I, 524.

could discipline him for any offence, but it could not invalidate his civil rights. A close alliance was established between the church and the state, and it is often called, somewhat ignorantly and thoughtlessly, a union of church and state; but the phrase cannot be allowed in such a connection, except as meaning something very different from what it designates in papal and hierarchical lands, — vastly different from the church-and-state tyranny from which our fathers fled. Measured by the judgments and practices of the age, there was no aggression or usurpation in their legislation; and on this point we quote the testimony of New England's latest, impartial, and most accomplished historian, Dr. Palfrey: —

"Not birth, nor wealth, nor learning, nor skill in war, was to confer political power; but personal character, goodness of the highest type, goodness of that purity and force which only the faith of the Lord Jesus Christ is competent to create. The conception, if a delusive and impracticable, was a noble one. Nothing better can be imagined for the welfare of a country than that it shall be ruled on Christian principles; in other words, that its rulers shall be Christian men, men of disinterestedness and integrity of the choicest quality that the world knows, men whose fear of God exalts them above every other fear, and whose controlling love of God and of man consecrates them to the most generous aims." [1]

"In Massachusetts, not only the support of the ministrations of religion, but personal attendance upon them was enforced by law.[2] This was no local peculiarity. It was law in Virginia, and had been so, before New England had an English inhabitant. In its theory, the theory of a right to control the individual not only for his neighbor's protection, but for his own improvement, it was law after the universal traditions of Christendom." [3]

The City of Boston an Exception. — Our citations have shown that while the courts did not hesitate to enforce the payment of ministerial dues, when necessary, they uniformly recommended what they were pleased to term the voluntary system. In Boston this was the sole method, and it was most successful.

In 1632, Governor Winthrop writes in his journal that Boston and Charlestown "had made a voluntary contribution of about £120," for the meeting-house and the minister's house.[4] In 1680, Governor Bradstreet reports to the privy council: —

"As to the maintenance of ministers, it is by a voluntary weekly offering, well-pleasing to ministers and people, but in the rest of the towns, generally, by a yearly assessment of all the inhabitants of the place; which

[1] Palfrey's Hist. N. E., I, 345.

[2] "Mass. Rec., I, 140. This legislation of Massachusetts was imitated in the other colonies, probably, as soon as occasion arose for it."

[3] Ib. II, 34.

[4] Winthrop's N. E., I, 87.

they freely assent unto, the several courts taking special care that all ministers have comfortable maintenance allowed them, according to the poor ability of the place and people." [1]

And in 1760, Gov. Hutchinson records in his History: —

"The ministers of the several churches in the town of Boston have ever been supported by a free weekly contribution. I have seen a letter from one of the principal men of the colony, expressing some doubts of the lawfulness of receiving a support in any other way. In the country towns, compulsory laws were found necessary." [2]

The scruple above expressed had been forcibly uttered by Rev. John Cotton, May 2, 1639, in a discourse from the text, "Take a present in thine hand, and go, meet the man of God."

"Mr. Cotton, preaching out of the 8 of Kings, 8, taught that when magistrates are forced to provide for the maintenance of ministers, etc., then the churches are in a declining condition. Then he showed that the ministers' maintenance should be by voluntary contributions, not by lands, or revenue, or tithes, etc., for these have always been accompanied with pride, contention, and sloth." [3]

Winthrop, who makes record of this, also has this entry, Jan. 5, 1644: —

"The churches held a different course in raising the ministers' maintenance. Some did it by way of taxation, which was very offensive to some." [4]

Weekly Offering. — These "different courses" have been already indicated; and they appear in the report of the usual weekly offering, which we have from two witnesses, neither of them friendly to the colonists, but on this point probably correct. The first is Thomas Lechford, in his "Plain-dealing, or News from New England," who, in his account of the public worship in Massachusetts Bay, 1641, says: —

"Which ended, follows the contribution, one of the Deacons saying: Brethren of the congregation, now there is time left for contribution, wherefore, as God hath prospered you, so freely offer. The Magistrates and chief Gentlemen first, and then the elders, and all the congregation of men, and most of them that are not of the church, all single persons, widows, and women in the absence of their husbands, come up one after another one way, and bring their offerings to the Deacon in his seat, and put it into a box of wood for the purpose, if it be money, or papers promising so much money; if it be any other chattel, they set it or lay it down before the Deacons, and so pass another way to their seats again. I have seen a fair gilt cup with a cover offered there by one, which is still used at the

[1] 3 Mass. Hist. Coll., VIII, 340.
[2] Hist. Mass., I, 376.
[3] Winthrop's Hist. N. E., I, 295.
[4] Hist. N. E., II, 93.

communion, which money and goods the Deacons dispose towards the maintenance of the Ministers, and the poor of the Church, and the Church's occasions, without making account, ordinarily.

"But in *Salem* Church, those only that are of the Church offer in public; the rest are required to give to the Ministry by collection at their houses. At some other places they make a rate upon every man, as well within as not of the Church, towards the Church's occasions; and others are beholding, now and then, to the General Court, to study ways to enforce the maintenance of the Ministry." [1]

The other witness is John Josselyn, in "A Relation of Two Voyages to New England," the last in 1663: —

"On Sundays in the afternoon, when the sermon is ended, the people in the galleries come down and march two abreast up one aisle and down the other, until they come before the desk — for pulpit they have none; before the desk is a long pew where the elders and deacons sit, one of them with a money box in his hand, into which the people, as they pass, put their offering; some a shilling, some two shillings, half a crown, five shillings, according to their ability and good-will; after this they conclude with a psalm." [2]

It appears from the preceding, that the system of voluntary offerings, or what were regarded as such, though not universal and adequate, was practised to an extent which must have taxed the time and the best judgment of the deacons, who were the official treasurers and trustees of the churches, investing their office with a dignity and responsibility, from which, under a different system, it has partially receded. In a rare pamphlet entitled "A Brief Narrative of the Practices of the Church in New England," published in 1645, the only allusion to the support of the minister is what is implied in the statement of the deacon's office, which is defined to be: —

"To collect diligently, keep faithfully, distribute carefully the church's treasure that so he may serve the tables, which is his proper work, — the Lord's table, the minister's table, and the poor's table." [3]

It also appears that contributions, public or private, for the support of the ministry, corresponding in amount with the circumstances of the individuals, were expected and demanded of all non-communicants, as well as church members, and that if they did not come as contributions they came as assessments and taxes; if not "willingly," then by "constraint."

And we have seen still further, that the system which they established was not, on their part, a surrender to the world or a com-

[1] 3 Mass. Hist. Coll., III, 78. [2] Ib., III, 331. [3] Cong. Quart., XVII, 256.

promise with the world. The statement which we have given of their peculiar civil and ecclesiastical constitution is due to their memories in the present discussion, as an exhibition of this truth. The men who insisted that the state should be controlled by Christian men, placing civil government on a new basis, were not chargeable with the incredible folly of ordaining at the same time that the church should, in her spiritual functions, be controlled by the state. That the spiritual kingdom which they had crossed the ocean to establish on this continent should come into subjection to the world or the civil power, through a provision which they had embodied in the mutual relations of the two, did not enter into their thoughts as a possibility.

CHOICE OF THE MINISTER.

We have seen that the four colonies had essentially the same constitution, and were in substantial agreement as to their methods, both civil and ecclesiastical. On one important point, however, — the choice of a minister, — we find the development of a difference between the early practice of the churches in Massachusetts and in Connecticut.

Early Practice in Massachusetts. — Mr. Buck has stated: —

"If there was anything settled in the ecclesiastical polity of Massachusetts, it was the mode of settling the minister. Early in the colonial history, the church, without asking the concurrence of the parish, elected the minister." [1]

This earliest usage was enacted into a statute when the "Body of Liberties" was adopted in 1641.

"Every church hath free liberty of election and ordination of all their officers from time to time, provided they be able, pious, and orthodox." [2]

It was incorporated in the Cambridge platform, 1648, as a vital part of the polity: —

"Officers are to be called by such churches, whereunto they are to minister. Of such moment is the preservation of this power, that the churches exercised it in the presence of the apostles." [3]

Near the close of the century it began to be customary for the church to choose the minister, and the parish to sanction the choice by a subsequent vote, and he was officially styled, "The pastor of the church and the minister of the people." [4]

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[1] Mass. Eccles. Law, 49.
[2] 3 Mass. Hist. Coll., VIII, 234.
[3] Mather's Mag., II, 190.
[4] Mass. Eccles. Law, 49.

Massachusetts received its province charter in 1691; and among the province laws enacted, October, 1692, two of the four sections of one chapter, which relate to the churches and the ministry, provide, —

"That the respective churches in the several towns shall, at all times hereafter, use, exercise, and enjoy all their privileges and freedoms respecting divine worship, church order, and discipline, and shall be encouraged in the peaceable and regular profession and practice thereof.

"That every minister, being a person of good conversation, able, learned, and orthodox, that shall be chosen by the major part of the inhabitants of any town, at a town meeting duly warned for that purpose, shall be the minister of such town, and the whole town shall be obliged to pay towards his settlement and maintenance, each man his several proportion thereof."[1]

This record is startling. Of little avail was the assertion in one section of the general rights and liberties of the churches, if in another their dearest right and privilege — the choice of their spiritual guide — were committed to the town, the church, as such, having no voice in the selection. If the radical and subversive character of this legislation was not recognized at the time, it was soon after, and the act never fairly went into operation. At the session, February, 1693, this section was "repealed and utterly made void forever." Its appearance on the statute book was, doubtless, a fair indication of the general tendency, but its prompt and decisive repeal was a truer criterion of the prevalent sentiment. In place of it, it was enacted: —

"That each respective church gathered in any town or place within this province, that at any time shall be in want of a minister, such church shall have power, according to the directions given in the word of God, to choose their own minister. And the major part of such inhabitants as do there usually attend on the worship of God, and are by law duly qualified for voting in town affairs, concurring with the church's act, the person thus elected and approved accepting thereof and settling with them, shall be the minister towards whose settlement and maintenance all the inhabitants and ratable estates lying within such town, or place limited by law for upholding the public worship of God, shall be obliged to pay in proportion; provided that nothing herein contained is intended or shall be construed, to extend to abridge the inhabitants of Boston of their accustomed way and practice as to the choice and maintenance of their ministers."[2]

Among the manuscript in the archives at the State House,

[1] Acts and Res. of Prov. of Mass. Bay, I, 62.
[2] Acts and Res. of Prov. Mass. Bay, I, 102.

Boston, we find the following order of the General Court, June 11, 1695, which reveals, with the preceding, the continual drift of that period; and our only surprise is that this kind of legislative supervision should have taken a century and more to complete its course and reach its natural conclusion: —

"Be it enacted that when at any time a church shall make choice of a minister, and present their choice unto the inhabitants of the town or precinct in a public meeting duly warned and assembled for that purpose, to have their consideration thereon, and the inhabitants so assembled shall by a major vote deny their approbation of the church's choice, the church may call in the help of a Council consisting of the elders and managers of three or five neighboring churches, which Council are hereby empowered to hear, examine, and consider the exceptions and allegations made against the church's election. And in case the Council shall, notwithstanding, approve of the said election, such ministers accepting the choice and settling with them shall be the minister of the town or precinct, who shall be in all respects supported and maintained as by the said Act is provided; but if otherwise, the church shall proceed to the election of another minister. And it is further declared that no person, by reason of his voting in the church, shall be precluded from voting as an inhabitant of the town, any law, usage, or custom to the contrary, notwithstanding."[1]

The effect of such a statute was to take the council out of its time-honored moral province, and impart to its decisions the force of a legal tribunal. Cotton Mather, in his "Ratio Disciplinæ, — A Faithful Account of the Discipline professed and practised in the Churches of New England," refers to the existing usage with guarded criticism, but with evident regret at the tendency which had then set in: —

"Though the law of the place about the choosing and settling of a minister (which has had the royal sanction) be a very wholesome law, and have much of the gospel in it, yet there grows too much upon the inhabitants, who are not yet come into the communion of the churches, a disposition to supersede it, and overrule it. Many people would not allow the church any privilege to go before them in the choice of a pastor. The clamor is: We must maintain him.

"Some of our divines having been on such an occasion consulted withal, have exhibited their sentiments in these conclusions: 'A body of Christians associated for all the ordinances of the gospel, are a church of our glorious Lord, which have, among other precious privileges, a right from Him to choose their own pastors. The churches which have recovered the exercise of this right from the oppression of man, under which many churches are to this day groaning, ought to keep the precepts and the

[1] Mass. Archives, XI, 91.

favors of the Lord, and not easily part with what He has given them. To introduce a practice in the choice of a pastor, which being followed, may soon bring a pastor to be chosen for a church which few, yea none, of the church have ever voted for, would be to betray, and even destroy, a most valuable right, that such a society has a claim unto, and many evil consequences are to be expected from it. Nevertheless, a church in the exercise of its right ought in all possible ways consistent therewithal, to consult the edification and satisfaction of their neighbors; especially of those on whose assistance to carry on their affairs, they may have much dependence.'"[1]

Mr. Cotton, of the Plymouth church, in the account from which we have already quoted, refers to the early custom, with the plain intimation that in his day (1760) Christian courtesy, law, and long-standing usage on this point had given way still further: —

"Previous to Mr. Little's settlement (1699) both church and town joined in inviting him to preach as a candidate, as well as afterwards in giving him a call. None, it seems, in that day, pleaded for the society's right of supplying the pulpit without the church's leading in the matter. And in more ancient days, by some hints in the church records, it may be gathered that the church managed the whole affair, both of inviting and calling, there being no mention of the congregation."[2]

Early Practice in Connecticut. — We turn now to the ecclesiastical history of Connecticut, for the corresponding early period, and we find the reverse of this practice, the society acting first, and often solely. The case of Windsor has already been cited. From the sketches of the churches which are given in the "Contributions to the Ecclesiastical History of Connecticut,"[3] it appears that, as a general rule, the societies, or parishes, were formed first, often some years previously. The object seems to have been to make, in advance, such secular arrangements and provisions as would be needful for the efficient administration of the church, when organized; the Connecticut brethren acting, apparently, in this matter, on the apostolic declaration that "that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." This practice is referred to in a letter from our friend, J. H. Trumbull, LL. D., etc., of Hartford, who is the highest living authority in matters of this kind: —

You are, of course, aware that in many Connecticut towns, in the seventeenth century, ministers were settled long before the organization of a church. In the town of Stonington, for example, a meeting-house

[1] Mather's Ratio Dis., 15–17.
[2] 1 Mass. Hist. Coll., 139
[3] 1860, pp. 340–516.

was built early in 1661, and several ministers preached there, for longer or shorter periods, before the coming of the Rev. James Noyes (afterwards the senior trustee of Yale) in 1664. In 1668 the town voted to settle Mr. Noyes, and engaged to pay his salary. In 1669 the inhabitants asked leave of the General Court "to settle themselves in church order"; but the first church was not formed until 1674, when Mr. Noyes was called to the pastorate.

In New London County, the order of call was, so far as I know, never varied. The *Society* voted to invite the minister, and fixed his salary, — contingent upon his being called to office by the *Church*. The action of the Society preceded the call of the Church, if a church was already organized.[1]

Mr. Noyes, above mentioned, served the Stonington church thirty-four years, in addition to the ten years of his parish ministry. His brother, Rev. Moses Noyes, was the minister of Old Lyme for twenty-seven years before a church was organized, when he became its pastor, and sustained the pastoral office fifteen years longer, the people having, for nearly a generation, enjoyed his pulpit ministration through the society, but destitute of church ordinances.[2]

CONFLICTING ELEMENTS.

Nothing can now be plainer than that our fathers had gathered into their civil and ecclesiastical system the elements of unavoidable commotion and conflict. When the colonies outgrew their original proportions, and ceased to be manageable as companies and corporations, when they took on the dimensions of a popular commonwealth, there was no alternative but the violent agitation which ensued. Rules which had been originally proper and needful had become unadvisable and impossible. The New World attracted to its shores, as by a law of elective affinity, restless and fearless spirits, the victims of proscription, exiles for conscience' sake, — men who had earned the right to think for themselves, and who, on a new continent, broad and free, could not be repressed and trammelled. The colonial codes embraced impositions and restrictions, against which they were sure to chafe; and among these was the compulsory support of the ministry and of public worship.

The colonies had all been planted in the interest of freedom; and this, happily, remained the central and controlling sentiment, shaping the issues both of their external and internal life. The

[1] MS., July 24, 1876.

[2] In some localities in Connecticut the early usage appears to linger. Thus in Norwich, in 1841, an Ecclesiastical Society was fully organized, in advance of the Broadway church; and again in 1874, in advance of the Park church.

tendency towards a stronger church government, which in some quarters had existed from the first, and which in Connecticut, in 1708, crystallized in the Saybrook Platform and the system of consociated churches, did not realize the hope, if such were entertained, of a dominant establishment. Liberal interpretations prevailed; the purer types of the polity retained their sway, and the practical freedom of all our churches is a settled and admitted fact.

In parochial and outward relations, as well as in the internal economy, the whole drift of discussion and legislation was towards toleration and liberty. The movement was steady, though it took a century after the question was fairly opened to reach the goal. The progress of the contest is a legitimate part of the parish history, but it cannot be given here. The controversy extended over Massachusetts and Connecticut. Some of the points, as they appeared in the legislation of the former State, during the earlier period referred to, may be found in a valuable group of historical notes on the Province Laws, by A. C. Goodell, Esq., of Salem, one of the State Commissioners, who prepared the compilation.[1] The more pivotal points of a later day will be stated presently.

Question in Connecticut. — The public agitation of the question in Connecticut was carried into politics, and became vehement. The platform of perfect liberty was reached in 1818, in an ordinance of the new Constitution:—

"It being the duty of all men to worship the Supreme Being, the great creator and preserver of the universe, and their right to render that worship in the mode most consistent with the dictates of their conscience, no person shall, by law, be compelled to join or support, nor be classed with, or associated to, any congregation, church, or religious association. But every person now belonging to such congregation, church, or religious association shall remain a member thereof until he shall have separated himself therefrom, in the manner hereinafter provided. And each and every society or denomination of Christians in this State shall have and enjoy the same and equal powers, rights, and privileges; and shall have power and authority to support and maintain the ministers or teachers of their respective denominations, and to build and repair houses for public worship, by a tax on the members of any such society only, to be laid by a major vote of the legal voters assembled at any society meeting, warned and held according to law, or in any other manner. If any person shall choose to separate himself from the society or denomination of Christians to which he may belong, and shall leave a written notice thereof with the clerk of such society, he shall thereupon be no longer liable for any future expenses which may be incurred by said society."[2]

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[1] Acts and Res. Prov. Mass. Bay, II, 269–280. [2] Art. VII, Stat. Conn., 29.

A lucid historical statement of the question in Connecticut may be found in the "Quarterly Christian Spectator," 1836, from the pen of Rev. Leonard Bacon, D. D., who calls attention to the fact that it was through the votes of persons belonging to "the standing order," as it was called, which comprised a large majority of the population, that this consummation was gradually effected.[1]

Issue in Massachusetts.— The issue which was reached in Connecticut through the channel of moral and political discussion, not always calm, or candid, or Christian, would have been gained, at length, in Massachusetts through a similar agency (of which we find many tokens), had not the parish question in this State assumed an unexpected phase, attended with developments which have made that portion of our ecclesiastical history memorable. The laws, originally enacted by church members, unwisely imposed upon non-communicants who had become restive under them the duty of supporting the minister, and freely taxed them for the purpose. In Connecticut the repeal of these laws had been effected through the ballots of freemen; in Massachusetts, they were turned by judicial decisions to ends which had not been anticipated. The electoral franchise had been broadened, but the parish rates were not remitted. The Bill of Rights, adopted in 1780, retained this ecclesiastical supervision by the State: —

"As the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion, and morality; and as these cannot be generally diffused through a community but by the institution of the public worship of God, and of public instruction in piety, religion, and morality; therefore, to promote their happiness, and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest this legislature with power to authorize and require the several towns, parishes, provinces, and other bodies politic, or religious societies, to make suitable provision, at their own expense, for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion, and morality, in all cases where such provision shall not be made voluntarily."[2]

On this declaration the legislation was based; and it was natural that those who were required by law to pay for the minister's services should wish to have a voice in his election and to choose without dictation. It was equally natural that they should inquire what rights they had in this relation under the Constitution and laws of the State.

[1] Quart. Christ. Spect., VIII, 488.

[2] Mass. Gen. Court, Mass., 1876, 40.

This inquiry was prompted and intensified, in many cases, by the gradual defection of ministers from the early faith of the churches, resulting often in the alienation from the minister of a majority of the church, while he retained the sympathy of a majority of the parish The legal discovery which both parties made precipitated the crisis to which we have referred. Any statement of the parish system, which did not include the salient points of this decisive period, would be so exceedingly imperfect that we must give them, although in the briefest space that we can command.

The Trojan horse appears to have been carried into the Massachusetts churches in a sentence in the article in the Bill of Rights, which is partly quoted above, — carried in without warning, for neither friend nor foe had the suspicion that any danger was lurking within it. The concluding paragraph is as follows: —

"Provided, notwithstanding, that the several towns, parishes, precincts, and other bodies politic, or religious societies, shall at all times have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance."[1]

On a cursory perusal, this seems to be a suitable provision, harmless and beneficent; the churches at the time so regarded it, and reposed in that security for thirty years. From this dream of safety they were then suddenly aroused. The word "churches," it will be noticed, is not embraced in this enumeration of organizations; "parishes" and "religious societies" are; and the courts were appealed to to decide on the legal status of the churches. Two or three ecclesiastical questions had already come before the civil courts, and had elicited decisions, which, as we all now read them, might properly have been regarded as a warning bell. They were not so read in their day, and our churches were wholly unprepared for the shock. The judgment of the Supreme Court of Massachusetts, in the Dedham case, was delivered by Chief Justice Isaac Parker, November, 1820. The following are its main points: —

"Where the majority of the members of a Congregational church separate from the majority of the parish, the members who remain, although a minority, constitute the church in such parish, and retain the rights and property belonging thereto.

"As to all civil purposes, the secession of a whole church from the parish would be an extinction of the church; and it is competent to the members of the parish to institute a new church, or to engraft one upon the old

[1] Journ. of Conven., 1779–80, 323.

stock, should any remain; and this new church would succeed to all the rights of the old, in relation to the parish.

"The only circumstance which gives a church any legal character is its connection with some regularly constituted society; and those who withdraw from the society cease to be members of the church, and the remaining members continue to be the identical church.

"The non-concurrence of the church in the choice of the minister, and in the invitation to the ordaining council, in no degree impairs the constitutional right of the parish. That council might have refused to proceed, but the parish could not, by that, have been deprived of their minister." [1]

This doctrine, of course, makes the church the mere dependence of the parish, having legally no separate organic life. Through the application of their own laws, as interpreted by the court, the ecclesiastical superstructure, which the pious founders of New England had reared with such infinite pains, was by this decision smitten and shattered. Instead of "the world, or civil state raised *out of* the churches," which had been the vision of the elder Winthrop, it was the world or civil state raised *over* the churches. The sceptre had departed from Judah: —

"At this distance of time, we can hardly understand the powerful religious, as well as legal, effects of this decision, and the discussions it gave rise to. The burning of a minister on Boston Common might have attracted the eyes of Christendom more; more tears would have been shed; but for searching the faith of the Massachusetts man, for making martyrs in all towns, precincts, and parishes, nothing could be devised superior to this far-reaching decision." [2]

It took our bewildered churches some time to comprehend fully the situation. They were slow to believe that as churches they were powerless, having no claims to their sanctuaries, their records, their parsonages, their communion furniture, the gifts of the pious dead, with whom they and their fathers had communed, except as they derived it through parishes, with which, in some cases, they had ceased to have any affinity. The attempt, in two or three instances, to retain the records, or communion-plate, brought the question again into the courts, and the previous decision was confirmed. In the Brookfield case, the opinion of the Supreme Court was delivered by Chief Justice Shaw, October, 1830: —

"Where a parish or religious society is by its constitution limited to any place, the church of such society is equally limited, being indissolubly connected with such society; so that an adhering minority of the church,

[1] 16 Mass. Rep., 488. [2] Buck's Mass. Eccles. Law, 54.

and not a seceding majority, constitutes the church of such parish or religious society, to all civil purposes.

"A church connected with a parish is not a corporation, or *quasi* corporation, for the purpose of holding property.

"The body of communicants gathered into church order, according to established usage, in any town, parish, precinct, or religious society, established according to law, and actually connected and associated therewith for religious purposes, for the time being, is to be regarded as the church of such society as to all questions of property depending upon that relation.

"Upon the dissolution of the connection between a minister and a parish, he ceases to be the pastor of the church in such society; and a reservation, with the assent of the church and the society, of the right to retain his relation as pastor of such church is nugatory and void." [1]

We can give but one more decision of the Supreme Court, that in the Hollis Street Church case, delivered by Shaw, C. J., March, 1850. For the first time since the new issue was opened, a case is brought into court in which the church, as such, has rights to be protected against the encroachment of the parish.

"The church is a voluntary organization, not a corporation nor a *quasi* corporation, in the usual sense in which those terms are used; but like a corporation in respect to its power to act by votes and by majorities.

"The funds of a Congregational church, derived from the voluntary contributions of members on communion-days, from other donations not specifically appropriated by the donors, and from accumulations of interest, are held by the church in their own right, to be appropriated at their discretion both as to principal and interest, and not by the deacons in trust for the society connected with the church, or for any purpose of general charity, to be enforced by an information filed by the public prosecutor." [2]

There is here no relaxing of the previous decision. It only decides that *while a church remains connected with the society*, it can have the control of purely church funds. Should it withdraw, the step would be construed as the act of individuals, and it could not take the communion contributions with it; but while it remains it can appropriate them at its discretion.

Still other points relating to the internal economy of the churches came up for judicial settlement. The scope and force of ecclesiastical councils were swept within the purview of the courts, and legal decisions were announced, defining the functions of councils, both mutual and *ex parte*.[3] Important pecuniary settlements, as notably in the instance of the venerable pastor of Bedford, hinged upon the construction by the courts of the results of council.[4]

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[1] 10 Pickering, 172.
[2] 5 Cushing, 345.
[3] 3 Mass., 182; 9 Mass., 277.
[4] 21 Pickering, 114.

This was the outcome, in one direction, of the parish system, as legalized in Massachusetts. History records that the Moors were invited into Spain to expel an enemy, and remained on the soil as lords and oppressors. A somewhat similar experience had befallen the Congregational churches of Massachusetts. The parishes, or societies, which in their early days they had summoned to their side as servitors and helpers, had become their masters. About eighty of these churches became exiles from the ancient altars and homes of their worship, associated with saintly memories and traditions. More than half of them were driven out as churches, by parish or town votes, gathered often largely from the ranks and the resorts of the notoriously ungodly.[1] The rest were compelled by conscientious convictions to secede individually, and form new churches. The movement was not attended with any outward demonstration, as when, on a similar issue, at a later day, hundreds of the honored ministry of Scotland, with Chalmers at their head, went forth in solemn procession, amid the applause of Christendom, leaving behind them the establishment, with its churches and manses and stipends, and launched the Free Church of Scotland upon its noble career. But in a more solitary way, these churches, one by one, gave rare proof of their fidelity to principle, "and took joyfully the spoiling of their goods."

We have a curious illustration of the adage, that "The whirligig of Time brings in his revenges," as we turn to the early records of the Plymouth Court, and find that under date of Oct. 1, 1658, a graceless lieutenant, —

"Being presented for speaking reproachfully of the Court, and saying the law enacted about ministers' maintenance was a wicked and a devilish law, and that the Devil sat at the stern when it was enacted, the words being proved, he referring himself to the Bench, they censure him to be fined fifty shillings." [2]

Upon this Mr. Buck has well remarked: —

"In 1830 any man might have said it anywhere in Massachusetts without fine or contradiction. So unanimous had the dissatisfaction become, that in 1833 an amendment of the Third Article of the Bill of Rights was adopted, by which the ancient policy of the Commonwealth, derived from the mother country, and steadily maintained for two hundred years, was abandoned." [3]

The amended article, which constitutes the present basis, reads thus: —

[1] Cong. Quart., V, 216. [2] Plym. Col. Rec., III, 150. [3] Eccls. Law, 64.

"As the public worship of God, and instructions in purity, religion, and morality, promote the happiness and prosperity of a people, and the security of a republican government; therefore, the several religious societies of the Commonwealth, whether corporate or unincorporate, at any meeting legally warned and holden for that purpose, shall ever have the right to elect their pastors, or religious teachers, to contract with them for their support, to raise money for erecting and repairing houses for public worship, for the maintenance of religious instruction, and for the payment of necessary expenses; and all persons belonging to any religious society shall be taken and held to be members, until they shall file with the clerk of said society a written notice declaring the dissolution of their membership, and thenceforth shall not be liable for any grant or contract which may thereafter be made or entered into by such society; and all religious sects and denominations, demeaning themselves peaceably, and as good citizens of the Commonwealth, shall be equally under the provision of the law; and no subordination of any one sect or denomination to another shall ever be established by law."[1]

We cast no reflection on the judiciary of Massachusetts. The judges are only the interpreters of the laws; and in the long roll of those who have adorned the office in that State, those whom we have quoted rank among the most honored. There has always been a doubt, in legal circles, of the correctness of the decision. To common minds, the elaborate argument of the Hon. Lewis Strong, of Northampton, as presented in Pickering's reports,[2] and as analyzed and arranged, evidently by some legal hand, in the "Spirit of the Pilgrims,"[3] appears to be conclusive; but jurists, as learned and pure-minded as any among the living, accept the decision to-day as the only fair interpretation. That a case should have come into court which made such a legal judgment possible, is proof that our fathers had introduced into their system of church administration a false principle, an element of weakness and of danger.

A very able "Report on the Rights of the Congregational Churches of Massachusetts" was drawn up for the Congregational Library Association, in 1858, by the Rev. Enoch Pond, D. D., of Bangor, Me., and was published in the "Congregational Quarterly," 1863.[4]

After presenting what seems to be decisive arguments, adverse to the judicial decision, the report passes to another, which it pronounces, "if possible, more conclusive." From the reports of the discussions in the convention, given in the contemporary press,

[1] Jour. of Mass. Conven., 384.
[2] 10 Pickering, 176–81.
[3] Spir. of Pilg., V, 402, sq.
[4] Cong. Quar., V, 428.

from the editorial comments in the papers of the day, and from the recollections of venerable men who were living at the date of the convention, some of whom attended its sessions as spectators, an array of testimony is adduced to show that "the religious societies spoken of in the third article were understood to mean churches"; and the conclusion is thus stated: —

"We have proved, we think, with abundant evidence, that the churches were then understood as being in the number of those bodies who were to have 'the exclusive right of electing their public teachers, and of contracting with them' (if they so pleased) 'for their support and maintenance.'"[1]

If this position is admitted, one result follows, so patent that it does not seem possible the venerable author of the report, and those at whose order it was drawn up, could have overlooked it, and at the same time so unwelcome that it seems equally impossible they could have taken any pains to establish it. We do not remember to have seen any reference to the point; it is this: The phrase in question occurs in two paragraphs of the third article, both of which we have quoted. (1.) It invests "the legislature with power to authorize and require the several towns, parishes, precincts, and other bodies politic, or religious societies," to provide public worship at their own expense, and support the ministers. (2.) It grants to "the several towns, parishes, precincts, and other bodies politic, or religious societies," the exclusive right of choosing their ministers and contracting for their support. Now if this list includes the churches in the one case, it includes them in the other case. If it concedes to the churches, in the one case, the right to elect their own pastors, it concedes to the legislature, in the other case, the right to compel the churches to choose and support their ministers. In this particular, it passes the churches over to the control of the State; it subjects them to the State. It does not appear that the churches of Massachusetts would have gained anything, in the way of liberty or freedom from subjection to the State, so far as organic provision of the constitution is concerned, had they obtained a reversal, on this point, of the construction placed upon this article by the Supreme Court, in successive decisions.

We do not discuss this question; but one of our correspondents, Charles E. Stevens, Esq., whose paper, adverse to the parish system, we have given elsewhere, and whose attention we called to this point, has favored us with the following remarks upon it: —

[1] Cong. Quar., V, 335.

"To establish the position that the phrase 'religious societies' in the Constitution means, or includes, churches, Dr Pond's Report relies on this consideration as decisive, namely, that 'in the statute of 1754, re-enacted in 1786, only a few years after the adoption of the Constitution, the churches are expressly denominated "bodies politic"' I think that a careful consideration of those statutes will show that in this the Report is mistaken. In the act of 1786, the only place where the phrase 'body politic' occurs is in the second section, which is as follows: 'Be it further enacted, That the income of the grants made, or to be made, to any one such body politic,' etc. The reference is, of course, to some body politic mentioned in the first section of the act. But to what body? Obviously to the body which the act itself creates, in these words: 'Be it enacted, etc. That the deacons of all the several Protestant churches . . . are, and shall be, deemed so far bodies corporate, as to take in succession all grants, etc. Now, the terms 'body corporate' and 'bodies politic' are interchangeable. 'Artificial persons,' says Blackstone, 'are called bodies politic, bodies corporate, or corporations.' When, therefore, the second section speaks of 'one such body politic,' it is the same as if it had spoken of one such body corporate, *i. e.*, the incorporate deacons, — the only body corporate named in the act. And when it is further considered that the act creates the deacons a body corporate, or body politic, to take grants in succession, just because the church is not such a body, and therefore cannot take in succession, there would seem to be no room for further argument. This reasoning applies equally to the act of 1754.

"But if the position that the phrase 'religious societies' in the Constitution means churches, gets no support from these acts, neither does it from the *usus loquendi* of the laws prior to the Constitution, or from the usage after the Constitution. Still further to the same conclusion is the use of the phrase in the amendment to the third article, and in the act of 1834, for in these it means, and can only mean, parishes, and not churches. Indeed, I conceive that nothing is better established, and more familiar, than this latter use, both in common speech and in legal phrase. We must conclude, therefore, that the Court was right in its construction. But this only strengthens the argument against the parish system, since it shows that the disastrous consequences to the churches were the legitimate, and not the illegitimate, results of the state of the law" [1]

Incorporated Churches. — A natural effect of the judicial decisions which we have quoted was to prompt churches in Massachusetts to seek the protection of special acts of incorporation; and for some years the legislature was burdened with applications of this nature, many of which were granted. But these charters were often found attended, in practice, with legal embarrassments which impaired or destroyed their value; and few have of late been asked for. We have before us one of the latest, that of one of our most active and prosperous churches, which was incorporated in

[1] MS.

1871; and as a representative case, we point out briefly some of the difficulties which it involves.

"*Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:* —

"SECTION 1. — Edward Kendall, John N. Meriam, James H. Sparrow, and all other members of the Stearns Chapel Congregational Church, in Cambridgeport, so called, in Cambridge, and their successors, as members of said church, are hereby made a corporation, with all the powers and privileges, and subject to all the duties, restrictions, and liabilities set forth in all general laws which now are, or hereafter may be, in force applicable to religious societies.

"SECT. 2. — Said church [1] shall be called 'The Pilgrim Congregational Church.'

"SECT. 3. — Said corporation may hold real and personal estate to an amount not exceeding a hundred thousand dollars, for parochial and religious purposes.

"SECT. 4. — This act shall take effect upon its passage."

In the judgment of the church, —

"This act empowered the church to hold property, and transact all its business as a church, without the usual adjunct, — an ecclesiastical society." [2]

And among the "Ecclesiastical Principles" enumerated by the church, the following stand foremost: —

"I. This church is an independent ecclesiastical body in all matters of faith, order, and discipline.

"II. Believing that no other organization is necessary, or warranted in the Scripture, this church is associated with no ecclesiastical society, but of itself conducts all its affairs." [3]

Passing by the enacted restriction of the stewardship of this church for the Master, in holding property as a corporation, — which, as compared with the discretion of sister parochial churches, is limitation, and not liberty, — we remark that the belief which underlies these quotations is a mistaken impression. There is not here a single body, in place of the dual organization; but there are a church and a society, each with distinct functions, as in other cases. If this act could be construed to have merged the church in the corporation which it creates, blending the two, there would be a complete union of church and state; it would be a church established by law, — the violation of a fundamental principle of the Constitution. The charter takes notice of two distinct bodies, namely,

[1] Printed in the Manual "Said Corporation." We follow the authorized edition of the statutes.

[2] Manual. [3] Ib.

the church, or ecclesiastical organization, which it recognizes as already existing; and the religious society, or corporation, which it creates. The latter body lies within the sphere of the State; the former lies without that sphere.

We should not presume to express a confident opinion on legal points, on which the courts have not pronounced authoritative judgment, if we were not supported by the most eminent legal authority. We have taken pains to have this church charter submitted to some of the most learned counsellors of the Bar and Bench, in Massachusetts; and from the opinions kindly furnished, we are permitted to state the following points, which are entitled to as much weight as extra-judicial opinions can be: —

1. This act recognizes two bodies, — the church and the religious society.

2. Although the act expressly confirms membership in the corporation, *in the first instance*, to membership in the church, there is nothing in the act to prevent the corporation, after its organization, from admitting to its membership, if it sees fit, persons not members of that church, or of any church.

3. No person, once a member of the society, can cease to be such, except by written notice to the clerk of the society; unless a decision of the Supreme Court in 1849[1] should be construed by the court as giving to a by-law power to terminate membership by some other process than this constitutional provision. In any event, this church, having no such by-law at present, is subject to the above provision.

4. No member of the church can be made a member of the religious society, against his consent. Any member of the church, at the time of the passage of the act, who dissented from the policy, and refused to come into the arrangement, would not, probably, be held to liabilities as a member of the society, the presumption being that the State would not make a man a tax-payer in a religious society, against his consent.

5. It is not the church itself, but individual members of the church, that are made a corporation.

6. To illustrate clearly the duality, if this church has occasion to elect deacons, she meets as a church, not as a religious society; the general laws relating to religious societies make no provision for the election of deacons; these offices do not belong to the church as

[1] 4 Cushing, 526.

a corporation. On the other hand, if this church wishes to raise money for the support of the minister, it meets as a religious society, not as a church; the church, as such, having no corporate capacity. As a corporation, to whose province exclusively this matter belongs, there must be a warrant for the meeting, a moderator, a clerk, and a vote, — all according to law.

If these positions, which have the sanction of some of the best legal minds in Massachusetts, are correct, this church would seem to have gained no advantage from this charter. There are still two bodies, an ecclesiastical and a legal; and not, as she supposes, one alone; and the membership of the two is not, as she imagines, necessarily identical. If a member of the corporation becomes a non-resident or a member of another church, if this church excommunicates him, and he becomes to her as a heathen man and a publican, he can still, as the matter now stands, retain his place and his vote in the corporation. If there be no Scripture warrant for an ecclesiastical society, is there a Scripture warrant for this?

The excellent brethren of this church have acted with the best intentions; but eminent jurists, attendants on Congregational churches, who have been asked to give their attention to this charter, concur in pronouncing it bad legislation, contrary to the general policy of the State. This church has accepted it subject to liabilities; and one of these gentlemen significantly observed that if the case should come into Court, any number of legal questions would arise, and the church might not find her *status* to be what she supposes it to be. The decision in the Dedham case, which is still Massachusetts law, was that those who withdrew from the society ceased to be members of the associated church.[1] The rule, of course, applies to those who may withdraw from this corporation, in accordance with the legal provision, which is, "filing with the clerk a written notice, declaring a dissolution of their membership."[2] And we see what a legal license this charter would convey to the members of this church, if it were not a dual organization, enabling a disaffected member to dissolve the relation by his own act, — a construction of the church covenant against which our churches have emphasized their protest.

New Hampshire Decision. — The recent decision of the Supreme Court of New Hampshire, in the case of the church at Francestown, involving a suit at law for a communion-service, has not yet gone into the judicial reports; but the following statement, it has

[1] 16 Mass. Rep., 488. [2] Mass. Gen. Stat., 1860–66, Ch. 30, Sect. 6.

been certified to us, is authorized by Chief Justice Doe as giving "the substance of the decision": —

"The old church, to which the plate was given, has a right to dissolve a union between itself and the parish, and retain the plate. (On that point the decision is in conflict with the Massachusetts decisions.) Each of the parties claiming to be a church is, in law, a church to this extent. Its deacons may hold the property given to it. The majority of a church is not necessarily a church. It appears that each party has kept up a church organization. It does not appear whether either of them has kept up the organization of the old church. The question of which of the two, if either, is the church to which the plate was given, is a question of identity; a question of fact to be tried and decided at the trial term." [1]

This, it is here conceded, differs from the Massachusetts decisions; and the question is, In what does the difference consist? On this point we are, fortunately, enabled to present private legal judgments of the highest rank.

Perhaps the case in Massachusetts which most nearly resembles it is the Brookfield case.[2] In both cases there were two bodies, each claiming to be, and by the courts admitted to be, a church. In both there was a secession from the parish. In both the seceding body embraced the bulk of the old church. In both a controversy arose over the communion-plate that had belonged to the old church. In both an appeal was taken to the highest court for decision of the controversy. In both the court aimed to adjudge the plate to the party to which it really belonged, and in neither case was it the intention of the court to change the ownership. In both it thus became a question of identity. To identify the real owner was the whole aim in both cases; but in their method of identification the courts took diverse paths. The Massachusetts court identified the owner as being, *ex necessitate*, the church associated with the third precinct in Brookfield. Those who had withdrawn left their church behind them, did not take it with them. If only one member had withdrawn, and ninety-nine members remained, palpably, as well as legally, the church remained. If ninety-nine had withdrawn, and only one remained, legally still, though not palpably, the church remained. The language of the decision was: —

"It would seem to follow, from the very structure of such a body as this (a church), which is a mere voluntary association, that a diminution of its members will not affect its identity." [3]

The one test of identity was association with the parish; and the

[1] MS. [2] 10 Pickering Rep., 172. [3] 16 Mass. Rep., 503.

ground and reason of this test was locality, territory, metes, and bounds. The church was as the growing forest on the given acre. Cut down, severed from the soil, the forest loses its life, loses its character, ceases to be real estate, becomes dead, becomes wood. The church, severed from the territorial parish in which it had its roots, from which it drew its legal life, ceases to be a body known to Massachusetts law.

The New Hampshire court declined to accept this test. It agreed with the Massachusetts courts, that the majority was not, necessarily, the church. But the true owner, it said, might be the seceding body, as well as the adhering body. Secession did not prejudice its case. If it was the old church, it was the true owner; and whether it was the old church or not, was a question which the court itself would not answer. A jury should answer that question, upon evidence given. This, then, is the New Hampshire test, — the verdict of a jury. But a verdict is confined to a single case. In the next case, there will be a different jury and there may be a different verdict. To-day, in the Francestown case, the jury may give the plate to the outgoing body. To-morrow, in another case, the jury may give it to the staying body. In Massachusetts, it is not so. When the Brookfield case was decided, all similar cases, thereafter arising, were decided also. In Massachusetts, then, it is a question of *law;* in New Hampshire it is a question of *fact.* And in all matters of this sort, this seems to be the respective status of a church in these adjoining New England States. In Massachusetts, a church divorced from its parish is not known in law as a church.[1] In New Hampshire it is. In Massachusetts, such a divorced church can never take away and hold its communion-plate and furniture. In New Hampshire it can, if, in case of litigation, the jury grant it. It should be added, that further court proceedings are to be had in the Francestown case.

We have now brought the history, in its judicial aspects, down to the present date. In the historical department of our topic, there remains but a single further item which we have space to present.

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[1] "If a church may subsist unconnected with any congregation or religious society, as has been urged in argument, it is certain that it has no legal qualities. That any number of the members of a church who disagree with their brethren, or with the minister, or with the parish, may withdraw from fellowship with them, and act as a church *in a religious point of view* . . . it is not necessary to deny. . . . But as to all *civil* purposes, the secession of a whole church from the parish would be an extinction of the church. . . . This is not a new theory; it has, we believe, been the understanding of the people of New England from the foundation of the colonies."—16 *Mass. Rep.*, 504, 505.

NATIONAL COUNCIL, 1865.

When our churches, for the fourth time in their history, held a General Synod, and the National Council met in Boston, 1865, the Rev. Drs. Bacon and Quint, by appointment of a previous Conference, submitted a statement of church polity, which, on the topic before us, was as follows: —

"Inasmuch as not only the covenanted members of the church, but all who are taught, may be reasonably expected, and should be encouraged, to bear their part in the expense of building the house of God and sustaining the ministry of the world, the civil incorporation of ecclesiastical societies, or parishes, in connection with churches, is a natural arrangement of Christian civilization in a free commonwealth. The form in which a society may be incorporated, for the legal ownership of ecclesiastical property and the support of public worship, is determined by the laws of the State; but the church, as a spiritual fellowship, electing and ordaining its own officers, and worshipping God according to the New Testament, holds its charter only from Christ, and may not surrender its spiritual rights and powers to any civil corporation. Therefore, the independence of the church in the choice of its own officers, and in all its discipline, and in the conduct of its worship, must be steadfastly guarded. At the same time, the right of the parish, or ecclesiastical society, as a legal corporation (including or representing all who in any equitable manner aid in the support of public worship), to control, within the limits of its trust, the use and expenditure of its own property, must be recoginized. While the church is at liberty to elect whom it will, and as many as it will, to be church officers, it cannot, by its own authority, require the parish to assume the burden of supporting them. Thus, in the election and settlements of a pastor, or other officer, who is to be supported by the parish, the concurrent votes of the church and the parish are necessary." [1]

The document, without being adopted by the Council, was referred to a committee of twenty-eight, for revision and publication. After seven years (a shorter time than with such a committee could have been reasonably expected) it was issued (1872), bearing on its cover the title, "Platform, 1865," — in which form it is usually quoted. It is not strictly that; but as nearly as any statement which we now have, it is the present platform of our churches.

On the point before us, the comprehensive and guarded statement above quoted was modified. In place of the declaration that the parish "is a natural arrangement of Christian civilization in a free commonwealth," was substituted the declaration that

[1] Nat. Cong. Coun., 1865, 111.

"provision is made by law, in most or all of the United States, for the civil incorporation of societies or parishes for the support of public worship"; and the following paragraph was added: —

"The institution of an ecclesiastical society in connection with the church is sometimes avoided as unnecessary and dangerous. Sometimes, when the laws of the State permit, the brethren of the church become the legal corporation; or membership in the church is made a condition of membership in the society; or the church itself becomes the legal corporation, with the power of holding property, and manages by its deacons the secular affairs connected with the support of public worship." [1]

REVIEW.

The preceding sketch outlines the history of the parish system, from the founding of our churches to the present day. We have gathered many details, illustrative of its workings in the past, with which we do not feel at liberty to tax the time of the Council. The cursory review makes it evident that the parish is not an institution of yesterday. Our early churches and parishes were planted together, have for two and a half centuries grown together, and their roots and fibres are so compacted that they cannot be easily torn asunder. It is further evident that the system, if it is not to be exterminated, is attended with dangers and drawbacks which need to be guarded against. These will presently come up for consideration; it is only necessary to add here, that the supervision of the civil power, in the form of a tax for the support of the ministry, which originally carried the question into the courts of Massachusetts, does not now exist in any of our States. It was an unfortunate feature of the system which our fathers established, in their honest endeavor to discharge the high function with which sacred prophecy had invested the government of the future. That this feature has been regarded by their successors as a casual adjunct, and not an essential ingredient, of the system, is evident from the fact that the exiled churches of Massachusetts did not discard the parish system, from which, through this feature, they had suffered the loss of all things.

The laws of nearly all the States now offer to the churches such facilities of organization for temporal purposes, combined with such securities, and the separate spheres of the civil and the ecclesiastical are now so distinctly defined, that nothing like the experience of the past can be repeated, except as the result of some grievous

[1] Eccles. Pol., 31.

and wide-spread apostasy. If ministers become unsound in the faith or unworthy of confidence, without wholly losing their supporters, there will be more or less of temporary disturbance under any system. But our parish system, eliminated of some of its early features, divested of the entangling alliances which, before the civil tribunals, brought the spiritual into bondage to the secular, is to be judged by its present principles and its present workings. Before bringing forward the testimony which we have collected on the latter point, we must settle the question with which we are confronted at the outset, — whether it is itself in harmony with the principles of our religion, or whether it embodies a theory which is radically wrong. If the latter can be shown, further testimony and argument are unnecessary.

BIBLICAL ARGUMENT.

Our first appeal is, naturally, to the revealed Word. If we do not, like the New Haven colonists, accept the Bible as a manual of civil government, we revere its teachings and its principles as the fountain of authority and decision on all the questions which it covers. Is the pecuniary aid of unconverted men, then, and the partial control in matters relating to the church which the parish system may give them, virtually included in the inculcations of the sacred Word? And if not, is there anything in it inconsistent with such an arrangement?

In all the documents which favor the parish system in some form, we notice the constantly recurring quotation from Gal. vi, 6, "Let him that is taught in the word communicate unto him that teacheth in all good things." This is the standing proof-text on this side. With the construction which so many of our ablest and best divines have put upon it, it may seem presumptuous in us to raise the question, as we are compelled to, whether the apostle had in his mind any such class of hearers as are represented by the congregation outside of the church. We might raise the previous inquiry whether any such class existed in his day. In the early period of Christianity there appear to have been very few, if any, nominal believers, in distinction from professed disciples. It seems to us most probable that by "him that is taught" he meant simply the learner, the disciple; that all which he intended to say was, Let him that receives spiritual good from the preacher impart to him, in return, material good. Was it anything more than the paraphrase, in an exhortation, of his previous question to the Corinthian believ-

ers, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Corin. ix, 11.) That other than spiritual benefits do flow to a community from the ministry of the Word, is true; and that those who receive its material benefits ought to aid in its support may also be true. But is that the service which is inculcated here? And does it accord with the general strain of the sacred writings to urge upon unconverted men a charge like this, in behalf of preachers sent to warn them of their sins?

The proof-text on the other side we find in an article by an able writer, where it is twice quoted as proof of flagrant "disobedience" to the Master, on the part of those who rely on parish help outside of the church.[1] This decisive passage is, "Because that for his name's sake they went forth, taking nothing of the Gentiles." (John iii, 7.) Now what is the meaning of this declaration? It appears that some Christian brethren had gone forth to preach to the Gentiles, or perform some benevolent mission among them, with the resolve that they would draw their support from the Christians whom they represented, and not from the Gentiles for whom they labored. The reason is not stated, but apparently it was to protect the disinterested feature of their work. For the same reason Mr. Moody, in his late visit to Great Britain, declined the offer of a munificent donation, not from the heathen, but from a Christian lady of great wealth and great liberality. These brethren, on this special mission, would decline the offerings of the Gentiles; apparently, of the Gentile converts, whose general duty to give the apostle Paul had expressly set forth. (Rom. xv, 27.) Besides, if the passage is to be pressed as enforcing the duty of declining the aid of the unconverted, it would require our benevolent societies to exclude their contributions, — a result which the author of this exegesis would hardly desire.

If these Scripture texts are the strongest which can be adduced on each side, as they appear to be, we are content to regard this question as one which is to be determined by the spirit and not by the letter of the revealed Word. At the stage of development which Christianity had reached when the canon of revelation was completed, there was no occasion or opportunity to express a judgment on institutions which, like the Sabbath school and the great benevolent societies, have since become a part of the moral equipment of our churches for their work. The family, the church, and the State

[1] Dr. H. M. Storrs, Cong. Quart., II, 332, 336 (1860).

are recognized as divine ordinances, and there are no other organizations which hold the same relation to the sacred Word. But as a collection of principles and precepts rather than of specific rules, the Bible lends its sanction to every institution and every agency which is wise and wholesome. The scripturalness and the expediency of the provision now before us are to be decided, not by texts of Scripture, but by actual tendencies and results; and to this test we propose to subject the parish system, as it exists among us to-day.

REPRESENTATIVE VIEWS.

In the first circular issued by the committee, we remarked: —

"There are honored brethren, both in the ministry and among the laymen, whose simple opinions would have weight with us and with the churches, and whose arguments would be pondered. Will they please favor us with their views, and with the reasons on which they rest? There are some whose careful statements we should like to append to our report whether the conclusions which we may reach should harmonize with theirs or differ from them."

To this call, enforced in several cases by personal appeal, we have received gratifying responses. From the papers sent to us, all of which have aided the committee, and for all of which we are thankful, we selected several which gave the views of brethren in different parts of the country, and stated with great force both sides of the question. Our plan was to embody in the report, under the names of the authors, a full, impartial presentation of the reasons by which the continuance of the parish system was pressed on the one hand, and its disuse was urged on the other. But the pressure on our limits has compelled us to give up four fifths of the papers selected, and transfer the remainder to the Appendix, retaining them, in this relation, as a part of the report. We have done all this with great reluctance.

RESULTS GATHERED BY THE COMMITTEE.

We are now prepared to group some of the facts which we have gathered, illustrative of the present workings of the system. Most of the cases which have been reported to us in detail relate, naturally, to some disturbance or friction. The machine that works smoothly attracts little attention; the disordered and discordant compels notice. Twenty parishes may be running harmoniously and successfully, and not be heard from; let a single one become the seat of angry controversy, and the region may be filled with its

bruit. The narratives before us, however, if not representative of the system as a whole, are significant evidence of what is possible under the system, as administered. Its deficiencies and grievances appear both in the basis of membership and in the actual proceedings.

Society Membership. — On this point there is not only no uniformity, but there is a wide diversity. The following are reported as single conditions of membership, though in many instances some two of them are combined as the condition; namely, signing the constitution, annual contribution, annual subscription, renting an entire pew, renting a seat, enrolment of name, recommendation of trustees, vote of society, two thirds vote of society, agreement to be assessed for expenses, status of a legal voter, orthodox belief, good moral character, payment of a small admission fee, church membership, male church membership, adult male church membership, attendance on public worship. As a general rule, little qualification is required, and there is little restriction in the admission of members; and as the result of this facility, there are in many parishes, at times, troublesome and unworthy members.

Society Proceedings. — While in ordinary times there may be a prevalent apathy, and the management be left in a few hands, a basis so elastic, and with so few safeguards, permits, in special exigencies, an unhealthy expansion, and is not unfrequently the occasion of injury and scandal. In a contested case, over which there is much excitement and discussion, the membership is often enlarged by partisan zeal, and the meetings are packed. Habitual neglecters of public worship, men who bear no share in the pecuniary burden and have no stake in the result, — often immoral men, — come forward, or are brought forward, and claim an equal vote with the most devoted Christians and the most self-sacrificing supporters of the sanctuary. To get rid of a faithful but obnoxious minister, or to carry some other unchristian measure, the prejudices and passions of the worst men in the community have been enlisted, and have found expression in parish votes. So frequent has been this flagrant occurrence in our ecclesiastical history, that those churches and ministers are to be accounted fortunate that have had no personal knowledge of it.

There is this mitigating reflection in relation to the parish, that such a state of things cannot ordinarily be reached until the church has become unfaithful, and a majority of her members are accessory to the indecorum. But the parish system, as actually administered, admits of its exhibition, and offers temptation to it; and so

many cases have been reported to us that we cannot do less than present the revolting spectacle as one of its fruits.

Another class of facts communicated implies gross irregularity in another direction; they involve the usurpation of the functions of the church, often unconsciously, on the part of the parish or its officials. Repeated cases have come to our knowledge, in which, on the occurrence of a vacancy in the pastorate, without any vote of church or parish, or any standing rule, the trustees of the society have assumed the entire responsibility of the supply of the desk. Both the temporary supplies and the candidates have been of their selection, and the church has had to look to them for her future pastor. They have frequently assumed the regulation of the entire service of the sanctuary. They have selected the chorister and the organist; and this is a common practice. They have occasionally arranged a new order of Sabbath exercises, which they have distributed in printed slips for the information of the pastor, deacons, and other worshippers. Acts still more extreme have been reported to us, so exceptional — as, indeed, are the last named — that it would be hardly fair to quote them. In one instance a society, under an unprincipled leader, is said to have gained possession of church property by steps which, though legal in form, were tainted by fraud.

In the election of a pastor, the church, as a general rule, acts first; but in a few cases, the parish acts first; and occasionally the parish acts alone, and the church, as such, has no voice in the choice of her pastor. A multitude of cases of joint action have been reported to us, which are manifestly illegal. Notice is given from the desk that the church and society will meet at a given time and place, to consider the question of giving an invitation to a minister. Members of the two separate bodies come together in this meeting, which is neither the one nor the other, and proceed to act. The record is sometimes placed among the proceedings of the church, sometimes among those of both church and society; but as often, perhaps, among those of the parish alone. In some sections of our country, this appears to be the prevalent mode. And it is especially so in the dismissal of a minister. A pastor reads his resignation from the pulpit, accompanied with a notice, not always official, of a public meeting to act upon it. The congregation comes together as a society, or as a church and society, pass resolutions, and, perhaps, call a council, which acts on this basis; and the proceedings are usually entered

in the records of the society alone, though sometimes in those of the church. This has happened again and again.

Our attention has been called particularly to several cases, which within a few years have attracted some public notice, in which the parish has, unquestionably, played a very unworthy part. On looking into them, we find in most of the cases, behind the improper action of the society, a demoralized church consenting to it, or leading the way to it, and behind the church we find a demoralizing minister. In each case the machinery of the parish was, undoubtedly, perverted to injurious ends; but the radical difficulty was in the minister and his untoward influence over the church; and it is not probable that under any system, the result would have been essentially different. Two leading testimonies which have been given us in favor of the system were from brethren who sat as members of council on two of these cases, and who regard the manner in which the parish figured in them as an incidental evil, not the legitimate effect of the system, as not, in fact, materially affecting the result.

Two or three cases have been reported to us, in which the parish is alleged to have led the way in breaking down a faithful minister, acceptable to the church generally, the church finally acquiescing for the sake of peace; and the opportunity which the organization gave its members of accomplishing their unchristian purpose is quoted as illustrating the manifest evil of the system. But other witnesses, as competent and conscientious, deny the allegation, and present the matter in a wholly different light. The unhappy trouble in the church in Francestown, N. H., to which several correspondents have called our attention, is an instance in point. Our New Hampshire brethren, disinterested observers, and acquainted with the facts, are not at all agreed as to their bearing on the parish question in general. We have no call to express a judgment on the case, which is still pending; but a neighboring pastor, familiar with it, and warmly in sympathy with the church, commenting in a letter to us on the secession of some forty church-members from the society, and their withdrawal from church meetings, with the lamentable results which followed, expresses, probably, the sentiment of all good men, when he adds, "They have learned, by sad experience, what they ought to have known before, — that the place of influence is within, and not outside, the church and society." The acts of a parish, after such secession, are not to be adduced as evidence of the normal working of the system.

Even under existing forms, there would be little irregularity or complaint were the church uniformly to assert her rights and meet her obligations; and the responsibility, therefore, attaches primarily to the church. But we must make allowance for ignorance and timidity; and the parish system, on its present basis, sometimes gives an unscrupulous man, or company of men, increased opportunity of annoying and obstructing both church and pastor. There are known instances in which a church has been kept in constant agitation for years, and successive pastors have been unsettled, through the influence in the parish of some prominent and turbulent member. He would have been troublesome, in any event; but the parish gave him position, and furnished to his hand an engine of successful intrigue.

In still other cases of oppressive society action which we have examined, we find that the leaders were church members, reaching in parish meeting, through the votes of church members, the same ends which they would have gained in church meeting as easily, had the pecuniary responsibilities of the parish rested on the church. The parish system is not to be held responsible for *all* the evil which may have been done in its name.

The average proportion of pecuniary support for public worship, received from outside the church, as nearly as can be ascertained, is one fourth. In many cases, it means an aid which might be dispensed with, without inconvenience; in many more, it means an aid which seems to be absolutely indispensable to the support of the ministry. It may be of interest to add here that of the various methods adopted for raising parish funds, the weekly offering system is reported with the most favor by those who have made trial of it.

MORAL CONSIDERATIONS.

As we pass to the moral considerations, which must finally control our decisions, it cannot be denied that there is force in the reasons which are urged on both sides. On the one side, it is said that we cannot be blind to the tendency of our present parish system to establish a commercial test of prosperity. The church enterprise is too apt to be deemed a success if the society flourishes, if the pews are well rented, if the finances are in a prosperous condition. The danger of worldliness, always great in a church, is greater through this connection. The more the church comes under the influence of secular men, the greater the temptation to secular conformity, which she has to withstand. This influence has sometimes

carried a church out of her true relations to the kingdom of Christ, as a spiritual force in the community, and associating her with fashionable surroundings, has corrupted her from the simplicity that is in Christ. It has sometimes burdened a church, and half smothered her life, by a debt accumulated by an ambitous building committee, who consulted only their secular taste. It has sometimes secularized the worship of a church, particularly the department of praise, the most emotional of all, eliminating from it the element of devotion, and for the uplifted adoration of the congregation substituting an artificial and operatic performance. It has sometimes shortened a pastorate, and made the pastoral relation unstable and fluctuating, by fostering a taste for ministrations more captivating to the worldly, but not more instructive and edifying to the intelligent and devout. It has sometimes scandalized the cause of Christ, by inviting and making use of the co-operation of immoral men. It has sometimes enlisted moral, but unregenerate men, to their own detriment, — satisfying their consciences by the outward service, and deadening their sense of the need of conversion. And the existence of two bodies has sometimes precipitated an unhappy conflict, which would have been avoided had there been but one. All this, it is said, must in candor be admitted, even by those who find in the system countervailing advantages.

On the other side, it must, it is said, be conceded that the interest in the sanctuary and its ministrations of men outside of the church is often as great as that of those who are within it. The financial skill and judgment, so necessary to the successful management of the secular affairs of the church, which in their place are of prime importance, are often lodged largely, sometimes almost exclusively, with the worshippers who are outside of the church. The resources for the support of public worship often come largely from the latter, in many cases not less than two thirds or three fourths having been reported; and it is the dictate of common justice and common-sense, that those who furnish the means and are the most competent financial managers should, under proper safeguards, have a voice in the financial administration. Interest in the outward tends, in many cases, to interest in the spiritual; accompanied with the Christian sympathy and prayer which are awakened for unconverted benefactors, it has resulted in introducing many to the fold of Christ. The views and tastes of members of the congregation, who have been trained to the hearing of the gospel, many of them children of the covenant who have received Christian baptism, are

not essentially different from those of the members of the church. It is not true, as a rule, that church members desire faithful, pungent preaching, while others desire superficial and sensational; the closest preacher, the most godly pastor is, perhaps, as likely to be popular with the congregation as with the church, the ideal of the former being not lower than that of the latter. While the actual boundaries of the church must be presumed to be proximately correct, it is known that in almost every community there are some without who appear better than some within. The most liberal contributors are often among the former; and there is many a minister who finds some of his most valued moral as well as financial supporters outside of the church. In the secular provision in which all join, a distinction which admits unworthy communicants to a share in the trust and excludes worthy non-communicants, commands no moral respect, and favors only asceticism and pharisaism. The influence of rich men in the church, undesirably preponderant, may, through this system, be balanced by that of rich men in the congregation; and the existence of two bodies, whose concurrence is essential, by insuring greater deliberation, has often been attended with happy results. Those who reject the parish system must, it is said, acknowledge the fairness and justness of these statements.

POINTS OF AGREEMENT.

There are points on which we are all agreed. We all accept as our own the Master's aim to build up a kingdom which is not of this world; and his methods, as far as we can adapt them to our circumstances, are our choice; we are always to labor in the spirit of his methods. His main human reliance was a pure church, separate from the world; and such churches are, under God, our own dependence. Our fathers did not, intentionally, compromise this position by forming a close alliance between the church and the civil government, for their civil state was a religious organization. That somewhat ideal state was, virtually, another church, with a responsible and sacred public trust; and a compact with it was not a surrender to the world. But the ecclesiastical and the civil are now divorced; each has its defined and separate province; and we are all agreed that the spiritual is never to be brought into any bondage to the temporal. If the parish system cannot be maintained without this, and without serious danger to our liberty in Christ, it is to be sacrificed without hesitation. If it can be, we are free to employ

it, in the form which will be most serviceable to the kingdom of Christ.

The parish was not instituted as a matter of worldly compromise. The church did not seek in it any unworthy affiliation, and its aim was benevolent and not sordid. Because secular men may belong to it, it has been represented as thoroughly secular in spirit, an organization wholly alien from the church, the two representing antagonistic forces planted in the very seat of worship, the parish standing over against the church. This is not a representation of its normal state. The constituency of the two bodies is largely the same; and almost as a universal rule the members of the church are preponderant both in the society and on its board of trust. And if, in a state of Christian society differing widely from any which existed in the days of the apostles, we can make the religious society or parish auxiliary to the church without weakening the moral tone of the church, without compromising her spiritual character, without hazarding her principles and her independence, we may do so with entire freedom. Such action will harmonize perfectly with the spirit of the dispensation under which we live. And whether we retain the parish or whether we discard it, we are to remember that, in its unperverted form, it is a Christian, not a pagan institution; a religious, not an irreligious organization; that while not invested with the sacredness of the church covenant, it is so intimately associated with the church as to claim, in its proper sphere, the respect which the body claims from the soul.

JUDGMENT OF THE COMMITTEE.

The committee are now prepared to state two or three conclusions which in the progress of the investigation have been definitely reached: —

1. It is evident that under the parish system in its present form, the administration of the churches is specially liable to confusion and irregularity. Evidences of irregularity are the leading facts which have been brought before us. While, as already remarked, they are not to be taken as fairly descriptive of the workings of the system as a whole, they do clearly reveal its liabilities, as now administered. Our only surprise is, that the mischief wrought has not been greater; and we deem it a kind, providential interposition, and an occasion for special thankfulness, that the attention of our churches has been called to this grave matter through this Council before the evil had spread further. The records of our churches

are particularly defective; and not a few of them are vitiated by irregularities so serious that the transactions recorded would not stand in a civil court. The churches can be trained to do their necessary business in a legitimate manner. Were the church the sole legal body the lesson might be simpler; but the confusion is not caused by any necessary complication of two related bodies, but by lack of definite understanding of their mutual relations. The removal of this ignorance is the remedy.

2. It is further evident to us that the parish system, as it is practically administered, has elements of harmful moral tendency. In some instances it weakens the church by begetting an undue dependence on men of the world, and sapping her own self-reliance and self-respect; in other instances it secularizes the church by introducing earthly aims and worldly tastes, and supplanting faith and spiritual zeal; and in still other instances it assails the independence of the church and invades her freedom by thrusting upon her a control wholly foreign to that of her Master. In not a few cases these tendencies have developed themselves, and the resulting evils are obvious; in many more they disclose their potential presence and assume a threatening aspect; and through the system, as now administered, they lurk in a latent state, and are liable, at some unexpected hour and in some unexpected quarter, to cause desolation in Zion.

3. A part of the committee regard the parish as an institution intrinsically undesirable; if the Congregational churches were now to be launched *de novo*, it is their clear conviction that it would be highly inexpedient and improper to incorporate this feature into their administration; but they appreciate the fact of its long existence, and recognize the truth that the violent disruption of church and society would be productive of more evil than good, and also that such a proposal, if attended with agitation and division, would be unadvisable. On these grounds alone they concur in recommendations which contemplate the continuance or perpetuation of the system, and which, at the same time, seek to allay or obviate its evils, — an end which is sought alike by all the committee.

To the other part of the committee it is clear that the evil ingredients are not inherent in the system or ineradicable; that though somewhat peculiarly liable to perversion, it may, with due care and vigilance, be guarded against ordinary dangers, and be, as in numberless cases it has been, a valuable auxiliary to the church in the work and warfare to which she is appointed; that while the church

needs additional safeguards in the use of the system, there is no occasion at present to abolish it; that the system should be relegated to its own sphere, and in that sphere it may be an arm of strength to the church.

SUPREMACY OF THE CHURCH.

Our first position is that the members of the church, as such, should have a voice, a controlling voice, in the management of all church affairs. The covenant obligation is shared alike by her members, and they have a common interest in all that pertains to her welfare. The basis of a Congregational church is the recognition of the equal rights, privileges, and responsibilities of her members, and this principle rules all her relations.

THE LEGAL CORPORATION.

As soon as a church becomes possessed of property, or needs the protection of the civil laws as a church, she must assume a corporate capacity. This legal corporation, which comes into being for the management of her secular affairs and for no other purpose, may be confined to her own members. If thus limited, shall she as a church be organized into a financial corporation, combining her spiritual and her secular business under one management? Or shall her members be organized into a separate society for this purpose, the church and the society, though composed of the same persons, forming two bodies with separate spheres and distinct duties? This is the first question to be determined. We are decidedly in favor of the latter arrangement. We believe that much is gained by keeping the spiritual functions of a church separate from her secular cares and responsibilities. The intrusion of the latter upon the former is liable at any time to mar her privileges and disturb her peace when both are under the same official *régime*, and her devotional meetings may be converted into business meetings.

In her spiritual sphere the church has no head but Christ, and is accountable to no human authority. This lofty position she is never to compromise by submitting to any earthly dictation, or conceding to any temporal sovereignty the right to interfere in the slightest degree with her spiritual privileges and responsibilities. But in all temporal relations she is subject to the laws of the land; and claiming for her property and for all proper use of it the protection of the civil power, she must conform to the civil statutes; and however peaceably disposed she may be, she may have cause

to appear in the civil court as plaintiff or defendant in a suit at law. The spiritual Headship of her Master and her own spiritual autonomy will be more obvious to the world and be more likely to be conserved, intact and venerable in her own esteem, if never mixed with the discords of the lower sphere; if the party which appears before Cæsar's tribunal to plead or to be impleaded is always a society, a temporal organization formed for temporal purposes, and never the church of the living God in her own proper name.

The separate organization, preserving this distinction between the spiritual and the temporal, is favored by existing laws, which, in this respect, are helpful to the spirituality of the church. When provision is made, as in most of the States it is, by which the temporal claims of a church may be protected and secured without prejudice to her spiritual title, the attitude of the civil government towards the churches is all that can be asked.

Hence the churches that, not satisfied with the security which is furnished by general laws, have obtained special acts of incorporation, have incurred possible complications, as we have already illustrated, without securing greater freedom or immunity. The less any of them have to do with special legislation, the better. There may be no humiliation in asking for the special protection of the civil power, but there is force in Mr. Buck's remark, —

"Amid the anxiety and haste of various denominations to secure the protection of the commonwealth by acts of incorporation, there is something dignified, as well as startling, in the independence of the Roman Catholic Church."[1]

Provision for religious societies being now made in all the States, we deem it advisable that a society be organized in every church, and under general laws become incorporate, not as a church, but as a society. Should the membership of the society remain identical with that of the church, we still regard this as the better course.

There is the objection, already admitted, of the greater liability to confusion from the dual organization, but this confusion, as stated, has been largely owing to a lack of understanding of the proper functions of the two bodies; and we propose, as will be seen, to have the sphere of each, and their mutual relations, distinctly defined and recorded by each. Moreover, it should be borne in mind that our polity is, by its very nature, an educating force. It demands and promotes general intelligence; and if the method

[1] Mass. Eccles. Law, 125.

indicated is the best method, our churches must learn and can learn to practise it properly.

Extent of the Corporation. — We propose that the members of the church be also members of the religious society. Shall membership in the latter be confined to such? This is the next question to be settled. In her covenant relations the church must be exclusive; she cannot share its fellowship with those that are outside of it. In the support of public worship, the benefits of which are shared by others, she may also share with them its pecuniary burdens, provided it be done in a way which does not compromise her self-government as a church. If there are none in the congregation whose aid is desired by the church in this relation, the membership will be confined to her own ranks. If, on the other hand, it is thought expedient to enlist the services of others in this relation, the plan which we are about to propose is designed to make them available without incurring the evils of a dual organization, in the attempt to secure its benefits. Our object is to give to the members of the church the virtual control of the society, while providing for the free and responsible activity of those members of the congregation who, it is supposed, can render desirable service in the common cause.

Laws of the States. — The proposed plan would require some additional legislation in the State of Michigan. In this State the church is practically helpless, for the statute prescribes the qualifications of members, and no religious society can define or regulate its own membership. The injury to which such a law may leave a church exposed has already been felt in the State, and at the meeting of the General Association in 1876, an able committee was appointed to procure, through the legislature, a remedy for the grievance. The committee has the matter still in charge, and will undoubtedly secure the object of their appointment. Some slight modification will also be necessary in the laws of Connecticut and New York. And the propriety of leaving it to each society to prescribe its own terms of admission is so obvious that the necessary changes can easily be effected in these States. In all the other States, we believe, the rules about to be suggested would now be legal. The legislature of Wisconsin, last year (since the publication of Dr. Hunt's Digest) passed an act which strikes us as almost a model. A copy has been kindly furnished us and we give it in the Appendix. It will be seen with what facility, under its provisions, our proposed plan could be carried out. With this

statement, and prompted by varying considerations, as already indicated, we submit the following draft: —

CONSTITUTION OF THE [FIRST] CONGREGATIONAL SOCIETY OF [DETROIT, MICH.].

Article I. — Name and Object.

Section 1. The name of this society shall be the [First] Congregational Society of [Detroit, Mich.].

Sect. 2. The object of this society shall be to co-operate with the [First] Congregational Church of [Detroit], in providing for and maintaining the public worship of God, in accordance with the faith and order thereof.

Artcle II. — Membership.

The resident members of the church shall be members of the society. Any other stated attendants on the public worship of the church, and regular contributors to its support, may become members of the society by vote of the majority of the members present and voting at the annual meeting. Membership in the society shall terminate by removal beyond its bounds.

Article III. — Officers and their Duties.

Section 1. The officers of the society shall be a chairman, to be chosen at each meeting, and [three] [six] trustees, to serve each (after the first election) for three years; [one] [two] being chosen by ballot at each annual meeting. Also a clerk, collector, and treasurer, to be appointed by the trustees. All officers (except the chairman) shall serve till their successors are elected. A vacancy in the Board of Trustees may be filled at a special meeting.

Sect. 2. It shall be the duty of the trustees to hold the property of the society; to make the contract with the minister, and superintend the raising of his salary; to provide for the current expenses, and to manage the pecuniary affairs of the society. They shall be subject to the direction of the society, and shall have no power to mortgage, sell, or convey property without a specific vote of the society, passed at a legal meeting, in the public notice of which the object had been stated. They shall appoint a clerk, collector, and treasurer for the society, and at each annual meeting shall make a full report of their proceedings.

Sect. 3. The clerk, collector, and treasurer shall perform the duties pertaining to their offices, the record of the clerk to embrace the official transactions of the trustees, as well as the proceedings of the society; and the accounts of the treasurer to be audited by the trustees, and included in their annual report.

Article IV. —Meetings.

The annual meeting shall be held on the [third Monday of January], notice having been given from the pulpit on the two preceding Sabbaths. Special meetings may be called by the trustees, — and shall be called by them on the written request of ten members, — notice being given from the pulpit on the previous Sabbath, and the object of the meeting stated.

ART. V. — REMOVALS.

Any officer may be removed, for cause, at any legal meeting; and the membership of any member elected by vote may be terminated in the same way. The latter may, also, terminate his membership by a written withdrawal.

[1]ART. VI. — PRESENT MEMBERS.

This Constitution shall be in force from the date of its adoption; but it shall not be construed to exclude from membership in the society any persons now belonging to it, and who may have been admitted under other conditions.

ART. VII. — AMENDMENTS.

This Constitution may be amended by a vote of two thirds of the members present, and voting at a legal meeting, the proposed alteration having been stated in the public notice of the meeting.

COMPACT BETWEEN THE CHURCH AND THE SOCIETY.

ART. I. — PRINCIPLE OF AGREEMENT.

All the spiritual interests and arrangements of the church, including the conduct of public worship and religious meetings, and the Sabbath school with its superintendence, shall be under the exclusive control of the church; and all the financial and other secular interests and arrangements of the congregation shall be under the exclusive control of the society. This principle shall determine all doubtful cases; and in the spirit of this rule, the succeeding articles are adopted.

ART. II. — PROPERTY.

The society, through its trustees, shall hold the property, receive and disburse the income, appoint the sexton, and make all pecuniary engagements and payments.

ART. III. — CALLING AND DISMISSING A PASTOR.

In the choice, settlement, and dismissal of a pastor, the society shall never act in advance of the church. If a call is given by the church, the society shall vote to concur or not to concur, and shall have the exclusive right to fix the salary. In calling a council to advise respecting the dismissal of a pastor, the concurrence of the society with the church need not be asked; but the society alone can vote pecuniary compensation.

ARTICLE IV. — PULPIT SUPPLY.

Whenever the pulpit is vacant, the deacons and trustees shall be a joint committee, or shall appoint a committee, to provide a temporary supply.

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[1] This article, of course, would not be needed in a new organization.

ARTICLE V. — SACRED MUSIC.

The deacons and trustees shall be a joint committee, or shall appoint a committee, to provide sacred music, including the selection of chorister and organist, the trustees alone voting compensation.

ARTICLE VI. — CONTROL OF THE SANCTUARY.

The pastor shall have liberty to use the church edifice at his discretion, to promote the spiritual interests of the church and congregation; the church, also, may use the same for religious meetings; but for all other purposes, the control of the building shall be with the society, through the trustees, who shall allow it to be put to only suitable uses, and such as as will not interfere with the arrangements of the church and the pastor.

ARTICLE VII. — ALTERATION OF COMPACT.

These articles of mutual agreement, for the adjustment of the spiritual and secular relations of the church and the society, having been adopted by separate vote of each, and placed by each in its book of records, can be altered, in whole or in part, only in the same way.

CONCLUSION.

We respectfully submit this Report, including its Appendix, with the suggestion that it be published with the Minutes of the Council.

With fallible minds and imperfect hearts, no system of church administration will be free from unhappy lapses. As in other matters, we must adopt the best practicable method, while constantly reaching towards a higher ideal. We would not have our churches break with anything which is valuable in their precious inheritance. We desire them to retain practical control over all the interests which the Master has intrusted to their keeping, and at the same time we wish them to draw to their assistance in outward services, and ultimately into their glad fellowship in sacred relations, their respected associates in the public worship of the sanctuary, many of whom are now not far from the kingdom of God.

That this auspicious result may, with God's blessing, be realized, and our churches, growing stronger and purer, may, like the prophetic church of old, be a crown of glory in the hand of the Lord and a royal diadem in the hands of our God, is our constant prayer.

SAMUEL WOLCOTT,
ZACHARY EDDY,
WILLIAM H. MOORE,
JAMES W. STRONG,
} *Committee.*

DETROIT, October 18, 1877.

APPENDIX.

CORRESPONDENCE OF COMMITTEE.[1]

As promised in the Report (p. 235), we annex a few, a small portion only, of the testimonies and arguments which have been sent us by brethren, at our request. They were addressed to the chairman.

[*From* Rev. Dr. Bacon, *of Connecticut.*]

Yours of July 27th has followed me to this place. I have had many thoughts, first and last, concerning the relation between the church and the incorporated society for the support of public worship; but I have no settled judgment on the question whether the two ought to be identical, which I suppose to be the question referred to your committee.

When you make your "visit to the Eastern libraries," let me see you, and let us talk over this matter. I might say more than I have time to write. Meanwhile I will give you a hint or two.

1. How to organize Christian civilization in Idaho or Montana is one question. Whether to declare war on the old parishes of New England, in the hope of capturing their meeting-houses and other property, and of converting the churches into civil corporations that can "sue and be sued, plead and be impleaded," is a very different question. The first may be styled a question of evolution, — the last is a question of revolution.

2. The ecclesiastical society, as distinguished from the church, is founded on the principle, "Let him that is taught communicate to him that teacheth," etc. Not every church member only, but every attendant in the stated assembly for worship, ought to pay his part toward the support of the institution. Is it more or less than fair that every one who pays in some equitable proportion (and nobody else) should have a vote in regard to the raising and the expenditure of the funds by which the institution is supported? Is there any ecclesiastical system in the land (save that of the Roman Catholic Church and that of the Methodist Episcopal Church) which does not recognize this principle of fairness?

3. The distinction between the *church as a spiritual brotherhood*, admitting to its fellowship those whom it recognizes as making a credible profession of discipleship, celebrating the distinctively Christian ordinances of baptism and the Lord's supper, freely exercising its own discipline of censure or exclusion, and the *society as a financial corporation* for the support of public worship at a given locality and in connection

[1] Of published testimonies in favor of the parish system, mention may be made of Rev. Dr. Upham's (*Ratio Disciplinæ*, p. 102); Hon. Woodbury Davis's (*Congregational Polity, Usages, and Laws*, p. 26); and Report to General Association of Connecticut, 1867, by Rev. Drs. Bacon, Porter, and Perrin, published in its Minutes.

with the church, but having no sort of authority in church matters, is a peculiarity of evangelical Congregationalism. (Remember that the Baptists are also Congregationalists.) How is it in the Protestant Episcopal system? The rector has a parish, but no church in our sense of the word, — none save the meeting-house. How is it in "Book Presbyterianism"? The "book" provides for meetings of the "congregation" in certain cases, but not for anything like what we call a church meeting. If in any Presbyterian Church (so called) you find a meeting of the communicants, apart from other pew-holders, for the transaction of any business peculiar to them, — say for the election of a pastor, — you may be sure that in that congregation the New England element (what we once knew as New-Schoolism) is beginning to transcend "the book." *Our* distinction between church and parish is foreign to the genius of unadulterated Presbyterianism. Unitarian Congregationalism retains the parish and drops the church.

4. Once more: Is there no danger that the church, by taking upon itself all the secular business of the parish, may become secular, and by trying to swallow the parish, may be itself swallowed and lost in the parish? May it not be that our distinction between the parish and the church *in* the parish, is our best security against what John Davenport denounced as "the parish way," identifying the parish and the church, and so losing the church (in our conception of it) altogether?

I do not write these things as expressing my own convictions and conclusions, but only as hints for your consideration.

Yours truly,

LEONARD BACON.

NORTHAMPTON, MASS., Aug. 2, 1876.

[*From* REV. DR. BOUTON, *of New Hampshire.*]

have the honor to acknowledge the receipt of your circular, relating to the parish system as connected with Congregational churches, in support of the ministry, and also your request "to prepare a paper, embodying my views on the subject, which might be at your disposal."

I know not that I can more satisfactorily comply with your request than to give you, in the first place, a succinct history of the working of the parish system with the church which I had the honor to serve 42 years, from 1825 to 1867, and thence to deduce such inferences and remarks as are germane to the subject.

History. — The First Congregational Church in Concord was organized November 18, 1730, with eight members, including the minister, and has now been in existence 146 years. It has had in that period only four completed pastorates, and the fifth pastor is now on his tenth year. As the church was originally organized, so it has been maintained and administered in strict conformity with the parish system, under the laws of the State.

Principles involved. — 1. The connection of church and parish primarily grew, as I conceive, out of the Puritan idea of a Christian commonwealth

in which religion was the basis, of which, as all the inhabitants were partakers of the benefits, so all should pay their proportion for its support. This was regulated by law and strictly acted on by the Puritan settlers of Massachusetts, Connecticut, and New Hampshire.

2. It is a most reasonable principle (based on the idea of representation) that those who support an institution like the ministry should have some choice and vote in relation to it. This right and liberty, from the beginning, has been a distinct feature of our Congregational polity.

Normal Working of the System. — 1. *Support.* — The church here established 146 years ago could at no period have been sustained alone without support from the parish. What could that little band in the wilderness, of only seven men besides the minister, have done at first toward raising a salary of $120 annually? Always a small minority of the population, and never belonging to the more wealthy class, at no period since has the church been able to bear all the relatively increasing expenses incident to public worship; much less has it been able or willing to be at the cost of building and repairing their houses of worship, of which three have been erected, one at an expense of $10,000, and another of $40,000. The same general remark applies to a very large proportion, probably nine tenths, of all the Congregational churches in New Hampshire. Their life depends, in part, on support from without.

2. *Permanent Ministry.* — In its practical working, the parish system has here secured, and always tends to secure, a permanent ministry. The ministry of the first pastor here settled was 52 years, and was such as entitled him to be called the "father of the town." That of the second was eight years, his health then failing; of the third, 27; and of the fourth, 42 years: making an average of 32 years. Besides these, I recall the names of eight venerable pastors, in this immediate vicinity, whose average ministry was 40 years. In the whole State we have the record of 29 pastors who held their office 50 years or more; 38 from 40 to 49 years; 55 from 30 to 40 years; and 101 from 20 to 30 years.[1]

Under the ministry of such men has been realized, on a humble scale, the grand conception of a Christian commonwealth, so dear to our Puritan fathers. Their influence, in the pulpit and out of it, shaped the character of the people. Many of the best ordered communities in New Hampshire, and, I may say, in New England, are indebted at this day to their first ministers. The Congregationalism which has given national fame and glory to New England is based upon the parish system. If, in these modern times, such long pastorates are not to be expected, I submit that the cause is to be found, partly, at least, in a less strict adherence to the parish system, and to less reliable provision for the support of the ministry.

3. *Harmonious Working.* — I place it to the special honor of this system as illustrated by our history, that its whole working from the beginning has been attended with peace and harmony. Never has a difficulty occurred between pastor and church or between church and society, or even between individual members, that required the advice of a council, or

[1] See Cong. Quar., Oct. 1876, pp. 598, 599.

that interrupted, in any visible degree, the order and harmony of the body. So far as my knowledge extends among the churches of New Hampshire, difficulties growing out of the parish system are exceedingly rare. I cannot learn that during the last fifty years, or even from the beginning of our ecclesiastical history, any suit at law or any council has been requisite to settle questions relating to church and parish. Difficulties traceable to other sources have arisen now and then; but for them this system is in no sense responsible.[1]

4. *Defines the Field of Labor.* — Another advantage of this system is, that it defines the particular field of a minister's labors. In the primitive New England settlements, this was determined by town or parish bounds; now, by the membership of the society over which he is settled. He becomes, emphatically, their minister. He, to know them as his flock; they, to know, esteem, and love him as their shepherd; he, to go in and out among them, to sympathize with them in all their trials, advise them in difficulties, comfort them in their sorrows; to officiate at marriage festivals and to bury their dead. This becomes his field both to sow and to reap; here, if anywhere, are to be new-born and trained up the holy seed which he may joyfully present to his Saviour-judge, saying, "Here am I and the children which God hath given me!" Look again at facts: out of the population of this town, under the first and second ministers, the church gradually increased from 8 to 125; under the third, 429 were added; under the fourth, 769; besides sending out, as spontaneous outgrowths, three colony churches, to which a fourth has been added, the aggregate membership of all which, from the beginning, is reckoned at about 2,000. All these sister churches, in perfect union, were planted and are sustained on the parish or society system; and far be the day when it shall be otherwise.

Objections to the System. — As above shown, no objection can be raised to the working of the parish system in this place, or generally in New Hampshire. If some large and wealthy churches, or churches endowed with funds, or churches organized under new and peculiar circumstances at the West or elsewhere, are able to dispense with the system, and to assume self-support, they are at entire liberty to do it without asking the advice of a "national" or any other council, but let them count the cost. The old system has been tried, and its monuments are set up all along the line of more than two centuries. What other system, of any considerable historic age, can point to so many proofs of success? How few and far between are records of failure or of conflict! How manifold its blessings in the order, stability, growth, and uniform peace and prosperity of the churches, and in the permanence, usefulness, and honor of the ministry! The instances cited of troubles in Massachusetts, in suits at law, when towns were parishes, are exceptional to the normal working of the system, inasmuch as they grew out of causes that were local and

[1] It is said that a suit is now pending in Francestown, N. H., which involves the question of property between the church and society. It is a most unfortunate affair, which might and ought to have been avoided; the blame of which, I am sure, rests elsewhere than on the principles or polity of Congregationalism.

transient. The great controversy that sifted out doctrinal heresy in a former generation, from the churches in that State, and which led to some legal decisions which we account unjust and oppressive, ought not to be adduced as precedents prejudicial to the system as it now is. Those conflicts and decisions affected not churches elsewhere.

The Resolution itself objectionable. — I deem it unfortunate, in putting this great question before the Council at this time, that the language of the resolution offered is invidious. It proposes the "disuse" of the parish system on the ground "that the ministry are made largely dependent . . . upon the pecuniary subscriptions of those who lack vital sympathy with practical godliness," and hence proposes to cast the burden of support on the "churches" alone. This language does injustice to the true disposition and sentiments of that class of supporters. Though not members of the church, they are generally men who are "in full sympathy" with the Congregational order, were born and educated in it, and prefer it to any othey system. In many cases, they are men of high social and moral position, holding offices of honor and trust. It is charitable to presume that in supporting the ministry of churches of which they are not members, their motive is to promote "practical godliness" in the community, and to secure spiritual blessings both for themselves and their wives and children. Their families, in cases not a few, make up a major part of the Sabbath congregation, and in due time many of them become members of the church. Under the fourth pastor here, in about ten years, forty heads of families, and among them some of the most respected citizens of the town, joined the church, and were afterwards its pillars and ornaments. In managing secular and financial affairs, the judgment and experience of such men are of great value. Their contributions also swell the amount for charitable objects. In some cases under my own observation, they are main supporters of public worship where the church itself is few in numbers and feeble in property. Shall such men be cast off from our "society" with the opprobrium that they are not in "vital sympathy with practical godliness"? I repeat, the very language is objectionable; and I am not without serious apprehension that the bare knowledge of such terms being applied to them will disaffect and alienate not a few of our most worthy and able supporters.

I have read a spirited and able article on "Church and Society" by Rev. H. M. Storrs (then of Cincinnati) in the "Congregational Quarterly," July, 1860. I assure that respected brother that not one of the objections he raises against the "mixed" method of supporting the ministry has ever been experienced in this ancient church. The main force of that article lies in the position sustained by some Scripture quotations, — that it is the duty of the church to sustain its own institutions and to make the gospel free, calling all who are outside of the church "Gentiles," from whom nothing should be taken. I think Dr. Storrs must have been quite a young man when he wrote that article; and it would be no marvel if a later experience as Secretary of the American Home Missionary Society had quite reconciled him to "taking" all he can get "from the Gentiles." At least, to be consistent, after quoting with such gusto the authority of the apos-

tle John (3 John, 7 v.), he might have cited the noble example of the apostle Paul, "whose own hands ministered to his necessities," and who declined to take anything even from his Christian brethren, that so the gospel might be "without charge." (See Acts xviii, 3; xx, 34; 1 Cor. ix, 15–18; 2 Cor. xii, 13.) How would our city ministers, not to say our self-sacrificing missionaries, like that source of supply?

I care not to canvass all the objections which are, or possibly can be, brought against the parish system. I am content to stake the advantages in its favor against all real objections to it, confident that the former will greatly outweigh the latter. If, however, the objection to "society" be character as not in sympathy with the church, then it holds equally against asking or receiving aid from any and all of such character, whether members of a society or not. If it be to their voting — concurrence — in the choice of their minister, then the question is, whether it is reasonable or even honorable to ask aid from those who are denied that privilege. If it be said that the system subjects the churches to special dangers from the overruling or thwarting influence of society members, the obvious answer is, that the liability to such dangers may and should be guarded against in the terms of membership, as defined in the constitution and by-laws of the society. If, again, it be said that other denominations, as Episcopalians, Presbyterians, and Methodists, get along without such society, the answer is, that their government and polity are based on different principles; they are prelatical or Presbyterial, we are Congregational, and so far as we depart from the parish system we cease to represent the Congregational polity of our churches, and weaken, if not destroy, our basis of support. It is our peculiar glory that a Congregational church has a congregation to sustain it, — "of the people, by the people, and for the people."

Rights of Property. — The parish system involves the difficult and complicated question of the rights of property. There are now in New Hampshire about 190 houses of worship occupied by Congregational churches. A very few of these, built by a former generation, may be owned by towns, many more by religious societies incorporated under the laws of the State; some owned jointly by societies and pew-holders, and very few exclusively by churches or by church members. The title to these houses of worship, under the laws of the State, usually rests in a "society," and, of course, must be controlled, improved, and disposed of in accordance with those laws. If, therefore, under advice of this National Council, a step should be taken sundering the connection between church and society, it would inevitably give rise to vexatious litigation, the result of which would be either the entire loss of their places of worship, or irremediable embarrassment to the churches. For example: the beautiful house of worship lately erected by and for the use of the First Congregational Society in Concord, at an expense of $40,000, is, by law, invested in the pew-owners, the religious society holding a considerable part. This society is composed of a majority of persons who are not members of the church; and the immediate care and control of the house, for purposes of worship, are in their hands. The church, as such, has no claims, although individual members have largely invested in it

Sunder now the harmonious bond which holds church and society together, and the first question would be, Who owns this house? Whichever way that question were decided, it would probably be the ruin of the church: for, the bond once broken, especially if broken for the reason assigned in the resolution, the alienated members would withhold support as well as claim damages. If the church distinctively held the property, then they might, if they could, support their minister, leasing their empty pews to whom they could.

Similar and equally complicated questions would arise in relation to permanent funds held in trust by societies, and also in relation to parsonages, of which there are 97, mostly built, belonging to or controlled by societies of our order in New Hampshire. Let the National Council beware of any action that tends to bring the churches into conflict with the laws of the State on questions of property.

"*Obsta principiis.*" — We object to this resolution lest it should be made a precedent for future innovations on our inherited usages and polity. If one member may introduce a motion that, carried out, vitally affects and nullifies our polity in respect of the parish system, then, by parity of reason, why may not some other member move an inquiry at the next session of the National Council, "Whether the best interests of Congregationalism do not require the 'disuse' of mutual or advisory councils," and so disrupt the fellowship of the churches? (See "Nat. Coun., 1865," pp. 119–122.)

And if this be allowable, what shall hinder another brother from proposing the inquiry whether the time has not come for us to disclaim the "Declaration of Faith" solemnly made by the Council of 1865, while standing over the graves of the fathers, on Burial Hill, at Plymouth? When these ends shall have been reached in the interests of Congregationalism, then let "Ichabod" be written in glaring capitals on the whole system, for the glory will have departed. "A prudent man foreseeth the evil and hideth himself." I deem it especially and pre-eminently hazardous to the peace, order, and prosperity of our churches at this time to attempt so radical a change as the resolution contemplates. Never was our system in better working, never more prosperous, never more rapidly extending, planting new churches and miniature Christian commonwealths in new States and Territories all over our land. Well may the inquiry arise, How can we give it greater efficiency? How combine and insure for its furtherance the aid of all the sons and descendants of New England now scattered over our wide domain? How save them to Congregationalism and add others, amid the antagonistic influences which they meet in their new homes? This great question waits for an answer; and I respectfully submit that instead of a resolution that disparages and tends to weaken our system, I would rather unanimously adopt one that shall laud and magnify it before all the people. In this centennial year, it seems to me a fit time to assert boldly our distinctive principles and polity, and hang out our Congregational banner of "Liberty and Fellowship" for all who will to rally around. A great country and a great future are before us, and the inspiring voice of the great Master is, that we "go forward!"

On the other hand, should any advice be given or action taken that would disturb our established polity, and sunder, whether at once or gradually, the bond between church and society, as now existing, it would be a shock of paralysis to our whole system. As soon as felt, three fourths, if not nine tenths of the Congregational churches of New England would falter and fail for support. A great majority of the ministers, now with scanty salary, would be compelled to resign, and then no "Bureau of Supply" would be able to satisfy their hungry cry for bread. No! emphatically we say, No! to any resolution or action of a council that shall, unasked and unauthorized, disturb and destroy the inherited rights, the time-honored usages and established polity of the parish system.

Most respectfully, your obedient servant,

NATHANIEL BOUTON.

CONCORD, N. H., Jan. 11, 1877.

[*From* REV. DR. DEXTER, *of Massachusetts.*]

I shall confine myself to the bare suggestion of a few considerations which weigh heavily upon my own mind, leaving others to elaborate, and then justly weigh them; and I only premise that, if I were perfectly sure that the parish system is a false and vicious one, it would not be clear to me that it must necessarily be the duty of the Congregational body of churches to undertake immediate and violent severance from their parishes. A system of so gradual growth should doubtless be gradually dealt with, and what is wanted, if possible to secure, is a reasonable and well-grounded conviction in the minds of Congregationalists as to what is best in the matter, and what ought to be the ideal before us, to be constantly striven after, and to be gradually reached as Providence may ordain.

I submit then: —

I. The parish system is not found in the New Testament. There is no hint of it there. More than this, what is therein taught in regard to the processes pursued by the churches and the duties incumbent on them is incompatible with its existence.

II. Parishes are not a natural suggestion or normal outgrowth of the Congregational system. That system seeks to gather all through regeneration, baptism, and confession of faith into the local churches, and to lay upon them therein all Christian duty, and stimulate them therein to the performance of all Christian labor. There is no intrinsic tendency in it toward any such division of responsibility with a secular coexistent body (especially if it be controllable by unregenerate minds) as a parish is.

III. On the contrary, the parish system is the direct outgrowth of church and state. It can hardly be an over-statement to say that, but for church and state in its most objectionable forms of development, the Congregational parish system would never have been invented. It was the endeavor in New England, when the town ceased to join with the church in choosing the minister, and taxing all its constituents for his support, to make some arrangement which would effect mainly the same results, without the objections which had proved fatal to the former plan.

IV. The parish system tends to relieve the churches of the pressure divinely put upon them as to all their temporalities. The Divine plan seems to contemplate a brotherhood, presided over by one of its members, and that all necessary expenses be shared among all those members in fair proportion to the ability of each. The parish tends to take a part of this responsibility off of the church, in order that it may be shared among those who are not in full, if in vital sympathy with the church in its great work.

V. In doing this, the parish system favors ways of thought and methods of action which are harmful to the spiritual life of the churches. It leads to the erection of foolishly and wickedly expensive sanctuaries; to the employment of a class of over-paid and sensational ministers; to the waste of large sums in unevangelical forms of worship (particularly in the service of song in the house of the Lord); and to a baneful secularization of the entire spirit and work of the church.

VI. The parish system almost of necessity embarrasses the churches in the work of obtaining and supporting faithful pastors. As the parish is to take all the pecuniary responsibility of the pastor, it naturally expects to be largely consulted in his procuring, and as to his manner of performing his work. So that often a church finds itself driven to submit to the choice of some minister whose doctrine or whose spirit it cannot wholly approve, because "he is the best man whom the parish will take.' While many a plain, honest, faithful pastor has been allowed, by a church which dearly loved and thoroughly honored him, to ask his dismission and to seek another field, because the fidelity which made him acceptable to God's people has prejudiced the world's people against him.

VII. In a direct line with all this, the parish system is very apt to weaken the moral and spiritual force of the teachings of the pulpit. With a church united in doctrine and the desire to do duty behind him, the pastor can preach courageously against all wrong; but if he knows that "influential" members of the parish will be offended by his preaching what he believes to be the truth, he will be an exceptionally brave and good man if he do not yield something, at least, for the sake of peace and bread, or, as he will try to make himself think, for the sake of not losing his influence for good over these shaky members. But emasculated truth is the worst error.

VIII. For these reasons, the parish system is responsible for a fearful percentage of the shortened pastorates of our day.

IX. Worst of all, the parish system dislocates the churches from their right relations to God and Christ and the Holy Spirit, throws them out of the purest and most intimate sympathy with the very temper of Christianity itself, and thus makes the light that is in them darkness.

With great regard, faithfully,

HENRY M. DEXTER.

GREYSTONES, NEW BEDFORD, 6 September, 1876.

[*From* Prof. D. N. Camp, *of Connecticut.*]

The conclusions which I offer are only those of a layman, whose personal experience has led him to observe more particularly the operations of Congregationalism in Massachusetts and Connecticut. That experience extends over more than forty years of membership, both of a Congregational church and ecclesiastical society, and about half that period as a member of the church committee or society committee, or both.

The three churches with which I have been personally connected have been: *first*, for twelve years, a country church of about 200 members; *second*, for eight years, a church of about twice as many members, in a manufacturing town; and *third*, for 25 years, a church now numbering over 700 members, in this city. In all these places, the church buildings have been the property of ecclesiastical societies, which have made the necessary provision for preaching, singing, and the general expenses of public worship.

The results have been favorable. The churches have been relieved from the pecuniary responsibility of providing for the charge of the gospel, and the meetings have therefore been more exclusively devoted to the spiritual wants of the people. The societies have had a less numerical membership than the churches, but the membership has included the business, active members of the church, who have been most accustomed to public matters. In some cases, the members of the society were nearly all members of the church; in others, and often in this State, the ecclesiastical society includes, besides church members, many men of wealth and influence, who have identified themselves with Congregationalism, have assisted in provision for the preaching of the gospel, and have usually been regular and habitual attendants upon the services of the sanctuary. Nearly all such coming under my observation have, by the blessing of God and the influences of the Holy Spirit, been brought to a confession of their faith in Jesus Christ, and come into full communion as members of the church.

More than fifty instances of this kind, some of them of men advanced in years, and who have held high official positions, have come under my notice. The duties and responsibilities of the society have sometimes, undoubtedly, helped to hold these men as regular attendants upon the sanctuary.

There have been instances in this State in which the purity and prosperity of the church were endangered, at least for a time, by the action of influential members of a society or parish, who were not connected with the church. This has been the case, particularly in times of great excitement over moral questions, as slavery or intemperance, or in a time of excited party feeling on other subjects. But usually the church has come out of the conflict purified and strengthened.

I am inclined to believe that with our present State laws, with the prevlent feeling in regard to ecclesiastical societies and churches, and with the somewhat varied practice in relation to the persons voting in church meetings, the present system is, perhaps, as good as can be de-

vised. It usually places the care of the finances, the provision for preaching and other expenditures, in the hands of careful, judicious men, accustomed to business, and who are able to conduct all these matters wisely, and in such a way as to have the confidence of the community.

Should the time ever come, as we hope it may speedily, through seasons of great spiritual refreshing, when the membership of the church and society shall be nearly or quite identical, and there be proper limitation as to the right of voting in the church on business matters, the society or parish organization may be dispensed with, and all matters be properly conducted by the church.

Very respectfully yours,

D. N. Camp.

New Britain, Conn., Aug. 17, 1876.

[*From* Charles E. Stevens, Esq., *of Massachusetts.*]

[*Note by the Committee.* — This able and elaborate essay was read by its author before the Worcester Congregational Club, and is given to us at our request. Its plan does not admit of its abbreviation; we give it entire, and are happy to add it to the literature of the topic.]

It is understood that the subject of our debate, this evening, is to come up for consideration in the National Council of the Congregational Churches that is to assemble next autumn. In preparation for that larger debate, steps have already been taken to stir the public mind, and to collect the thoughts of thoughtful men. Here and there, at the East and at the West, and wherever the Congregational way prevails, we may assume that the subject is receiving, and will receive, the attention it deserves. For us, then, it is not now inopportune. Our discussion of it may not influence others, but it will not be without effect upon ourselves. It will, at least, bring us into line, and place us in a prepared and waiting attitude for the deliverance of the great Council. But upon general grounds the subject may properly claim our attention. It is well, from time to time, to examine the foundations. If they are found firm and sound, then we enjoy the satisfaction of confidence and rest. If, on the contrary, the examination discloses hay, wood, and stubble, where solid rock should be, then we have the satisfaction arising from certainty of knowledge, albeit knowledge of weakness and insecurity.

Now our theme to-night touches the foundations of things. Stated generally, it is this: Shall the church, in doing its own work, make an alliance with the world, and place reliance upon the world? Stated specifically and practically, and as we are now to consider it, it is this: Shall the church lean upon the parish, when the parish is other than itself? Or otherwise: Is our present twofold system of church and parish a wise one? Shall we adhere to it, or shall we change it?

Any view of church and parish presents marked and impressive contrasts. The parish exists for the church, not the church for the parish. The church is of origin divine, the parish is a thing of man's devising. The church takes the law of its being and its acting from its Divine Founder and Head, the parish takes its law from the statute-book. Repeal

the statute, and the parish ceases to be. But no act of legislation can touch the life or alter the constitution of the church, nor will it cease to be until the final restitution of all things. In considering, therefore, the relation of church and parish, we find that the former is the fixed and constant element, and the latter the variable element. Accordingly, this we may handle with all freedom and boldness. The parish is, indeed, a venerable institution. It has come down to us with the sanction of many generations. In some form it has existed among us from the very beginning of the commonwealth. We ourselves were begotten into it, as much as into the parental household. It is, indeed, venerable with the venerableness of antiquity; but it is not, therefore, sacred. We need not fear the fate of Uzzah if we put forth our hand upon it. A bold questioning of existing institutions was the distinguishing characteristic of our fathers, and a similar boldness is our rightful inheritance. When John Robinson bade the Pilgrim church look for more light to break forth from the Word of God than they then possessed, he struck the key-note for us as well as for them.

Before coming to the immediate subject of discussion, it is obvious to inquire how it was in the beginning and how it has been since. The Jewish theocracy we need not consider, since it is with the Christian church only, and its adjunct parish, that we are concerned. We turn, then, to the Scriptures of the New Testament. In the opening chapter of the Acts we have an account of the first germ of a church organization. This was the election of an apostle to fill the place of Judas. The one hundred and twenty men who performed that act were not, indeed, styled a church; but they were believers in Christ; they acted together as an organic body; they made choice of one to stand forth through all time as an eye-witness of the resurrection, and thus discharged the highest function of a church. Soon after came the day of Pentecost, when three thousand were converted, baptized, and added to the same body. And now, and for the first time, they are styled a church. This was the mother church, the Jerusalem church, the model and exemplar of all. How did this great church manage in the matter of its temporalities? Did it take into alliance a parish or religious society to look after that matter? We do not so read the record. The men who had been baptized with the Holy Ghost and with fire needed no such instrumentality. That fiery baptism, burning out their selfishness, burning up their title-deeds, melting down their strong boxes, caused all the separate rills of their possessions to fuse and flow together in one broad stream for the common good. Here was no room for assessors and collectors. In the sovereign presence of the Brotherly Love begotten of the pentecostal baptism, the poor machinery of law would have been an alien impertinence. The church was more unto itself than any parish could possibly be. The world-old antagonism of Mine and Thine dissolved out of sight. The rich emptied themselves of their riches, and the poor of their pittance, Zaccheus of his hoard, and the widow of her two mites, and at the feet of the apostles was the whole gracious offering freely and joyfully outpoured. Then, as little children standing around their mother's lap, each one received back what he individually needed; while for the common and corporate expenditure, what

we now call church and parish expenses, the whole fund was held in pledge. Of this fund the apostles were at first the custodians and distributors. But it was an exacting service and took the apostles too much from their proper work of preaching. They therefore moved the church to provide other functionaries for that specific service. Accordingly, the second great act of church organization was performed by the choice of seven deacons to have charge of its temporalities. And now this great first church was complete and in full working order. It had its apostolic teachers to look after its spiritual welfare, and its deacons to look after its temporal welfare. These were all it had, and all it appears to have needed; and throughout its subsequent history we read of no other officers or ecclesiastical or parochial machinery. And what was true of this model church appears to have been true of all the other New Testament churches. As we go on through the Acts and the Epistles, we read of churches at Antioch, at Ephesus, at Corinth, at Thessalonica, in Galatia, and in other parts. Some were of Gentile and some of Jewish material, but none differed in constitution and self-support from the mother church at Jerusalem. Not one of them all appears to have been affiliated with any co-ordinate organization in the nature of a parish.

We come to the last book of the New Testament, and read the addresses of the venerable John to the seven churches of Asia. Sixty years had now elapsed since the founding of the first church, and if in that time such a thing as a parish had grown up, we should expect something of the sort to appear. But nothing of the sort does appear. The addresses are made to the churches alone, the faults and the virtues pointed out are those of the churches only, and upon the churches only are the rebukes and commendations bestowed. In regard to any parish, the silence is complete, and it is maintained unbroken to the end. John, last of the apostles, near a century old, closes up the canon of Scripture, and passes on to his rest. Thus throughout the whole period covered by the New Testament record, throughout the first century of the Christian era, we find no trace of such an institution as a parish. And this, I suppose, will be generally conceded; and it may be thought superfluous to have enlarged upon the point. It is, however, sometimes important to emphasize an admitted fact. It is important in this case, because the fact is important, and because without the emphasizing the admission is likely to be ineffective.

Leaving now the New Testament period, and the Oriental world, let us pass to the island of Britain. In that western outpost of the Roman Empire, Christianity was planted at an early period. It took kindly root, and grew and overspread the island. In time it became organic. It framed constitutions and developed institutions. Among these we find the parish. Ultimately, all England was divided into parishes, now eleven thousand and more. Just when this took place is a matter of some uncertainty. Camden, the historian, says that parishes began in England about the year 630; Howell says, about 1179; while the learned Selden places the time somewhere between the two. But a later authority, with more particularity, says that the realm was first divided into parishes by Honorius, Archbishop of Canterbury, in the year of our Lord 636. And since this

agrees very nearly with the date of Camden, we may, perhaps, accept it as substantially correct, and thus date back the venerable institution of the English parish more than 1200 years.[1]

But what precisely was the idea of the parish? Whence came it and how came it? The word itself is the English form of the Latin word *parochia*, and this, in turn, is the Latin form of the Greek word παροικία. This last word is found both in the New Testament and in the Greek translation of the Old Testament, called the Septuagint; but in neither is the word used to signify the thing that we now call a parish. Its primary significance is "a dwelling by or near," a sojourning, as of strangers in a city or country not their own. Thus Paul, when in the thirteenth chapter of Acts he rehearsed to the Jews of Antioch the story of their fathers' sojourn in the land of Egypt, used this word παροικία to express his idea. Then, by a very obvious modification, it came to mean a neighborhood, those dwelling by or near each other. If now we bear in mind that Christians are described in the New Testament as pilgrims and strangers, or sojourners on the earth, and then suppose these Christian sojourners to be dwelling near together in Antioch, for example, in Ephesus, in Corinth, a body of Christians under the charge of a bishop, that is, an overseer or pastor, we see how naturally the word παροικία might come to be used as descriptive of such a body. As being Christians, they were a παροικία or sojourners on earth; as dwelling together in one city, they were a παροικία or neighborhood; and as watched over in both characters, they were a παροικία or pastor's charge. Accordingly, we find the secondary meaning of the word to be a diocese, a bishop's or pastor's jurisdiction; the word "diocese" in its classical use denoting one of the lesser Roman provinces. In the sense now indicated, the word παροικία was used by Irenæus before the close of the second century, by Eusebius before the close of the fourth, and by Athanasius and Basil not long after.[2] The Roman or Latin church, it would seem, took the word and the idea or thing from the Greek churches, and the Roman missionaries who planted Christianity in England carried that thither also. But now it is to be remarked that while the term παροικία, *parochia*, parish, remained the same in passing from the Greek through the Latin into the English, the thing signified by it became in the transmission essentially changed. At first the essential thing was that the παροικία was a body of Christian believers. In the end, and as the parish

[1] Since the above was written, I have fallen in with another account of the matter. In his recent admirable "Short History of the English People," Mr. J. R. Green attributes the creation of parishes in England to a Greek monk, Theodore of Tarsus, "whom Rome in 668 despatched . . . to secure England to her sway, as Archbishop of Canterbury."

[2] "The bishop was usually called the bishop of this or that church. The most frequent word used to denominate the extent of the bishop's care, or to set out the limit of his diocese, was that of *parish*. . . . The word *paroikia*, which we render *parish*, signifies *housing* or *living* together, . . . and in a church sense it signifies a competent number of Christians dwelling near together, and having one bishop, pastor, or minister. . . . So that parish in this sense is the same as a particular church." — *John Wise, New England Vindicated, A. D.* 1717.

took shape and fixedness as an English institution, the presence of believers was not essential to it at all. The parish might be complete, though not a single regenerate person dwelt within its bounds. All the inhabitants being baptized, all were accounted Christians, and entitled to partake of the holy communion. There was no separate body of believers styled a church within the parish, as with us. In short, while at first the παροιχία or parish was the kernel, at last it was the shell.

How this change came about, it is not difficult to see. The initiatory rite of Christianity was baptism. All baptized persons were taken to be Christians. The Romish church fell into the way of baptizing by wholesale, without regard to personal character Whole communities and tribes were made Christians, not by an internal change, but by an external rite. This, we may assume, was the case in England. The people were made Christians by wholesale baptism. Then the realm was divided into convenient territorial sections, and each, with its baptized inhabitants, was called a parish. In accordance with this view, one authority defines the English parish as "a certain tract of territory or 'circuit of ground' committed to the spiritual charge of one person, vicar, or other ecclesiastic." And another authority describes the parish church (that is the edifice) as "that which is instituted for saying divine service, and administering the holy sacraments to the people dwelling within a certain compass of ground near unto it."

The English parish thus constituted, and fixed as the English throne itself, went down through the centuries from the seventh to the era of the Reformation in the sixteenth. That event changed many things, but not the parish. As the Reformation found the parish, so it left it. And because it did so, many momentous things came to pass; notably, for one thing, the founding of our commonwealth. And it is for the right understanding of what took place at this juncture that I have endeavored to trace, somewhat minutely, the origin and transmission and transmutation of the parish idea. Under the awakening power of the eformation, there were some whose eyes were opened to see how grievously the church, in the guise of a parish, had departed from the New Testament original. In that volume they read the command for Christians to come out and be separate from the world. But in the parish they saw that the command had been quite set at naught. There pious and profane alike were admitted to the table of the Lord. A reformation of the parish, then, a separation of believers from unbelievers, of Christian people in the parish from those who were Christians only in virtue of their baptism, became with them an urgent and vital matter. And because the ecclesiastical authorities of England were not prepared for this step, — emphatically resisted it, — they proceeded to take it for themselves. As one of them expressed it in the title of his book, "they went for reformation without tarrying for any." They separated themselves from the worship and ordinances of the parish, and worshipped and communed apart by themselves. They became the famous Separatists of history. For this they were persecuted by the English hierarchy, the upholders of the parish. Some were imprisoned, a few were hung, many were forced into exile. From the answer of John Greenwood, one of their

number, we get some light on the parish question as it then was. Greenwood was a prisoner and under examination before the Court of High Commission, at the head of which was Whitgift, Archbishop of Canterbury. To the question, "Do you not hold the parish to be the church?" Greenwood answered, "If all the people were faithful, having God's law and ordinances practised among them, I do." From this we gather two things: First, that the chief authority of the Church of England held the doctrine that the territorial parish, with all its inhabitants, godly and ungodly, were to be accounted as the church. Second, that the Separatists repudiated this doctrine, and maintained that only the godly were entitled to that name and privilege. Further light is shed on this point by the answer of Henry Barrowe, another of the Separatists. "Why not come to our churches?" demanded the inquisitors. "Because," replied Barrowe, "all the wicked in the land are received unto the communion." Other questions were agitated,— questions about hierarchy, ritual, vestments, prayer-books, tithes, — but they were of secondary moment compared with this church parish question.

It is time to turn from Old England to New England. In doing so, the important thing to bear in mind is, that the founders of New England were men who came out from Old England, men who came out from the midst of the church and parish controversy there, men who were familiar with the English parish and all that it implied. This fact colored the whole stream of thought and action in New England. Of those who settled this commonwealth, there were, as we all know, two colonies,—that of Plymouth and that of the Massachusetts Bay. The Plymouth Colony were none other than the Separatists of whom I have just spoken. The colony of the Massachusetts Bay were of a different sort, and we should not fail to mark the difference. While the Plymouth Colony disowned the Church of England, and stigmatized her as Babylon, the men of the Bay Colony remained loyal to her, bade her farewell as their dear mother, and looked back to her with yearning. They mourned her errors, but did not disapprove her polity. They desired to purify her worship, not to destroy her framework. They were Puritans, not Separatists; and they were free colonists, not exiles. They came hither to find a freer field in which to practise a purer worship and to promote the kingdom of God. The Plymouth Colony, on the other hand, were exiles, unworldly exiles; and the whole machinery of their simple little state was the brief compact of a dozen lines, written and signed in the "Mayflower" cabin. But the others were the stately Governor and Company of the Massachusetts Bay. With them was an elaborate charter, and a great seal, and a great show of authority; and the notion of a state, not less than of a church, was predominant in their minds. It was by this latter body that the legislation of Massachusetts, touching church and parish, was inspired and shaped. A rapid sketch of that legislation will bring us to the question as it confronts us to-day.[1]

[1] So far as I have discovered, the word "parish" occurs for the first time in the statutes of Massachusetts in the year 1718. In the earlier legislation, "precinct" and "town" were the words used to denote the same thing. But in the Preface to the Cambridge Platform, adopted in 1648, and ordered to be printed by the General Court in 1680, the term "parish-church" occurs in contradistinction to the New England type of a church.

The key-note was struck at the very beginning. On the eighteenth of May, 1631, only six months and nine days after the meeting of the first General Court that was ever held in Boston, it was enacted that only church members should be freemen, that is, voters. This was not merely a union of church and state, it was an identification of church and state. The church was the state. At first this worked no hardship to any. All, or nearly all, being church members, all, or nearly all, were consequently voters. Practically, this was universal suffrage. This state of things continued many years. Each town had its church, or rather each church had its town, which was taxed for its support. But as the colony increased, and fresh immigrants were attracted to its borders, and children grew to manhood, there came in time to be many who were not members of the church, and who, in the judgment of charity, were not personally fitted to become such. But this was held to be their fault, not their misfortune, and to furnish no reason why they should not be required to bear their part in supporting the institutions of religion. Accordingly a law was passed in 1638, setting forth that "every inhabitant in any town is liable to contribute to all charges, both in church and commonwealth, whereof he doth or may receive benefit"; and it was *ordered* that every such inhabitant as should not voluntarily so contribute "should be compelled thereto by assessment and distress to be levied by the constable." Thus the town was made a parish, in which all non-church members were subjected to church assessments, while yet they were denied any voice or vote in laying those assessments. This was the exclusive privilege of the freemen, that is, church members. Curiously enough, by the way, some of them appear not to have greatly prized their privilege; for in 1647 it was set forth in the preamble to a law, "that many members of churches, in order to exempt themselves from public service, would not come in to be made freemen." It was therefore ordered by the Court that, nevertheless, such should not be exempt, but if chosen for public service should serve or pay a fine not exceeding twenty shillings. A sufficient proof this, we may think, that the denial of the right to vote could not, in that day at least, have been regarded as a serious hardship. Yet so late as 1660 the Court took occasion to re-enact the ancient law, that none but church members in full communion should be freemen. Four years later, however, this law was repealed, and the door was seemingly opened for the admission of non-church members to the privileges of freemen. This was done in response to a letter from King Charles II, to whom, it would seem, the enemies of the Puritan commonwealth had made complaint touching this point. But in the same breath, as it were, another law was passed, which, we should think, quite sufficiently hedged up the way to the ballot-box. This law provided that, in order to become a freeman, a person must be an Englishman, must be certified to by his minister as orthodox in belief and not vicious in life, and be certified to by one of the selectmen to be a freeholder, ratable at ten shillings, a householder, and twenty-four years of age. And all this did not make him a freeman, but only qualified him to become such, provided that the General Court should accept him. Non-church members might be freemen and voters at last, but with a difference

still; for in 1668 it was provided by law that no person, except one in full communion with the church, should claim to act in the choice of a minister or other church officer, upon penalty of being accounted a disturber of the peace, and punished by admonition, fine, or imprisonment. No longer debarred from the right of voting in some things, he was still debarred from voting in the choice of a minister, while yet compelled to contribute to his support. For a non-church member to vote for his own minister was made a penal offence. This state of things continued until 1692.

Meanwhile the great political troubles of the colony had broken out, and when they were ended there was a new order of things. The old charter of the commonwealth had gone down and a royal charter had taken its place, and the old supremacy of the Puritan freemen was thenceforth to be tempered by the authority of a governor, not chosen by themselves but imposed upon them by the royal will. Church and parish felt the change. In 1692 what was called the "parish controversy" culminated in a law which reversed the relations of the two and placed the parish uppermost. This law required that the town, that is, the parish, should choose their minister and provide for his support; and it went on to say that "every able, learned, and orthodox minister," so chosen by the town, should be the minister, not of the church, but of the town. Throughout the act there is no mention of such a body as a church This was a change indeed. The church, which had before been so masterful, was neither heard nor heard of, while the parish, which had been as the dumb ass on which the prophet rode, now came to the front and lifted up its victorious voice. The change, however, was too violent to endure in all its length and breadth. In the same year, or in the next, the revolutionary act was repealed for the alleged reason that it was found to be inapplicable to towns having several precincts. At the same time a new law took its place, containing the following provisions: The church was to choose the minister and present him to the inhabitants of the town for their approbation; if that approbation was refused, "a council of three or five neighboring churches" was to be called in; if these approved, the minister elect was to be the minister of the whole town; if they disapproved, the church was required to make another choice.

Thus the church regained a measure, but only a measure, of its ancient ascendency. Here, however, the controversy rested. A choosing first by the church, a concurrence afterwards by the town or parish, a compulsory support by all the inhabitants of the latter, — this was its final outcome. And this, for substance, continued to be the church and parish way of the commonwealth for nearly a century after. At the end of that period came our State Constitution with its famous Third Article. This authorized and required the several towns, parishes, and precincts to make provision, at their own expense, for the public worship of God and the maintenance of religious teachers; and also gave the towns and parishes the exclusive right — mark the word — the *exclusive* right of electing and contracting with their religious teachers. This well-meant provision was the cockatrice's egg out of which those great judges, Parker and Shaw, successively sitting thereon, afterwards hatched dire mischief to the churches.

Six years later, that is, in 1786, a law was passed providing for parishes to remain as they were, and empowering the qualified voters in any parish, that is, in any town, to vote such sums as they chose for the support of the minister, for building and repairing churches, and for other parish charges; and the town was made a body corporate for those purposes. By another act of the same year — and this was but the re-enactment of an old province law of 1754 — the deacons of a church were also made a body corporate so far as to take all gifts and grants to their church, to the poor of their church, or to themselves in succession. But this, it will be seen, gave the church no advantage in any controversy with the parish.

In 1811 there came a degree of relaxation. An act was then passed, known as the Religious Freedom Act, which gave the citizen some choice. He was still compelled to pay a parish tax, and to pay it to the town collector; but he might elect to have it applied to the support of the religious teacher upon whose ministry he attended. A citizen of a town could release himself from the obligation to support the minister of that town — a minister, it might be, heretical, immoral, doltish, or otherwise unsatisfactory — only by filing with the town clerk a certificate that he had become and continued to be a member of some other religious society. Thus the late Daniel Waldo, and others who with him afterwards organized the Calvinist society in this city, were at first obliged to certify their membership in the society of a neighboring town, in order to escape the obligation to support a minister whom the old parish had settled against their vehement protest.

Such, briefly, appears to have been the legal status of church and parish when, in 1820, Chief Justice Parker astounded the commonwealth by his decision in the famous Dedham case,— that, in effect, churches had no rights which parishes were bound to respect. The church was held to be but an incident of the parish. Divorced from that, it was a legal nonentity. Ten years later, the same doctrine was reaffirmed in the Brookfield case in our own county, by the greater Chief Justice Shaw, with all his surpassing clearness of statement and cogency of argument. To this complexion had it come at last! The churches that were the lineal descendants and heirs-at-law of the churches which had founded the commonwealth, which had ruled it for a great part of a century, and whose legal status had been the most assured and unquestioned, were declared by the highest judicial authority to be naught. In the Brookfield case, the church and the minister, in their exodus out of the parish Egypt, had claimed the right to keep the poor tankard with which they had been wont to celebrate the sacrament of the Holy Supper. But by the decision of the chief justice it was taken from them and delivered over to the two male members, only two, who adhered to the parish. As from a single small bone the great naturalist Cuvier was wont to construct a complete skeleton, so the chief justice assumed that upon the pitiful fragment adhering to the parish a complete church might be reconstructed. But if otherwise, still the tankard belonged to the parish; for in the Dedham case the principle had been laid down that if not a particle of the church remained with the parish, it would still be competent for the latter to organize another church to take

its place and take its property. This, to be sure, would be very like "creating a soul under the ribs of death," but the court seemed to regard it as a very facile affair.

Such was the outcome of that alliance of church and parish which had been fostered through the first two centuries of the commonwealth. The parish was all in all, and the church was nothing at all.

When the people had recovered breath after the court's decisions, they made haste to change both the Constitution and the law. In the autumn of 1833, by a vote of more than 32,000 against less than 3,500, the oppressive Third Article was replaced by the Eleventh Amendment, and in the following spring the law which now, for substance, governs parishes and religious societies, was placed upon the statute book.

Our review has exhibited the church in several attitudes. We have seen her in her pristine purity, simplicity, and self-support, leaning not upon an arm of flesh, but upon the arm of her Lord. We have seen her as she appears, disguised, submerged, lost as to her proper identity in the English parish, with baptismal regeneration substituted for the regeneration of the Holy Ghost. We have seen her in New England, recovering herself, separated from the world, herself and not another, but yet in alliance, and at last in somewhat disastrous alliance with the parish. The church without the parish, the parish without the church, the church with the parish, are the three attitudes. Our fathers rejected the second, and we reject it also. Our fathers adopted the third, and thus far we adhere to the same. The question now is, Shall we continue so to do, or is there a more excellent way?

There are some obvious objections to our present system. Its double-headedness is an objection. In what other important interest is such a device to be found? Why should the church, which is one body, be compelled to wait for another body, differing in mind, kind, and constitution, before its purpose can be consummated? Why should the risk of a disagreement be run? Why should disagreement be provided for? This is not a case like the two houses of legislature, where the one is designed to be a check upon the other, and where the precipitancy of the one may be corrected by the deliberateness of the other, and the folly of the one by the wisdom of the other. The theory is that the parish is a help to the church. But it may be a hindrance, and sometimes is. Instead of co-operation we sometimes find collision. If I am rightly informed, collision recently arose between the church and parish of a town represented in this club. The church elected a pastor, and the parish rejected him. The parish so far dictated to the church as to say whom it should *not* have for its pastor; and it is obviously in the power of any parish to say also whom the church *shall* have by the alternative of not having any. Cotton Mather was not an enemy to the parish system, and yet he is forced to say that "there grows too much upon the inhabitants who are not yet come into the communion of the churches a disposition to supersede it and overrule it."

This suggests the further objection that in order to be in harmony with the parish, the church is under temptation to lower its tone and compromise its aims. The spirit and influence at work in the two bodies are

always more or less diverse. If those in the church are not in fact more elevated, it will be conceded that at least they ought to be. They are less likely to be, however, when the church is in alliance with the parish than when it stands alone. Such a thing has been known as an attempt to pack a parish with new members, between two meetings, in order to outvote old members upon a pending report. Can a church be packed in that way? Men have been known to secure membership apparently for such a purpose, and upon the failure of that purpose straightway to dissolve the membership. Can men play at fast and loose with the church in that way? And yet a church in alliance with a parish given over to such ways needs must suffer. In the nature of things, alliance involves concession; and since the church is the dependent body — dependent for its temporalities — the concession will come from that. But any temporal advantage derived from such concession must be a poor compensation for the harm entailed upon church, parish, and community alike.

Another objection grows out of the judicial decisions to which I have adverted. If my apprehension is correct, the law then laid down is the law to-day. That being the case, I see not why the fate which then overtook the churches might not overtake them again. It is true that the statute of 1834, the statute of to-day, declares that the churches connected with parishes or religious societies shall continue to have and enjoy all their accustomed privileges of worship, order, and discipline. But so did the statute long prior to the decisions of Parker and Shaw. Indeed, the present statute is almost an exact copy of a law passed so long ago as 1692. It had always existed; yet the Supreme Court found a way to take from the Dedham church its funds, and from the Brookfield church its communion service, and give them to their respective parishes. In his book on Congregationalism, Dr. Dexter says that the churches of Massachusetts have never acquiesced in those decisions, and never will. But so long as the decisions are law, so long we must expect them to govern the relations of church and parish, whether with or without acquiescence. Within the past few years, several costly church edifices have been erected within this city [Worcester]. In each case it is probable that the money to pay for them was given chiefly by members of the church. But the property is *held* by the parish. At present, church and parish are in full accord. But suppose that in time, it might be a long time, the two should come to differ, and so to differ as not to be able to walk together, whose then would be the costly church edifice? In the Dedham case, the orthodox church went out, and the heterodox parish kept the property. And so it may well happen again. While the decision of Chief Justice Shaw continues in force, it will deal no more kindly with the church hereafter than it has dealt heretofore. It is the parish, not the church, that is the creature of the law, and that will take care of its own.

Another objection to the system is, that for some it provides two votes, while for others it provides but one vote. There are some members of the church who are not members of the parish, and there are many members of the parish who are not members of the church. All of these have but a single vote. But those who belong to both church and parish plainly have

a vote in each, and so have two strings to their bow. By this means a person when defeated in the church may be able to succeed in the parish. The church, for instance, by a majority vote, calls a minister. The defeated minority, by a union with members of the parish, not members also of the church, nullify the call. This is legitimate action, since the system contemplates it and provides for it. But because it is legitimate, the system itself appears objectionable. It cannot be for the harmony and well-being and efficiency of a church that the will of its minority should triumph over that of its majority. The theory of the church is, that its members are bound together by Christian love, by a bond stronger than any other. In this spirit they deliberate for the common good. But since men are not made alike, even loving Christian men must needs sometimes differ. When, however, a decision has been reached, loyalty to the church ideal requires that those whose views have not prevailed should conscientiously acquiesce in that decision. If, now, the parish door is opened, as it is, for a review of the church action, the temptation is great for one who has suffered defeat within the pale to seek for victory in the outer court of the Gentiles. Nature prevails over grace; the Christian is demoralized, despiritualized, if I may so say; in the place of hearty union comes alienation, and a crevasse is opened in the church, through which rush the waters of strife, overspreading and devastating the fair growths of Christian life.

The objections now presented are in the interest of the church, and they contemplate that as the body chiefly to be cared for. So far as they have force, they tend to depreciate the parish, as a true auxiliary of the church. They point to the abandonment of our present system. Should that conclusion be reached, what then, we are next to inquire, shall take its place? Shall the church return to the status which it held in the apostolic age? Shall it stand alone, stripped of the venerable paraphernalia of the parish, relying only upon itself, under its Divine Head? That were indeed a startling proposition for us in Massachusetts. How shall the champion of Israel put aside the armor of Saul for the simple sling and stone? Let us, however, enlarge our horizon. We shall find that elsewhere the notion of a church, self-contained, self-sustained, is an actual reality. "There are at this moment," says Prof Pond, of Bangor, "hundreds of Congregational churches in different parts of our land who have no connection with incorporated parishes or religious societies, and never had any. Some of these churches are in the cities and older States, others are in the newly settled parts of our country. They own their meeting-houses, they settle and support their ministers, they exist and they flourish without the help or hindrance of connected parishes." Now what happier state could any church be in than that? Who would counsel a church thus free and flourishing, sole mistress of itself and all its belongings, to become entangled in the yoke of parish bondage? If such had been the way of the churches of Massachusetts from the beginning, we may well believe that they would not be persuaded to depart from it now. But since it has been otherwise, since the parish way has always prevailed, and since ancient customs are not easily changed, it might not be wise to pass at once from the complexity of our present system to the simplicity of the New Testa-

ment model. There is, however, an intermediate way, which, without jar or sense of unpleasant change, would lead the churches into substantially the same position and secure substantially the same advantages. That way is the identification of church and parish. The church becomes the parish. Both are comprehended in one. The parish is the *alter ego* of the church, its other self. By this plan both the free and independent life of the church and its legal status are alike secured.

But how, it may be asked, could the change be brought about? So far as the formation of new churches and societies is concerned, the plan might be adopted at once and in all its completeness. A body of Christian people having been first constituted into a church, with creed and covenant and rules, would next proceed to take upon itself the character and powers and responsibilities of a parish. No act of incorporation would be needed, for the State has liberally provided by general law that whoever will may become a religious corporation and body politic, provided only that at least seven persons agree together to that end. Having complied with the requirements of law as a parish, having provided by church rules that none but members of that church should be members of that parish, the church would become the parish and the identification would be complete. The churches recently constituted in this city might in the outset have adopted this way, and as our argument seeks to maintain, with great advantage.

In the case of churches and parishes already existing, the adoption of the plan proposed would necessarily be gradual. In most, if not all parishes, there is an element which is not of the church. Time would be required to eliminate this element. Apparently, every member of a parish is by law entitled to remain such until he shall die or withdraw; for the language of the statute is, "Persons belonging to a religious society shall be held to be members until they file with the clerk a written notice declaring the dissolution of their membership." I find reason, however, for thinking that the parish, as well as the individual member, has power to terminate membership. In 1849, long after the foregoing statute was enacted, the Supreme Court remarked as follows: "We have no doubt that in cases where no restrictions are found in the charter or articles of association, voluntary societies or poll parishes have a right to make by-laws declaring what shall constitute membership and what shall operate to cause a forfeiture of membership, and that such by-laws may as well apply to present as to future members." (4 Cush. 526.) If, then, the parish has the power to make such by-laws, the question naturally arises, whether it has not power to make a by-law declaring non-membership in the church a cause of forfeiture of membership in the parish, and to make it applicable to present members. However that may be, it would clearly be most unwise to make such a by-law with such an application. Far from every one be the thought of thus putting out those already in! But in view of the court's declaration, it is clear that a by-law might be made, and properly made, that would keep other non-church members, not already in, from coming in. Then, when death or their own act should have removed all non-church members from the parish, the change would be consummated. And

a change so effected would be without violence or injury to any. For it is not an act of violence when a majority so uses its power as only to co-operate with time, that gentlest of change-workers, and it is not an injury to any of a minority, since it touches no rights of theirs.

In this reasoning it is assumed, of course, that a majority in the parish are members of the church. In one parish in this city whose record I have, the male church members are about two to one of others. In another parish in this city the number of church members is as 78 to 32; and in still another it is as 93 to 60. In one of the parishes out of the city, the proportion is as 80 to 59, and in another it is as 49 to 43. All of these five parishes are represented in this club. It is probable that they may be taken as representative instances, and that the average of the proportions would fairly indicate the average of the parishes at large. And as that shows a great preponderance of church members, it consequently shows that the control of parish action is in their hands. A by-law, therefore, restricting future membership in the parish to church members could be adopted whenever the church should be united in determining so to act

As a correlative to such a parish by-law, it would be needful to have a church by-law requiring every male person, on joining the church, to join the parish also. If otherwise, the scheme of identification would be liable to fail. And still further to insure the scheme, the parish by-law already described should provide that the termination of membership in the church, by dismissal or excommunication, should operate as a termination of membership in the parish also. This would seem to be such a cause of forfeiture as the Supreme Court may be presumed to have contemplated in their language just recited.

I am aware that in this connection the question of female suffrage in church and parish will naturally occur. But that I do not now propose to discuss. It is sufficient to remark that it would present no more difficulties in the scheme of identity than it now does in the church alone. It would be competent for the church to require that all its adult male members should belong to the parish, and competent for the parish to say that none but adult male members should so belong. This is not exact identification, since it would not include women and children. But it would suffice for the identification contemplated in this essay, and it would perfectly secure the ends for which the scheme is proposed. The essential point is that the voting power in the church should be coextensive with that in the parish.

Is it now objected that there are men not members of the church who yet are friendly to it, and desire to have a hand in ordering its affairs? But would any wrong be done to such in excluding their agency? I question whether there are many who would feel such exclusion to be a hardship. The exclusion would be from responsibility rather than from privilege. Without doubt, a large portion of those who contribute to the support of religious institutions do not belong to any parish, and do not care to. They are deterred by the responsibility attaching to parish membership If now the church is ready to assume that responsibility exclusively, she is but doing what most men seem to prefer that she should.

But there is another side to the matter. If the parish door is thrown open to friendly non-church members because of their support, it at the same time admits others for whom no such plea can be offered. Under our present method of meeting church expenses by pew rentals, many members of parishes may, and doubtless do, escape all pecuniary responsibility, while yet retaining the right to vote in parish affairs. It is an anomaly incident to our present system, but one that under the proposed scheme would disappear. And this leads to a final suggestion, that there should be revived a provision found in some of the older covenants, whereby a person on joining the church promised to contribute of his substance to support the gospel according as God gave him ability.

The scheme thus imperfectly outlined is not presented as a novelty. Mention is made of it by Dr. Dexter in his work on Congregationalism; and it is matter of regret that one of such authority in things ecclesiastical should not have devoted a larger share of his book to its discussion. But another writer, of the highest authority among us, the acknowledged Nestor of our Congregational body, has devoted his entire book, not indeed to the formulated scheme, but to the underlying idea. "The Genesis of the New England Churches," by Leonard Bacon, is but a prolonged and eloquent historical exposition of that principle of separatism which issued in the founding of the Pilgrim church upon the Plymouth Rock. The logic of that book, in its final results, is the identity of church and parish in the present, and in the happier future, a return to the New Testament model.

CHARLES E. STEVENS.

WORCESTER, MASS., April 16, 1877.

THE WISCONSIN ACT.

We subjoin a copy of the recent Wisconsin Act, for which we are indebted to Rev. H. H. Dixon, of Ripon, who (we are informed by others) had a responsible agency in its preparation and passage. Section 11, exempting the Protestant Episcopal Church by request, is omitted. The addition, in substance, of the following section of the Massachusetts Statutes, even though not necessary, would be a valuable guarantee: —

"The respective churches, connected and associated in public worship with such religious societies, shall continue to have, exercise, and enjoy all their accustomed privileges and liberties respecting divine worship, church order, and discipline, and shall be encouraged in the peaceable and regular enjoyment and practice thereof.[1]

AN ACT

TO PROVIDE FOR THE INCORPORATION OF RELIGIOUS SOCIETIES.

The people of the State of Wisconsin, represented in senate and assembly, do enact as follows: —

SECTION 1. The male members who are of full age of any Christian or Hebrew Church, which has been or may be organized in any town, village,

[1] Gen. Stat. 1860–66, Ch. 20, Sect. 3.

or city of this State, and which at the time maintains regular public worship, not less than three in number, may, after due public notice, organize a religious society for religious, charitable, and educational purposes, and may incorporate the same in the manner hereinafter provided.

SECTION 2. A certificate or statement of such organization may be signed and acknowledged before some officer authorized by law to take the acknowledgment of deeds in the county where such society is organized, and shall be recorded in the office of the register of deeds of such county, in a book to be kept by him for such purpose, which certificate shall be, in substance, of the following form: —

Know all men by these presents: The undersigned (insert the names of signers) and those who are or may become associated with them for the purposes herein specified, have organized themselves into a religious society of the ———— church (or denomination) located in (name of town, village, or city) in the county of ———, State of Wisconsin, for religious, charitable, and educational purposes, which society shall be known and incorporated by the name of (insert name.)

SECTION 3. When such certificate shall have been duly recorded as aforesaid, the society named therein shall be a corporation under this act, and may make a constitution and by-laws not inconsistent with the laws of this State for the regulation and government of such society, and its officers, and may fix the terms and qualifications of office and membership in such organization, and may have and use a common seal, and alter or change the same at pleasure, and by their corporate name may sue and be sued, and may take, receive, purchase, hold and use both real and personal estate for the purposes for which they have been incorporated, and may mortgage, sell and dispose of the same, or any portion thereof, subject to the rules and by-laws for such cases made and provided.

SECTION 4. Such society may take also by purchase, gift or otherwise, and may forever hold and improve any lands intended to be used for cemetery grounds or burial places, and sections fourteen, fifteen, and sixteen, of chapter sixty-seven of the revised statutes, shall apply to all lands so heretofore or hereafter acquired for burial purposes.

SECTION 5. The secular business and temporal affairs of every such society, organized and incorporated under this act, shall be managed and administered by not less than three, nor more than nine trustees, who shall be elected in the manner, and hold office for the time prescribed by the constitution and by-laws of the society.

SECTION 6. Whenever the established rules of any church or religious denomination provide for the election of trustees, and prescribe that they shall hold the property of such church or denomination in trust, then they shall be elected in the manner and for the time prescribed by such rules, and the trustees so elected may become a corporation in the same manner as is hereinbefore provided for a society, and when so incorporated shall be subject to all the provisions of this act applicable thereto.

SECTION 7. No failure to elect trustees at the proper time or in the proper manner shall work the dissolution of any such corporation, and those once elected shall hold their office as such trustees until their successors are duly elected.

SECTION 8. The trustees of every such church or society shall appoint a clerk or secretary, and a treasurer, with power to remove the same, and shall cause accurate record of all their proceedings, and of all business meetings of such society to be kept, and they shall be governed in their official acts by the rules of their church or denomination applicable thereto, and not inconsistent with the laws of this State, and by the constitution and by-laws of the society.

SECTION 9. Any existing religious society heretofore organized under the laws of this State may, by five or more of its members, including in every case all the members at the time acting as trustees thereunto duly authorized, become a corporation under this act, by making and recording the certificate provided in this act, with an additional statement in such certificate of the name by which such society, and the corporation connected with it, has before that time been known and called, and that such society and corporation are reorganized under this act, but such reorganization shall not work a change of the ecclesiastical connection of any such society.

SECTION 10. If any such religious corporation heretofore incorporated under the laws of this State shall fail to become reincorporated as herein provided, such corporation shall not thereby be dissolved, but shall be subject to the rules and regulations of the church or society with which it is connected, and to all the provisions of this act which relate to the election and duties of trustees, and to the powers, franchises, and privileges of religious corporations.

SECTION 11. This act shall take effect and be in force from and after its passage and publication.

Approved March 13, 1876.

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CONSTITUTION, BY-LAWS, AND RULES OF ORDER

OF THE

NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council: —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers, who are responsible directly to the Lord Jesus Christ, the One Head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the Scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules: —

I. *Sessions.* — The churches will meet in National Council every third year. They shall also be convened in special session whenever any five of the general State organizations shall so request.

II. *Representation.* — The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows: —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half; it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof: —

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable.

4. Such Congregational general societies for Christian work, and the faculties of such theological seminaries as may be recognized by this Council, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.* — 1. At the beginning of every stated or special session there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts, and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers as are not delegates shall have all the privileges of members except that of voting.

IV. *By-Laws.* — The Council may make and alter By-Laws at any triennial session.

V. *Amendments.* — This Constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and purpose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865, on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of counsel and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists, because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and do our own appropriate part of the work of Christ's church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the holy catholic church." It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that, by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Persons selected as preachers, or to prepare papers, or to serve upon committees appointed by this body, shall be entitled to seats in the session in which they are to serve, without the privilege of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of seven persons by appointment, with the addition of the secretary, registrar, and treasurer, *ex officiis*. This committee shall specify the place and the precise time at which sessions shall commence; shall choose a preacher of the opening sermon; may select topics regarding the Christian work of the churches, and persons to propose and present papers thereon; shall do any work which shall have been referred to them by the Council; and shall make a full report of all their doings, — the consideration of which shall be the first in order of business after organization.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials, and other needful papers, to the scribes of the several local organizations of churches.

VIII. Soon after the opening of a stated or special session, the following committees shall be appointed: —

1. A committee on credentials, who shall prepare a roll of members.
2. A committee of nominations, to nominate all committees not otherwise provided for.
3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

Committees shall be composed of three persons each, except otherwise ordered.

IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer and singing. One evening, at least, shall be entirely set apart for a meeting of prayer and conference; and every evening shall ordinarily be given to meetings of a specifically religious rather than business character. And the Council will join in the sacrament of the Lord's Supper at some convenient season.

X. No person shall occupy more than one hour in reading any paper or report, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The provisional committee may fill any vacancies occurring in any committee or office in the intervals of sessions, — the person so appointed to serve until the next session.

XIII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the

several State organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIV. The Council will welcome correspondence, by interchange of delegates, with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our land. Delegates will be appointed by the Council in the years of its sessions, and by the provisional committee in the intervening years.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications: —

When a question is under debate, no motion shall be received, except the following, namely, to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn — which shall have precedence in the reverse order of this list — the motions to lay on the table and to adjourn alone being not debatable.

No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once until every member desiring to speak shall have spoken.

OFFICERS AND COMMITTEES

OF THE NATIONAL COUNCIL.

Officers for the Session of 1877.

Moderator, Hon. William B. Washburn, ll. d., Greenfield, Mass.

Assistant Moderators, Rev. Aaron L. Chapin, d d , Beloit, Wis.; Dea. Charles G. Hammond, Chicago, Ill.

Secretary, Rev. Alonzo H. Quint, d. d., New Bedford, Mass.

Registrar, Rev. William H. Moore, Hartford, Conn.

Assistant Registrars, Rev. George Huntington, Oak Park, Ill.; Rev. James Deane, Westmoreland, N. Y.; Rev. Charles H. Richards, Madison, Wis ; Rev. Elijah C. Baldwin, Branford, Conn.; Rev. Hiram N. Gates, Omaha, Neb.

Officers for 1877–1880.

Secretary, Rev. Alonzo H. Quint, d. d., New Bedford, Mass.

Registrar, Rev. William H. Moore, Hartford, Conn.

Treasurer, Charles Demond, Boston, Mass.

Auditor, Langdon S. Ward, Boston, Mass.

Provisional Committee.

Hon Horace Fairbanks, St. Johnsbury, Vt.; Hon. John E Sanford, Taunton, Mass.; Hon. Amos C. Barstow, Providence, R. I ; Rev. Leander T. Chamberlain, Norwich, Conn.; James B. Angell, ll. d., Ann Arbor, Mich ; Dea. Charles G. Hammond, Chicago, Ill.; Rev. John K. McLean, Oakland, Cal.; also, *ex officiis*, the Secretary, Registrar, and Treasurer.

Special Committees to report in 1880.

Publishing Committee:

The Secretary, Registrar, Treasurer, and Rev. Henry M. Dexter, d. d., Boston, Mass., and Franklin Fairbanks, St. Johnsbury, Vt.

Committee on the Paper on the Parish System:

Hon. Jonathan E. Sargent, ll. d., Concord, N. H.; Hon. La Fayette S. Foster, ll. d., Norwich, Conn.; Hon Edward B. Gillette, Westfield,

Mass.; Rev. JOHN O. FISKE, D. D, Bath, Me.; Rev. GEORGE B. SAFFORD, Burlington, Vt.; Hon. DAVID J. BREWER, Leavenworth, Kan.; Rev. EDWARD H. MERRELL, Ripon, Wis.

Committee to confer with Committee of American Congregational Union:

Hon. WILLIAM B. WASHBURN, LL. D., Greenfield, Mass.; Dea. ELIPHALET W. BLATCHFORD, Chicago, Ill.; AMOS D. LOCKWOOD, Providence, R. I.; Rev. EDWARD F. WILLIAMS, Chicago, Ill; Dea. WILLIAM H. WHITIN, Whitinsville, Mass.; Rev. AUGUSTUS F. BEARD, D. D., Syracuse, N. Y.; Rev. SAMUEL E. HERRICK, Boston, Mass.

Committee on Ministerial Responsibility and Standing:

Rev. EGBERT C. SMYTH, D. D., Andover, Mass.; Rev. GEORGE L. WALKER, D. D., Brattleboro', Vt; Rev. GEORGE B. SAFFORD, Burlington, Vt.; Rev. HENRY P. HIGLEY, Beloit, Wis; Rev. LEVI H. COBB, Minneapolis, Minn.

Committee on "Pastorless Churches and Churchless Pastors":

Rev. FRANK P. WOODBURY, Rockford, Ill.; Rev. ROBERT WEST, St. Louis, Mo.; Rev. CHARLES H. RICHARDS, Madison, Wis.; Rev. MOSES SMITH, Jackson, Mich.; Rev. LOUIS W. HICKS, Woodstock, Vt.; Rev. WILLIAM S. PALMER, Norwich, Conn.; Rev. HENRY M DEXTER, D. D., Boston, Mass.

Committee on Disabled Ministers:

Rev. JUSTIN E. TWITCHELL, D. D., Cleveland, Ohio; Rev. CYRUS W. WALLACE, D. D., Manchester, N. H.; Hon. CHARLES THEODORE RUSSELL, Boston, Mass.; Rev. WILLIAM H. MOORE, Hartford, Conn.: Rev. HIRAM N. GATES, Omaha, Neb.

Committee on Monument to Rev. John Robinson:

Rev. HENRY M. DEXTER, D. D., Boston, Mass.; Rev. SAMUEL C. BARTLETT, D. D., Hanover, N. H.; Hon. ALPHEUS HARDY, Boston, Mass.; Rev. GEORGE E. DAY, D. D., New Haven, Conn.; ALFRED S. BARNES, New York, N. Y.; Dea. ELIPHALET W. BLATCHFORD, Chicago, Ill.; Dea. STEPHEN S. SMITH, San Francisco, Cal.

Delegates attending sessions of corresponding bodies are also expected to report at the next session of the Council.

THE ANNUAL STATISTICS.

THE following pages contain the statistics of the Congregational Ministers and Churches in the United States, collected in the year 1877 by the Secretaries of the several State organizations, and compiled for this publication by the Secretary of the National Council.

The Secretary in no case presumes to insert or omit the name of church or minister on any authority but that of the State Secretaries, representing their own organizations; or of Councils since the issue of State Minutes.

The contents of the statistics are as follows: —

1. The Statistics of the Churches and Pastors, by States.
2. List of Foreign Missionaries, arranged by Missions.
3. List of Ministers without Pastoral Charge, by States.
4. General Summary tables for the year.
5. Tables of Summaries, as printed 1859–1878.
6. Remarks upon the Statistics.
7. The National Co-operative Societies, with officers.
8. The Theological Seminaries.
9. The National and State Organizations of the Churches.
10. Alphabetical List of Ministers, with P. O. address, and indexed to pages.
11. Alphabetical List of Licentiates.

RULES OF COMPILATION.

1. To arrange in alphabetical order everything capable of it; except that the churches in any one town or city are placed according to age.

2. To make each State list conform strictly to the *State boundaries.* Churches or ministers reported by the Association of a State other than their own are, therefore, transferred to their proper places; and the summaries are correspondingly corrected.

3. To make *new tables* each year. No church or name of minister is brought from last year. "Last year's report" (if known to be such) is always omitted, but the membership of enrolled churches, and of their Sabbath Schools, not reporting, are included in the summary of their State, provided such a church reported the *previous year;* if not, not The list of churches of this year is compared, name by name, with that of last year, and all variations are specifically mentioned with the State summary, so that each church can be traced from year to year.

4. To examine carefully all the tables, with a view to *correction or addition* by correspondence, especially to correct "pastoral supply" to the latest moment, the several State Secretaries often doing this, and examining all "proofs" when time allows. But any such changes do not alter the original summary.

5. To *complete* the statistics by (1) giving in some form every statistical fact obtainable, — items given by some States, but not by all, being aggregated with the respective State summaries; and (2) putting into finished State and general summaries, with "totals" in all cases, everything capable of it; so that no person in search of any statistical fact shall be obliged to perform any arithmetical calculation to find it.

MINOR EXPLANATIONS.

1. When any church is given in brackets, it is one organized since the date of State report, and is not included in the summary, but is inserted for information.

2. Installed pastors are marked "p"; others in service are not marked. Blanks in the column of pastoral supply, meaning *no* regularly engaged minister, are left blank for the convenience of those who note pastoral changes.

3. Post-office addresses of ministers in pastoral service are not certainly found in the tables of churches, but are in the General Alphabetical List of Ministers.

4. The two columns following the names of ministers in the tables of churches denote (1) the year of ordination, (2) the year when the minister was installed, or commenced service with that church.

5. A star (*) prefixed to the name of a minister in pastoral service, not installed, implies that he is not a member of any organization of churches or ministers in *that State;* but not many States so designate in the *tables.* A star similarly prefixed in the General Alphabetical List of Ministers denotes that he is found in the original State alphabetical list, but is reported not to be a member of *any* such organization in the United States. Similarly, a star prefixed to a *church* denotes that it is not associated, and a foot-note so states; but *ordinarily* such are new churches, yet to be associated. "Independent" churches are not regarded as Congregational churches, but a few not associated are enrolled by their own wish.

6. Licentiates are not reckoned as ministers. Churches supplied by such, or by ministers of other denominations, are reckoned as vacant; but the number of such churches is given with each State summary. No ministers of other denominations (if so known) are inserted in the General Alphabetical List, unless they happen to belong to the two denominations at the same time.

7. Under "Church Members," "Absent," are included in "Males," "Females," and "Total." "Additions," "Removals," and "Baptisms" cover the twelve months next preceding the date of report given with the name of each State.

8. Blanks in any column of figures are such as were so left in the State Minutes. They ought always to signify "no report," but some States do not follow the proper rule of inserting a cipher where "none" is meant, and the examiner must decide, in any given case, whether "none" or "no report" is intended. In our General Summaries, a blank invariably signifies "no report."

THE STATISTICS OF THE CHURCHES.

ALABAMA. — September 30, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Alabama Furnace,	1874	[Noah Lowry, *Lic.*]		'74	16	18	34	1	4	0	4	0	0	1	1	4	0	65		
Anniston,	1875	[Peter McEntosh, *Lic*]		'75	20	31	51	0	15	0	15	1	4	0	5	14	4	65		
Athens, Trinity,	1871	Horace J. Taylor,		'77	16	31	47	6	4	0	4	2	0	4	6	3	1	80		
(1) Childersburg,	1874	[Alfred Jones, *Lic*]		'77	8	18	26	1	5	0	5	0	0	2	2	0	0	55		
Florence,	1876	Lauren C. Anderson, *Lic*]		'76	13	11	24	0	22	2	24	0	0	0	0	0	0	0		
Kymulga,	1874	[Preston Young, *Lic.*]		'77	16	19	35	0	0	0	0	1	1	3	5	0	0	50		
Marion, 1st,	1870																			
Mobile,	1876	A. B. Irwin,	'74	'76																
Montgomery, 1st,	1872	E. C. Stickel,	'75	'75	27	60	87	3	13	0	13	0	5	2	7	13	6	100		
Sand Mountain,	1875				5	10	15	3	1	0	1	0	0	0	0	1	0	0		
Selma, 1st,	1872				29	57	86	3	5	2	7	2	4	2	8	2	4	119		
Talladega, 1st,	1868				84	62	146	43	13	8	21	2	2	0	4	9	4	325		
" Cove,	1874	[Barbour Grant, *Lic.*]		'77	5	3	8	1	0	0	0	0	0	1	1	0	0	72		

Changes in list of churches: *New*, — none. *Dropped*, — none. Kingston now appears again as Kymulga.
Ordinations, Installations, etc., see Summary IV.
Churches: none with pastors installed; 6 with acting pastors; 6 with licentiates; one not supplied. Total, 13.
Ministers: 6 acting pastors; one other. Total, 7.
Church Members: 285 males; 381 females. Total, 666, including 71 absent. Gain, 17.
Additions: 82 by profession; 12 by letter. Total, 94.
Removals: 8 by death; 16 by dismissal; 15 by discipline. Total, 39.
Baptisms: 46 adult; 19 infant.
In Sabbath Schools: 1,036. Gain, 66.
Families: not reported.
Benevolent Contributions: not reported.
Organization. — The General Conference of Congregational Churches of Alabama, organized April 6, 1876. Athens, Florence, and Sand Mountain are connected with the Central South Conference. with Tennessee, etc. The churches are assisted by the American Missionary Association.

CALIFORNIA. — September 1, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Antioch,	1865				16	30	46	25	2	2	4	2	3		5	2		75		$8.00
Atlanta,	1871																			
Auburn,	1875					7	7	1					3		3			7		
Benicia,	1865	John A. Banfield,		'77	15	42	57	17	9	5	14		5		5	5	1	80		109.20
Berkeley,	1874	Edward B. Payne, p.	'74	'75	22	31	53	6		4	4	1			1			56		150.05
Cache Creek,	1866																			
Cherokee,	1871																			
Chico,	1876	Lysander Dickerman,	'58	'76	1	12	13	1		3	3		1	5	6		1	183		110.00
Clayton,	1863	L. H. Meade,		'76	6	10	16	1		2	2	1			1			16		5.00
Cloverdale,	1869	Isaac W. Atherton, p.		'75	14	32	46	9	3	6	9		4		4		5	70		60.00
Copperopolis,	1864																			
Dixon,	1869				11	21	32	5	9	11	20	3	4		7	2	1	31		13.80
Douglas Flat,	1869				3	4	7													
Dutch Flat,	1864	Joseph H. Merrall,		'75	9	23	32	3	10	11	21		1		1	9	3	32		74.90
Eden Plain,	1867			'76	2	3	5	2										40		2.00
Eureka,	1861				19	41	60	10		2	2	1	2		3		6	150		
Ferndale,	1876	Jacob H. Strong.	'57	'76	3	4	7		1	2	3					1	5	45		16.00
Fort Jones,	1873	[C. T. K. Tracy, *Lic.*]		'77	6	13	19	1												24.75
Gilroy,	1874	H. B. Norton,		'76	5	22	27		6	2	8					6		27		2.75
Grass Valley,	1853	George F. G. Morgan,		'76	23	51	74	9	1	2	3	2	3		5		1	180		192.95
Hayward,	1865	John T. Wills,		'74	7	21	28	5									1	120		28.25
Hollister,	1872				6	5	11					4			4					3.00
Hydesville,	1868	William E Tenney,		'77	2	8	10	2										85		22.00
Lewiston,	1874					1	1													
Little Shasta,	1876	Roswell Graves,		'76	14	17	31		17	1	18		1		1	14	4	50		25.00
Lockeford,	1862	William C. Stewart,	'57	'75	9	14	23		2		2		2		2		1	50		17.25
Lodi,	1872	William C. Stewart,	'57	'75	2	6	8													
Los Angeles,	1868	David T Packard,	'54	'74	36	46	82	28	2	8	10	1	1		2	1		197		10.00
Martinez,	1874	Edward B. Tuthill,	'61	'75	6	23	29	5	2	2	4							52		24.00
Modesto,	1873				4	5	9	2	2	3	5		4		4			21		10.00
Mokelumne Hill,	1854					3	3													
Murphy's,	1865					4	4	2										50		3.00
Nevada,	1851	J. Sims.		'73	33	74	107	9	11	2	13	1	4		5	6	16	194		21.00
Nortonville,	1864	John J. Powell,		'77	17	39	56	9	24	8	32	2	8		10	3	8	150		11.00
Oakland, 1st,	1860	John K. McLean, D.D, p.	'61	'72	148	274	422	49	10	44	54	2	25		27	6	2	667		6,514.13

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Oakland, 2d,	1868	William L. Jones,		'77	26	69	95	22	9	8	17	3				3	4	312	144.50
" Plym'th Av.,	1874	George Mooar, p.	'55	'74	35	60	95	12	2	18	20	1	5		6	1	1	190	272.50
Oro Fino,	1876	[C. T. K. Tracy, *Lic.*]		'77	1	6	7	2										30	
Oroville,	1856	[J. Wood, *Meth.*]		'77	4	9	13	3		4	4		1		1		3	84	16.50
Pescadero,	1866	William C. Merritt,	'46	'77	6	19	25	9	10		10	1	2		3	12		58	500.00
Petaluma,	1854	Charles J. Hutchins,		'69	50	116	166	20	2	8	10	1	2		3	1	8	160	454.35
Redding,	1873																		
Redwood,	1862	Henry E Jewett, p.	'69	'69	17	53	70	10	2	2	4		1		1	1	10	130	273.80
Rhonerville,	1874	Theodore Beaizeley,		'74	4	16	20		1		1	1			1			70	5.00
Rio Vista,	1866	George H. Smith, p.		'76	16	18	34	7	3	4	7	1			1	3	8	81	77.00
Riverside,	1872	William H. Cross,	'70	'76	6	11	17	2	1	7	8		1		1			82	11.50
Rocklin,	1871	Frederick H. Wales,	'76	'77	5	9	14	1	4	5	9					5	4	78	5.00
Sacramento,	1849	Isr'l E. Dwinell, D.D., p.	'49	'63	47	170	217	25	9	15	24	5	3	3	11	4	2	276	570.50
San Andreas,	1869																		
San Bernardino,	1867	James T. Ford,	'57	'75	16	30	46	7	4	9	13	1	8	1	10	2	2	85	35.40
San Buenaventura,	1869																		
San Francisco, 1st,	1849	Andrew L. Stone, D.D., p	'49	'66	205	349	554	126	17	16	33	7	26		33	9	14	700	2,070.67
" Plymouth,	1862	Thomas K. Noble, p.	'63	'72	107	179	286	65	12	22	34	3	11		14		4	577	2,678.00
" 3d,	1863	Edward P. Baker,	'58	'72	69	105	174	29	38	14	52	1	7	17	9	20	8	402	419.00
" Green St.,	1864	William E. Ijams,	'65	'74	29	61	90	2	11	13	24		11	25	36	3	4	300	125.00
" Bethany,	1873	William C. Pond,	'52	'74	54	60	114	18	18	7	25		6		6	11	15	340	281.50
(3) San José,	1875	Mahlon Willett,	'73	'76	25	62	87	11		16	16		6	1	7		1	125	30.20
San Mateo,	1864	Thomas H. Rouse,		'70	13	28	41	13		1	1	1			1		5	50	44.50
Santa Barbara,	1867	Jesse W. Hough, D.D., p.	'59	'72	41	104	145	18	13	14	27	3	4		7	6	2	220	220.00
Santa Cruz,	1851	Samuel H. Willey, D. D., p.		'70	41	77	118	11		9	9		10	3	13		2	200	297.95
Saratoga,	1872				5	17	22						2		2			68	11.50
Sonoma,	1871	Francis B. Perkins,		'77	20	36	56	10	1		1		3		3	1		80	23.50
Soquel,	1868	Andrew C. Duncan,		'76	11	20	31	2	3	12	15						10	100	41.00
Stockton,	1865	Martin Post,	'62	'73	25	72	97	7	1	4	5	1	2		3	1	2	140	203.20
Suisun,	1877	Abraham F. Hitchcock,		'77	1	23	24	3					1		1	3	8	55	
Susanville,	1873																		
Tulare,	1874	A. L. Rankin,		'73	8	8	16		1	1	2	1	2		3			135	25.55
Vallejo,	1870	George Morris,		'76	5	14	19	7	1	5	6	1	5		6		2	60	25.20
Weaverville,	1874	A. T. Jackson,		'75		3	3						4		4				54.00
Woodland,	1870	Joseph Lanman,	'68	'76	7	23	30	2										82	27.80
Yountville,	1873				9	14	23		4	4	8								

CHANGES in list of churches: *New*, — Suisun. *Dropped* from the list, — none.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 11 with pastors; 36 with acting pastors; 24 vacant (including 3 supplied by licentiates or ministers of other denominations) Total, 71.

MINISTERS: 11 pastors; 35 acting pastors; 21 others. Total, 67.

CHURCH MEMBERS: 1,394 males; 2,805 females. Total, 4,199, including 645 absent. Gain, 321

ADDITIONS: 290 by profession; 336 by letter. Total, 626.

REMOVALS: 49 by death; 194 by dismissal; 39 by discipline. Total, 282.
BAPTISMS: 147 adults; 174 infants.
IN SABBATH SCHOOLS: 8,138. Gain, 691.
FAMILIES: not reported.
BENEVOLENT CONTRIBUTIONS: 54 churches reporting (52 last year), $15,907.65. Increase, $2,208.55.
FOR CURRENT EXPENSES: 55 churches reporting (50 last year), $90,133.22; for church building, debts, etc , 39 churches, $73,845.45. Total Current, $123,978.67. Increase, $2,600.27.
VALUE OF CHURCH PROPERTY, 47 churches, $445,625.
CHURCH DEBTS, 18 churches, $43,404.
ORGANIZATION. — A GENERAL ASSOCIATION, which includes, also, Reno, Nevada.

COLORADO. — JANUARY 1, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Boulder,	1864	A J. Chittenden,	'62	'75	20	28	48	4	0	8	8	1	3	0	4	0	1	50	68	$7.52
Central City,	1863				8	8	16	7	0	0	0	1	3	0	4	0	0	40	30	
Colorado Springs,	1874	Roselle T Cross,	'69	'76	24	39	63	12	8	18	26	1	0	0	1	3	4	88	60	108.00
Denver,	1864	Charles C. Salter,	'59	'77	48	82	130	16	6	17	23	1	18	4	23	1	1	100	120	199.00
Georgetown,	1868				6	10	16													
Greeley,	1870	Abel K. Packard,	'51	'74	21	37	58	14	4	6	10	0	0	0	0	2	0	65	44	36.95
Longmont,	1872	Martin K. Holbrook,	'68	'75	15	20	35	8	0	5	5	0	2	0	2	0	0	35	20	14.50
Platteville,	1874																			

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CHANGES in list of churches: *New*, — none. *Dropped* from the list, — Castle Rock; Empire.
ORDINATIONS, etc., see Summary IV.
CHURCHES: 1 with pastor; 4 with acting pastors; 3 vacant. Total. 8.
MINISTERS: 1 pastor; 3 acting pastors; no others. Total, 4,
CHURCH MEMBERS: 142 male; 224 female. Total, 366, including 61 absent. Gain, 22.
ADDITIONS: 18 on profession; 54 by letter. Total, 72.
REMOVALS: 4 by death; 26 by dismissal; 4 by discipline. Total, 34.
FAMILIES: 6 churches reporting, 342.
BAPTISMS: 6 adult; 6 infant.
IN SABBATH SCHOOLS: 378. Less from estimate last year, 74.
BENEVOLENT CONTRIBUTIONS: 5 churches reporting (none last year), $365.97.
ORGANIZATIONS: The COLORADO CONGREGATIONAL ASSOCIATION, which includes also Cheyenne, Wyoming.

Andover,	1749	*Simeon Miller,	'46	'76	10	26	36	2	0	0	0	0	0	0	0	0	0	73	46	$42.00
Ashford,	1718	Charles P. Grosvenor,	'34	'74	31	51	82	9	2	2	4	1	5	0	6	1	0	50	52	85.83
" Westford,	1768	Oscar Bissell,	'56	'77	13	25	38	0	0	0	0	2	1	0	3	0	4	30	40	33.50
Avon, West,	1751	William Howard,	'59	'77	49	76	125	31	12	1	13	3	4	1	8	5	3	125	50	6.74
" Avon,	1819	*Milan C. Ayres,	'74	'77	33	81	114	10	4	2	6	2	2	0	4	0	0	90	66	104.00
Barkhamsted,	1781	Aaron B. Peffers,	'55	'77	18	23	41	11	4	0	4	0	0	0	0	1	0	40	49	30.00
" Riverton,	1842				15	48	63	9	0	3	3	2	3	0	5	0	0	85	50	202.00
Berlin, Kensington,	1712	James B. Cleaveland,	'52	'75	42	88	130	9	8	4	12	2	3	0	5	2	3	157	75	265.73
" Berlin,	1775	Wm. W. Woodworth, p.	'42	'76	103	173	276	38	38	10	48	3	16	0	19	22	3	250	128	686.17
Bethany,	1763				12	27	39	1	0	4	4	1	0	0	1	0	0	35	25	10.08
Bethel,	1760	George F. Waters, p.	'73	'73	123	190	313	15	34	4	38	7	8	18	33	17	1	236	154	714.79
Bethlehem,	1739	S. Fielder Palmer,	'73	'75	46	68	114	23	7	3	10	4	7	1	12	0	1	75	65	166.16
Bloomfield,	1738	*William A. Hallock,	'60	'75	43	84	127	11	14	9	23	4	4	3	11	5	5	100	80	201.63
Bolton,	1725	William E. B. Moore, p.	'65	'68	14	36	50	5	0	0	0	2	1	0	3	0	0	65	54	81.80
Bozrah,	1739	Franklin E. Fellows,	'58	'75	43	48	91	10	1	2	3	1	1	0	2	1	1	92	58	911.40
" Bozrahville,	1828	[George Cryer, *Meth.*]	'59	'62	18	32	50	11	13	1	14	1	1	0	2	11	1	50	25	23.25
Branford,	1644	Elijah C. Baldwin, p.	'60	'65	121	211	332	26	5	4	9	2	5	0	7	1	4	286	256	672.00
Bridgeport, 1st,	1695	Charles R. Palmer, p.	'60	'72	100	230	330	53	20	4	24	5	9	0	14	7	12	255	225	2,207.67
" 2d,	1830	Rob't G. S. McNeille, p.	'70	'77	156	305	461	50	37	11	48	7	13	0	20	10	12	425	275	1,057.00
" Black Rock,	1849	Howard W. Pope, p.	'74	'74	27	51	78	7	25	1	26	1	0	2	3	16	1	85	50	436.71
" Park Street,	1868	John G. Davenport, p.	'68	'68	127	232	359	50	26	13	39	4	8	0	12	14	19	521	300	3.052.71
" Olivet,	1870	Allen Clark,	'68	'74	23	46	69	4	10	9	19	2	9	40	51	4	3	200	65	142.75
Bridgewater,	1809	John B. Doolittle, p.	'64	'72	27	60	87	16	0	0	0	0	1	0	1	1	2	125	60	118.50
Bristol,	1747	Henry T. Staats, p.	'60	'74	194	321	515	104	6	9	15	7	0	0	7	3	4	301	235	913.65
Brookfield,	1757	Asa C. Pierce, p.	'49	'70	31	74	105	23	7	1	8	2	0	0	2	6	1	65	52	97.68
Brooklyn,	1734	Edwin S. Beard, p.	'63	'73	57	120	177	33	0	3	3	2	2	10	14	0	0	146	65	242.04
Burlington,	1783	*Philemon R. Day,	'64	'74	16	37	53	2	3	2	5	2	0	0	2	0	0	70	30	12.00
Canaan,	1741				24	55	79	12	0	3	3	0	2	0	2	0	2	60	100	105.22
" Falls Village,	1858	*Frank J. Grimes,	'75	'77	26	39	65	10	2	2	4	0	3	0	3	1	1	90	60	34.72
Canterbury,	1711	Andrew J. Hetrick,	'65	'77	19	35	54	8	1	1	2	2	3	0	5	0	0	80	54	2.00
" Westminster,	1770	Joseph W. Sessions,	'33	'77	28	47	75	41	0	0	0	2	0	0	2	0	2	75	34	2.00
Canton, Center,	1750	David B. Hubbard, p.	'72	'74	66	111	177	5	17	1	18	2	1	0	3	12	0	180	85	251.00
" Collinsville,	1832	Edward E. Lamb, p.	'59	'75	132	190	322	69	0	0	0	1	3	0	4	0	0	320	145	209.33
Chaplin,	1810	Francis Williams, p.	'41	'58	63	89	152	13	8	6	14	6	0	0	6	7	5	177	90	465.58
Chatham, E. Hamp. 1st,	1748	Joel S. Ives, p.	'74	'74	58	119	177	8	3	0	3	3	6	0	9	3	0	160	107	489.70
" Middle Haddam,	1855	Daniel Denison, p.	'73	'73	43	74	117	8	5	2	7	1	5	0	6	5	1	200	75	177.25
" E. Hamp. Union,	1856	*William H. Fultz,	'71	'77	31	58	89	12	1	0	1	1	1	0	2	0	0	75	55	75.65
Cheshire,	1724	James H. Isham,	'77	'77	106	194	300	19	0	1	1	3	6	0	9	0	1	250	180	279.09
Chester,	1742	Lysander T. Spaulding,	'64	77	87	163	250	26	9	4	13	4	3	0	7	6	4	180	140	300.00

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CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad.	In.			
Clinton,	1667	J. Henry Bliss,	'69	'75	105	157	262	11	5	6	11	4	9	0	13	1	1	202	142	$471.83
Colchester,	1703	Samuel G. Willard, p.	'49	'68	80	190	270	22	5	1	6	8	5	0	13	3	6	200	140	1,727.48
" Westchester,	1729	William T. Hutchins, p.	'76	'76	32	67	99	8	0	2	2	1	2	0	3	0	0	95	100	14.00
Colebrook,	1795	Ira Pettibone,	'34	'77	25	59	84	14	0	0	0	1	1	0	2	0	0	70	50	144.05
Columbia,	1720	Frederick D. Avery, p.	'50	'50	62	105	167	17	16	4	20	5	3	0	8	5	2	220	135	218.00
Cornwall, prob.	1740	Samuel J. White,	'42	'75	40	75	115	2	1	4	5	1	2	0	3	1	0	95	61	200.44
" North,	1782	Charles N. Fitch, p.	'74	'74	69	112	181	13	50	1	51	3	12	0	15	7	5	200	130	408.37
Coventry, South,	1712	William D. Morton,	'64	'77	23	86	109	27	0	0	0	0	1	0	1	0	1	147	150	564.26
" North,	1745	William J. Jennings, p.	'50	'62	38	78	116	12	1	2	3	4	5	0	9	1	0	145	90	426.24
Cromwell,	1715	Myron S. Dudley, p.	'71	'74	46	107	153	20	7	5	12	3	5	0	8	1	12	142	96	744.18
Danbury,	1696	Joel J. Hough, p.	'64	'73	138	270	408	50	26	10	36	5	5	0	10	8	9	350	224	1,953.31
" 2d,	1851	Simon B. Hershey, p.	'74	'74	44	139	183	10	48	3	51	2	5	0	7	34	11	167	63	96.00
Darien,	1744	Benjamin F. Bradford,	'44	'77	53	117	170	16	4	2	6	3	8	0	11	2	3	180	95	409.00
Derby,	1678	Juba Howe Vorce,	'70	'75	65	105	170	0	21	2	23	2	1	0	3	11	0	160	100	421.00
" Birmingham,	1846	Charles F. Bradley, p.	'69	'73	69	168	237	12	21	4	25	2	1	0	3	5	3	193	100	546.44
" Ansonia,	1850	Edward P. Payson,	'64	'75	78	142	220	21	6	19	25	2	0	0	2	2	4	215	160	918.04
(9) Durham,	1711	Amos S. Chesebrough,	'41	'76	42	67	109	7	0	1	1	3	4	3	10	0	0	80	73	173.28
" Center,	1847	*Richard B. Bull,	'55	'77	30	54	84	15	2	0	2	0	0	0	0	0	0	25	28	110.00
Eastford,	1778	Clinton M. Jones, p.	'69	'72	52	69	121	24	0	0	0	2	1	2	5	0	0	100	54	87.03
East Granby,	1737	Charles Chamberlain,	'42	'74	20	28	48	10	0	1	1	0	2	0	2	0	1	131	65	56.96
East Haddam,	1704	Salmon McCall, p.	'53	'72	58	128	186	24	4	10	14	3	2	0	5	3	5	132	110	401.24
" Millington,	1736	John B. Griswold,	'72	'77	30	34	64	12	0	0	0	1	5	0	6	0	0	60	41	7.00
" Hadlyme,	1745	Michael J. Callan,	'70	'75	25	65	90	3	6	3	9	1	4	0	5	4	0	90	75	200.35
East Hartford,	1695				86	400	486	8	0	3	3	8	9	1	18	0	3	302	275	1,121.61
East Haven,	1711	Joseph A. Tomlinson,	'73	'77	101	173	274	10	0	1	1	3	3	0	6	0	3	256	201	489.44
" Fair Haven, 2d,	1852	Horace C. Hovey,	'58	'76	118	235	353	43	14	10	24	9	3	0	12	6	3	362	214	483.65
East Lyme, prob.	1724				30	43	73	8	0	1	1	3	5	2	10	0	2	40	30	118.50
Easton,	1763	Martin Dudley, p.	'51	'51	38	67	105	7	0	0	0	2	1	0	3	0	0	60	56	233.00
East Windsor, prob.	1754				71	122	193	24	12	1	13	1	1	0	2	4	7	189	98	785.00
" Broad Brook,	1851	Joseph A. Freeman,	'75	'77	43	72	115	10	0	2	2	0	0	0	0	0	3	225	93	118.09
Ellington, prob.	1736	David S. Holbrook, p.	'76	'76	63	115	178	4	2	6	8	7	5	0	12	1	2	210	140	508.01
Enfield, prob.	1683	George W. Winch, p.	'75	'75	84	145	229	14	28	2	30	2	6	0	8	11	5	190	120	590.34
" North,	1855	Newell A. Prince,	'48	'75	28	50	78	7	0	0	0	0	1	0	1	0	1	50	27	50.00
Essex, Centre Brook,	1725	Henry C. Fay,	'58	'78	39	73	112	15	1	2	3	2	4	1	7	0	0	86	76	183.70
" Essex,	1852				60	111	171	15	27	3	30	2	2	0	4	11	0	90	75	52.00
Fairfield,	1650	Edward E. Rankin, p.	'44	'66	46	124	170	9	15	2	17	4	2	0	6	4	1	97	90	1,685.56
" Greenfield,	1726			'73	59	124	183	13	1	0	1	1	0	1	2	1	0	161	141	206.06

Fairfield, Southport,	1843			49	106	155	2	25	4	29	4	0	0	4	5	4	130	74	1,895.67
Farmington,	1652	Edward A. Smith, p. '65	'74	72	174	246	18	14	2	16	5	4	0	9	5	4	290	125	1,867.03
" Unionville,	1841	Thomas E. Davies, p. '65	'69	75	148	223	33	27	7	34	3	6	0	9	9	8	316	140	906.06
Franklin,	1718	Franklin C. Jones, p. '63	'63	43	78	121	23	0	1	1	1	1	0	2	0	0	112	78	327.93
Glastonbury,	1692	William W. Scudder, p. '46	'73	86	198	284	7	39	5	44	6	6	0	12	8	19	300	200	4,552.84
" Buckingham, prob.	1731	Austin Gardner, '60	'76	48	68	116	12	0	3	3	0	1	0	1	0	0	158	64	55.51
" South,	1836	*John E. Elliott, '63	'75	24	71	95	10	14	3	17	2	3	0	5	9	12	80	65	234.47
Goshen,	1740	Timothy A. Hazen, p. '54	'72	52	121	173	22	31	5	36	4	3	1	8	16	5	185	90	352.20
Granby, prob.	1739	*William P. Hammond, '61	'73	25	44	69	16	0	3	3	2	7	0	9	0	0	100	46	109.80
" South,	1872	Thomas D. Murphy, '68	'72	14	33	47	8	2	4	6	0	0	0	0	0	2	125	51	232.03
Greenwich, 1st, prob.	1707	*Granville W. Nims, '77	'77	23	56	79	3	0	1	1	1	0	0	1	0	0	100	72	50.00
" 2d, prob.	1716	Charles R. Treat, p. '70	'74	171	301	472	21	19	7	26	7	3	0	10	3	15	503	229	4,226.46
" Stanwich,	1735	Homer J. Broadwell, p. '75	'75	33	83	116	9	0	1	1	1	1	0	2	0	1	139	65	100.00
" North,	1827	Alpheus Winter, p. '63	'76	59	83	142	4	2	0	2	3	1	0	4	2	2	125	75	556.42
Griswold	1720	*William B. Clarke, '55	'75	31	44	75	9	0	1	1	1	1	0	2	0	2	105	53	383.30
" Jewett City,	1825			47	90	137	41	0	0	0	3	3	0	6	0	1	100	60	74.45
Groton,	1704	John A. Woodhull, p. '56	'73	35	123	158	15	7	1	8	3	0	0	3	2	2	150	80	447.23
Guilford, 1st,	1643			105	172	277	12	0	8	8	8	5	1	14	0	2	250	140	1,739.65
" North,	1725			43	48	91	10	0	0	0	1	0	0	1	0	1	60	60	136.00
" 3d,	1843	George W. Banks, p. '66	'74	80	149	229	7	8	0	8	3	0	0	3	2	0	306	142	82.41
Haddam, prob.	1696	Everett E. Lewis, p. '72	'72	49	88	137	5	40	5	45	4	2	0	6	29	8	100	97	151.75
" Haddam Neck,	1740	Frederick Munson, '47	'75	17	39	56	10	1	2	3	0	1	0	1	1	0	45	35	28.75
" Higganum,	1844	Sylvester Hine, '48	'68	33	126	159	16	19	2	21	4	5	0	9	4	3	192	190	490.00
Hamden, Mt. Carmel,	1764	Robert C. Bell, '69	'77	46	101	147	10	8	1	9	1	2	0	3	2	2	160	90	306.14
" Whitneyville,	1795	Austin Putnam, p. '34	'39	61	109	170	11	3	2	5	1	2	0	3	0	3	140	107	235.64
Hampton,	1723			32	82	114	24	0	1	1	3	2	0	5	0	0	75	100	5.95
Hartford, 1st,	1633	Elias H. Richardson, p. '54	'72	200	344	544	50	16	24	40	6	12	0	18	5	7	600	250	6,827.42
" 2d,	1670	Edwin P. Parker, p. '60.	'60	151	290	441	26	10	11	21	10	12	0	22	5	5	300	210	2,302.00
" Park,	1824	Nathaniel J. Burton, p. '53.	'70	133	271	404	50	9	8	17	9	8	0	17	6	5	210	125	1,581.77
" 4th,	1832	[Henry D. Northrop, *Presb.*]	'74	140	308	448	150	24	12	36	4	4	0	8	8	1	225	150	241.80
" Talcott Street,	1833			18	56	74	1	2	0	2	1	1	0	2	0	1	43	30	108.00
" Pearl Street,	1852	William L. Gage, p. '60	'68	124	227	351	17	10	5	15	9	14	0	23	2	3	356	150	3,330.00
" Asylum Hill,	1865	Joseph H. Twichell, p. '63	'65	148	272	420	1	13	27	40	5	5	0	10	4	8	550	260	6,186.93
" Windsor Avenue,	1870	James B. Gregg. p. '74	'74	64	141	205	35	20	8	28	5	6	0	11	12	8	387	140	111.11
" Wethersfield Av.,	1873	Edward C. Starr, p. '71	'76	20	33	53	0	22	6	28	1	0	0	1	12	2	125	40	320.00
Hartland, East,	1768	Nathaniel G. Bonney, p. '64	'76	21	40	61	13	0	2	2	5	0	0	5	0	0	84	68	46.90
" West,	1782	Rolla G. Bugbee, p. '76	'76	21	35	56	8	0	3	3	1	0	0	1	0	0	93	50	95.00
Harwinton,	1738			100	136	236	25	3	1	4	7	1	0	8	3	4	207	150	240.23
Hebron,	1717			40	82	122	5	0	3	3	4	2	0	6	0	0	137	105	603.54
" Gilead,	1748	*Josiah A. Mack, '60	'76	31	45	76	5	0	0	0	1	5	0	6	0	0	135	60	219.22
Huntington,	1724	*Lucius H. Higgins, '66	'75	35	74	109	11	4	4	8	3	2	0	5	3	0	135	75	95.50
Kent,	1741	Thomas D. Barclay, '72	'73	44	108	152	20	7	1	8	1	4	0	5	7	0	200	90	575.55

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad	In.			
Killingly, South,	1746	William H. Beard,	'67	'73	14	25	39	17	1	1	2	0	0	0	0	1	0	43	43	$25.85
" West,	1801	James Dingwell,	'72	'77	99	196	295	36	17	3	20	7	7	19	33	13	2	268	170	1,013.59
" Dayville,	1849	F. E. M. Bacheler,	'54	'71	17	48	65	20	1	1	2	3	1	0	4	1	0	205	200	176.46
Killingworth,	1738	William Miller,	'45	'69	107	154	261	16	31	4	35	4	5	0	9	8	1	212	140	430.28
Lebanon,	1700	Orlo D. Hine, p.	'41	'56	55	104	159	6	8	2	10	0	1	0	1	3	3	117	65	603.49
" Goshen,	1729	Quincy M.Bosworth, p.	'56	'77	46	61	107	12	7	3	10	1	0	0	1	4	1	110	44	191.85
" Exeter,	1773				32	61	93	21	10	1	11	0	4	0	4	7	1	115	45	153.50
Ledyard,	1810	Charles Cutting, p.	'68	'68	68	92	160	12	17	1	18	1	2	0	3	14	1	150	80	74.80
Lisbon,	1723	R. Manning Chipman,	'35	'71	31	48	79	26	1	0	1	3	1	0	4	0	2	51	40	47.54
Litchfield,	1721	*Allen McLean,	'68	'75	72	160	232	28	7	5	12	5	7	0	12	1	2	174	130	1,688.38
" Northfield,	1795	H. Augustus Ottman,	'69	'77	30	58	88	7	3	3	6	1	1	0	2	3	0	114	60	421.00
" Milton,	1798	George J. Harrison,	'40	'54	12	22	34	3	0	1	1	2	1	0	3	0	0	39	35	71.45
Lyme, prob.	1727	Enoch F. Burr, p.	'50	'50	38	96	134	13	4	0	4	4	0	0	4	2	0	100	110	347.38
" Grassy Hill, prob.	1746	Benj. B. Hopkinson,	'52	'75	13	19	32	6	1	0	1	0	1	0	1	0	0	50	21	68.25
Madison,	1707	James A. Gallup, p.	'54	'65	146	243	389	27	32	7	39	8	8	0	16	13	2	240	228	1,046.31
" North,	1757	Richard H. Gidman,	'67	'76	33	54	87	20	8	1	9	4	2	0	6	2	1	90	45	58.91
Manchester,	1779	Silas W. Robbins, p.	'53	'71	52	125	177	17	0	0	0	2	1	0	3	1	1	158	112	215.81
" North,	1851	Norman J. Squires,	'72	'73	59	102	161	10	3	4	7	1	6	0	7	2	2	237	113	357.91
Mansfield, Center,	1710	Kiah B. Glidden,	'60	'69	47	117	164	15	10	2	12	4	2	0	6	5	2	100	70	221.00
" Mansfield,	1744				32	46	78	8	0	0	0	2	1	0	3	1	0	62	40	226.62
Marlborough,	1749	C. W. Hanna, p.	'77	'77	18	38	56	3	0	0	0	1	1	0	2	0	0	75	37	117.42
Meriden,	1729	Alfred H. Hall, p.	'75	'75	182	291	473	30	11	22	33	6	6	0	12	4	6	550	219	1,270.22
" Center,	1729	Edward Hungerford, p.	'72	'72	90	172	262	25	14	1	15	4	4	3	11	7	6	170	130	359.23
" South,	1853	Ethan B. Crane,	'38	'74	21	32	53	2	1	0	1	2	1	0	3	1	2	120	43	24.50
Middlebury,	1796	*Henry G. Marshall,	'71	'77	47	78	125	18	0	1	1	2	11	0	13	0	0	100	60	105.35
Middlefield, prob.	1744	Andrew C. Denison,	'51	'68	45	99	144	20	29	4	33	2	1	0	3	15	0	141	75	227.50
Middletown, 1st,	1668	Azel W. Hazen, p.	'69	'69	76	220	296	8	12	5	17	6	7	0	13	6	18	383	205	2,460.79
" South,	1747	Charles J. Hill, p.	'57	'75	83	167	250	30	12	6	18	1	9	0	10	6	11	461	175	2,174.79
" 3d,	1773	J. W. Tuck, p.	'43	'77	39	63	102	15	1	0	1	1	3	0	4	1	0	89	60	40.74
Milford, 1st,	1639	Jacob A. Biddle, p.	'75	'75	164	354	518	50	4	4	8	9	5	0	14	2	16	350	300	1,076.85
" Plymouth,	1741	George H. Griffin, p.	'65	'65	78	206	284	24	8	4	12	4	1	0	5	5	9	150	135	304.18
Monroe,	1764	Charles D. Herbert,	'46	'77	35	69	104	14	12	2	14	1	2	0	3	4	5	60	45	59.00
Montville,	1722	Dighton Moses,	'75	'77	48	87	135	6	7	6	13	0	2	0	2	4	0	175	70	120.50
" Mohegan,	1832	[Henry Torbush, *Meth.*]		'74	3	14	17	0	2	0	2	0	0	0	0	1	0	25	20	20.00
Morris,	1768	*Edwin Leonard,	'52	'76	47	80	127	14	5	3	8	3	0	0	3	1	0	138	100	218.82
Naugatuck,	1781	David A. Easton,	'69	'75	53	155	208	37	27	15	42	2	2	0	4	4	5	263	140	912.12
New Britain, 1st,	1758	John H. Denison, p.	'70	'71	204	363	567	40	92	22	114	12	3	0	15	29	8	785	220	2,685.79

New Britain, South,	1842	James W. Cooper,	'68	'77	255	440	695	40	157	21	178	7	15	0	22	25	36	806	355	4,249.42
New Canaan,	1733	Joseph Greenleaf, p.	'63	'71	62	140	202	20	24	3	27	1	5	0	6	13	0	223	146	633.87
New Fairfield,	1742				23	47	70	10	8	0	8	1	2	0	3	6	0	120	50	174.13
New Hartford, 1st,	1828	Frederick H. Adams, p.	'65	'75	35	102	137	12	2	2	4	3	0	0	3	1	0	150	150	380.99
" South,	1848	Merrick Knight,	'50	'75	45	64	109	18	4	0	4	0	2	0	2	4	7	100	61	68.25
New Haven, 1st,	1639	Leonard Bacon, *Emer.* p. / Frederick A. Noble, p.	'24 / '62	'25 / '75	167	378	545	100	22	20	42	15	10	2	27	10	14	350	300	15,557.09
" North,	1742	Edward Hawes, p.	'58	'73	172	374	546	75	7	18	25	9	11	6	26	2	6	350	250	5,664.13
" Yale College,	1757	William M. Barbour, p.	'65	'77	481	40	521	435	5	5	10	6	12	0	18	4	0	0	40	1,228.42
" 3d,	1826	Stephen R. Dennen, p.	'55	'75	131	200	331	20	6	15	21	4	7	0	11	1	2	200	128	1,467.38
" Temple Street,	1829	*Matthew Anderson,		'77	19	46	65	2	4	1	5	0	1	0	1	0	2	75	45	29.00
" Fair Haven, 1st,	1830	Burdett Hart,	'46	'73	120	323	443	36	13	9	22	7	6	0	13	7	2	431	247	543.67
" College Street,	1831	*Henry S. Kelsey,	'63	'77	151	290	441	33	18	14	32	9	27	8	44	6	6	250	187	2,018.54
" Westville,	1832	James L. Willard, p.	'55	'55	84	160	244	0	9	7	16	4	3	0	7	0	7	209	159	1,362.14
" Redeemer,	1838	John E. Todd, p.	'60	'69	173	323	496	56	59	15	74	7	11	0	18	19	12	400	175	4,562.79
" Davenport,	1862	Isaac C. Meserve, p.	'69	'74	99	187	286	8	16	22	38	2	6	0	8	4	7	430	150	650.92
" Howard Ave.,	1865	*Charles H. Williams,	'67	'75	102	177	279	32	6	12	18	2	12	0	14	2	6	387	200	291.62
" East,	1869	R. Piercy Hibbard, p.	'68	'76	58	109	167	28	5	3	8	1	2	0	3	3	3	325	75	93.00
" Taylor,	1871	Henry L. Hutchins, p.	'73	'73	13	25	38	3	0	1	1	0	4	0	4	0	1	90	59	33.20
" Dwight Place,	1872	George B. Newcomb,	'61	'72	94	230	324	6	4	7	11	4	15	0	19	3	2	260	200	4,979.40
Newington,	1722	Wm. J. Thomson, p.	'68	'75	61	123	184	58	9	0	9	2	0	0	2	3	4	150	80	417.36
New London, 1st, prob.	1651	Edward W. Bacon, p.	'69	'77	51	186	237	41	1	3	4	4	1	1	6	1	0	242	150	3,060.59
" 2d,	1835				123	280	403	45	4	5	9	4	8	0	12	1	3	453	251	3,898.24
New Milford,	1716	James B. Bonar, p.	'57	'70	101	239	340	13	13	4	17	10	5	0	15	9	3	306	223	1,719.52
Newtown,	1715	James P. Hoyt,	'70	'74	26	82	108	19	6	6	12	1	0	0	1	1	1	120	100	64.00
Norfolk,	1760	John F. Gleason, p.	'73	'76	83	174	257	0	10	5	15	4	6	0	10	4	1	260	205	3,008.40
North Branford,	1724	J. Wickliffe Beach,	'70	'77	31	78	109	11	0	1	1	5	2	0	7	0	0	181	83	241.23
" Northford,	1750	*George DeF. Folsom,	'50	'69	37	68	105	10	2	0	2	4	1	0	5	2	0	100	80	120.29
North Canaan,	1769	[Lewis H. Reid, *Presb.*]		'74	38	97	135	6	16	3	19	4	4	0	8	13	6	200	100	190.20
North Haven,	1718	William T. Reynolds, p.	'52	'69	129	213	342	35	46	5	51	9	1	0	10	17	6	343	175	589.42
North Stonington,	1727	James R. Bourne,	'59	'73	41	67	108	7	1	2	3	1	1	0	2	1	0	118	46	582.92
Norwalk,	1652	John A. Hamilton, p.	'61	'74	132	349	481	25	55	20	75	6	5	0	11	15	8	350	255	2,824.88
" South,	1836	Homer N. Dunning, p.	'52	'66	169	293	462	21	112	11	123	9	6	0	15	49	26	455	250	1,492.08
Norwich, 1st,	1660	H. P. Arms, *Emer.* p. / Charles T. Weitzel, p.	'30 / '76	'36 / '76	57	134	191	34	5	9	14	6	11	0	17	4	5	140	115	1,288.09
" 2d,	1760	William S. Palmer, p.	'62	'74	90	208	298	33	25	15	40	4	14	0	18	7	6	295	180	1,939.68
" Greeneville,	1833	Robert P. Stanton, p.	'48	'56	84	187	271	22	3	2	5	5	9	0	14	0	9	308	200	978.08
" Broadway,	1842	L. T. Chamberlain, p.	'69	'77	171	346	517	40	59	16	75	4	13	0	17	27	3	672	210	2,703.90
" Taftville,	1867	Albert C. Hurd,	'58	'77	21	35	56	25	0	1	1	2	3	0	5	0	0	160	132	49.55
" Park,	1874				56	148	204	6	23	13	36	1	7	0	8	12	3	200	175	18,494.75
Old Lyme,	1693	William B. Cary, p.	'71	'76	51	130	181	22	23	7	30	0	1	0	1	16	3	200	125	318.18
Old Saybrook,	1639	Richard B. Thurston,	'46	'76	73	144	217	17	19	6	25	5	7	0	12	6	1	154	120	669.39

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Fam-ilies.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Orange, W. Haven,	1719	William E. Brooks, p.	'67	'75	86	178	264	15	2	6	8	4	6	1	11	1	4	300	160	$818.54
" Orange,	1805	*Theodore A. Leete,	'45	'77	38	85	123	20	1	1	2	2	0	0	2	0	0	95	90	117.66
Oxford,	1745				28	48	76	13	2	3	5	3	0	0	3	0	0	76	42	0.00
Plainfield,	1705	Asher H. Wilcox,	'65	'77	13	46	59	11	9	3	12	1	3	0	4	4	1	75	50	146.44
" Central Village,	1846	John Avery,	'48	'73	18	61	79	20	12	0	12	0	0	0	0	7	0	132	85	115.34
" Wauregan,	1856	Silenus H. Fellows,	'59	'59	11	41	52	9	13	2	15	0	1	0	1	7	1	269	55	109.60
Plainville,	1840	Alexander Hall, p.	'64	'73	114	228	342	13	4	14	18	6	7	0	13	0	10	367	182	1,337.27
Plymouth,	1740	Elias B. Hillard, p.	'55	'69	53	107	160	7	23	13	36	1	7	0	8	13	6	147	100	314.79
" Terryville,	1838	Leverett S. Griggs,	'64	'74	114	165	279	29	8	7	15	5	17	0	22	6	2	321	150	1,470.23
Pomfret,	1715				48	96	144	35	10	2	12	1	1	0	2	5	1	155	69	236.09
" Abington,	1753	Andrew Montgomery,	'64	'74	20	60	80	20	2	0	2	1	1	0	2	1	0	56	52	53.50
Portland,	1721	John S. Bayne, p.	'69	'76	33	88	121	9	20	7	27	2	6	0	8	11	3	75	70	185.26
" Central,	1851				21	55	76	3	5	0	5	0	1	0	1	4	0	90	45	0.00
Preston,	1698	George A. Bryan,	'49	'76	49	77	126	40	1	0	1	2	4	0	6	0	0	125	50	132.18
" Long Society,	1726				9	17	26	0	17	9	26	0	0	0	0	17	1	70	18	0.00
Prospect,	1798	William H. Phipps,	'66	'78	37	59	96	6	10	0	10	2	0	0	2	4	0	116	90	142.53
Putnam Heights,	1715				12	38	50	9	1	0	1	3	1	0	4	1	0	60	30	5.00
" Putnam,	1848	Charles S. Brooks, p.	'69	'77	91	151	242	23	27	1	28	4	1	0	5	16	1	272	135	781.08
Redding,	1733	Sidney G. Law,	'58	'72	42	81	123	17	0	2	2	2	2	0	4	0	0	70	70	98.00
" Georgetown,	1875				29	53	82	15	1	0	1	2	4	0	6	1	0	40	40	54.00
Ridgefield,	1712	Daniel W. Teller,	'70	'72	66	142	208	9	3	2	5	11	3	0	14	1	0	153	92	413.90
" Ridgebury,	1769	[Wm. M. Parsons, *Bapt.*]		'71	4	12	16	6	0	1	1	1	0	0	1	0	0	25	15	0.00
Rocky Hill,	1727	Samuel Y. Lum,	'51	'77	37	102	139	18	8	0	8	3	7	1	11	2	3	155	115	583.76
Roxbury,	1744	David E. Jones, p.	'71	'71	71	127	198	22	56	0	56	0	3	0	3	28	0	175	108	260.58
Salem,	1725	Jairus Ordway, p.	'48	'73	40	60	100	23	19	0	19	1	1	0	2	17	0	74	37	68.90
Salisbury,	1744	{ Adam Reid, p. *Emer.*	'37	'37	57	148	205	12	22	11	33	8	8	0	16	13	1	241	140	608.53
		{ Cornel's L. Kitchel, p.	'70	'77																
Saybrook, Deep River,	1834	William H. Knouse, p.	'59	'70	74	146	220	25	21	2	23	3	0	0	3	9	0	150	140	184.48
Scotland,	1735	Alva A. Hurd,	'72	'73	49	80	129	28	1	1	2	0	1	0	1	1	1	120	80	155.30
Seymour,	1817	Stephen C. Leonard,	'44	'74	34	89	123	19	28	0	28	1	1	0	2	13	2	264	114	170.00
Sharon,	1740	AlexanderB.Bullions,p.	'46	'68	41	125	166	8	13	11	24	2	2	0	4	7	6	150	75	446.00
" Ellsworth,	1802	John O. Stevenson, p.	'75	'75	35	41	76	5	3	1	4	4	2	0	6	2	1	96	37	26.29
Sherman,	1744	Edward P. Herrick, p.	'71	'76	42	81	123	10	26	5	31	2	1	1	4	22	1	127	120	146.45
Simsbury,	1682	J. Logan Tomlinson, p.	'63	'71	58	107	165	2	18	1	19	6	1	0	7	0	1	150	80	890.00
Somers,	1727	Charles H. Gleason, p.	'67	'70	43	95	138	25	3	1	4	5	2	0	7	1	4	150	145	234.29
" Somersville,	1871	Charles L. Ayer,	'59	'74	12	24	36	3	0	0	0	1	1	0	2	0	0	60	60	281.66
Southbury,	1733	John Hartwell, p.	'59	'72	24	53	77	16	2	2	4	6	1	0	7	1	4	70	85	141.35

Southbury, So. Britain,	1769	Samuel J. Bryant, p.	'76	'76	40	80	120	13	0	2	2	2	0	0	2	0	6	125	75	146.00
Southington,	1728	Cyrus P. Osborne, p.	'65	'76	112	215	327	30	1	7	8	4	6	0	10	0	3	185	226	150.00
" Plantsville,	1865	Loren F. Berry, p.	'77	'77	103	155	258	6	33	13	46	6	7	1	14	17	2	223	160	1,354.40
South Windsor,	1690	George A. Bowman, p.	'48	'66	28	66	94	9	3	0	3	3	2	0	5	2	1	94	70	421.25
" Wapping,	1830	Henry E. Hart,	'66	'75	28	58	86	9	0	4	4	3	1	0	4	0	2	126	60	191.69
Sprague, Hanover,	1766	Luther H. Barber,	'43	'69	32	52	84	24	5	0	5	0	6	0	6	3	2	110	53	1,247.44
Stafford,	1723				1	11	12	2	0	0	0	0	0	0	0	0	0	0	8	0.00
" West,	1764	Arthur G. Fitz, p.	'75	'75	32	51	83	22	4	0	4	3	0	0	3	2	0	100	54	45.90
" Stafford Springs,	1850	Charles C. Painter, p.	'63	'74	22	44	66	11	7	3	10	1	1	0	2	5	0	140	79	435.00
" Staffordville,	1853	Henry B. Smith,	'47	'77	9	41	50	9	5	0	5	0	1	0	1	3	0	100	40	79.25
Stamford,	1634	G. B. Willcox, p.	'53	'75	84	188	272	35	8	14	22	3	7	0	10	3	3	145	160	1,869.60
" North.	1782	Jesse Brush,	'59	'76	30	61	91	18	1	0	1	5	0	0	5	0	0	120	50	25.00
" Long Ridge,	1842	Eliab H. Parmelee,	'71	'74	3	20	23	3	1	0	1	0	2	0	2	1	1	45	22	40.00
Stonington, 1st,	1674	Paul Couch,	'27	'63	32	58	90	15	0	0	0	0	0	0	0	0	4	85	46	299.00
" 2d,	1833	Henry B. Elliot,	'44	'74	51	133	184	35	6	3	9	1	1	0	2	0	0	75	80	1,224.79
" Pawcatuck,	1843	David N. Beach, p.	'76	'76	74	119	193	45	10	8	18	2	7	0	9	0	5	170	130	56.14
" Mystic Bridge,	1852	William Clift, p.	'44	'69	33	105	138	29	0	2	2	3	5	0	8	0	1	186	70	141.70
Stratford, prob.	1640	Franklin S. Fitch, p.	'73	'73	70	185	255	12	44	9	53	6	10	0	16	16	2	200	150	561.10
Suffield,	1698	William R. Eastman, p.	'62	'77	119	199	318	42	1	7	8	5	12	0	17	0	1	158	183	314.48
" West,	1744	John Elderkin,	'72	'76	19	35	54	5	0	2	2	3	4	0	7	0	0	65	50	64.45
Thomaston,	1837	Joseph W. Backus, p.	'52	'67	116	152	268	5	15	8	23	2	13	3	18	8	7	335	180	2,100.69
Thompson,	1730	John A. Hanna, p.	'73	'76	62	119	181	34	19	3	22	3	1	0	4	13	0	75	85	406.83
Tolland,	1717	Charles N. Seymour, p.	'44	'74	21	43	64	5	3	0	3	3	1	0	4	0	0	75	50	95.28
Torrington,	1741	Charles P. Croft,	'73	'76	22	33	55	14	0	0	0	1	2	0	3	0	2	65	100	0.00
" Torringford, prob.	1764	Chester Bridgman,	'60	'78	32	54	86	12	0	2	2	1	1	0	2	0	2	80	95	444.97
" Wolcottville,	1832	Lavalette Perrin, p.	'43	'72	57	118	175	15	10	2	12	3	3	0	6	3	4	150	110	732.31
Trumbull,	1730	Nathan T. Merwin, p.	'65	'65	67	86	153	7	1	0	1	3	0	0	3	0	1	109	100	155.70
Union,	1738	S. I. Curtiss, *Emer.* p.	'32	'43	17	26	43	7	0	0	0	0	1	0	1	0	0	102	75	30.50
Vernon,	1762	S. G. W. Rankin,	'41	'76	37	90	127	5	3	2	5	2	6	1	9	1	0	120	76	179.04
" Rockville, 1st,	1837	Egbert B. Bingham, p.	'69	'71	58	138	196	33	1	5	6	6	7	0	13	0	4	455	175	482.42
" " 2d,	1849	Henry F. Hyde, p.	'64	'72	121	186	307	53	0	6	6	1	6	0	7	0	8	492	200	979.74
Vernon, Talcottville,	1867	John P. Hawley, p.	'69	'75	68	105	173	20	4	6	10	4	5	0	9	1	2	150	80	660.97
Volunt'n and Sterling,	1723				10	22	32	4	0	0	0	1	3	0	4	0	0	50	30	27.67
Wallingford,	1675	Herbert M. Tenney, p.	'77	'77	89	181	270	27	5	5	10	1	4	0	5	2	0	186	130	404.40
Warren,	1756	*Willis S. Colton,	'56	'77	47	55	102	10	0	0	0	2	0	0	2	0	0	170	60	234.00
Washington,	1742	*George F. Thrall,	'77	'77	93	161	254	13	37	0	37	3	2	0	5	17	2	265	108	314.04
" New Preston,	1757	*Henry Lancashire,	'49	'77	43	90	133	22	31	2	33	0	2	0	2	4	1	100	51	180.00
" New Preston Hill,	1757				25	38	63	7	6	1	7	1	1	0	2	0	4	75	60	189.00
Waterbury, 1st,	1689	Joseph Anderson,	'58	'65	119	269	388	28	28	10	38	7	10	0	17	8	2	298	317	3,539.19
" 2d,	1852	Edward G. Beckwith, p.	'55	'71	156	312	468	30	99	14	113	4	10	0	14	49	19	464	256	4,427.63
Watertown,	1739	Franklin Tuxbury, p.	'57	'77	60	143	203	14	3	10	13	4	6	0	10	1	2	186	128	794.15
Westbrook,	1726	Doane R. Atkins, p.	'77	'77	70	112	182	31	0	0	0	7	1	0	8	0	0	162	102	234.77

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
West Hartford,	1713	Franklin S. Hatch, p.	'76	'76	114	144	258	31	2	2	4	5	0	0	5	1	1	300	140	$7,306.97
Weston,	1757	[Ernst H. Lubkert, *Presb.*]		'75	26	51	77	19	0	1	1	3	3	0	6	0	1	74	60	40.00
Westp't, Green's Farms,	1715	Benjamin J. Relyea, p.	'46	'61	69	97	166	10	5	3	8	7	0	0	7	0	7	140	90	287.88
" Westport,	1832	[Joseph Sanderson, *Presb.*]		'73	63	119	182	11	1	10	11	3	10	0	13	0	2	167	80	55.80
Wethersfield,	1641	Aaron C. Adams, p.	'39	'68	86	253	339	25	7	8	15	7	5	0	12	3	4	360	175	1,441.62
Willington,	1727	Erastus Colton, p.	'38	'76	22	48	70	4	0	0	0	3	1	0	4	0	0	80	47	31.74
Wilton,	1726	S. J. M. Merwin, p.	'44	'68	59	126	185	10	15	2	17	1	4	1	6	8	3	112	100	812.32
Winchester,	1771	Arthur Goodenough, p.	'65	'70	36	58	94	21	8	2	10	3	5	0	8	7	1	125	80	151.04
" Winsted,	1784	Thomas M. Miles, p.	'70	'70	55	130	185	23	0	4	4	4	10	0	14	0	6	180	120	3,894.32
" West Winsted,	1854	Leavitt H. Hallock, p.	'67	'73	98	201	299	13	27	27	54	2	8	3	13	15	9	332	210	2,500.00
Windham,	1700	Frank Thompson, p.	'68	'75	38	86	124	21	27	4	31	1	1	1	3	20	1	105	75	317.92
" Willimantic,	1828	Horace Winslow, p.	'42	'69	61	208	269	15	40	8	48	1	9	0	10	21	1	200	135	266.02
Windsor,	1630	Gowen C. Wilson, p.	'61	'67	54	126	180	6	38	5	43	3	6	0	9	28	3	170	110	771.00
" Poquonock,	1841	*Silas Ketchum,	'67	'77	45	66	111	28	6	2	8	0	5	0	5	4	2	203	105	282.60
Windsor Locks,	1844	John H. Goodell,	'64	'77	28	94	122	17	5	1	6	1	3	0	4	4	3	148	100	1,803.43
Wolcott,	1773				33	54	87	22	7	0	7	1	2	0	3	5	1	104	76	49.35
Woodbridge,	1742	Sylvanus P. Marvin, p.	'51	'65	41	123	164	6	1	1	2	2	1	0	3	1	0	140	80	276.18
Woodbury,	1670	Gurdon W. Noyes, p.	'49	'69	74	148	222	16	47	4	51	3	0	0	3	23	7	100	130	377.30
" North,	1816	J. L. R. Wyckoff, p.	'69	'71	99	149	248	0	56	4	60	8	5	0	13	17	0	250	140	481.09
Woodstock,	1690	Nathaniel Beach,	'37	'68	41	83	124	18	1	3	4	0	0	0	0	1	2	100	62	286.34
" West,	1747				29	52	81	30	0	0	0	0	1	0	1	0	0	40	40	5.00
" East,	1759				52	85	137	33	4	0	4	3	2	4	9	2	0	97	50	163.62
" North,	1831				40	92	132	27	6	1	7	5	1	0	6	2	0	116	56	149.45

CHANGES in list of churches: *New*, — Long Society in Preston. *Dropped*, — none.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 148 with pastors; 102 with acting pastors; 46 vacant (including 10 supplied by Presbyterians, etc.). Total, 296.

MINISTERS: 149 pastors; 99 acting pastors; 117 others. Total, 365.

CHURCH MEMBERS: 18,180 males; 35,128 females. Total, 53,308, including 5,947 absent. Gain, 2,333.

ADDITIONS: 3,331 by profession; 1,212 by letter. Total, 4,543.

REMOVALS: 887 by death; 1,096 by dismissal; 105 by discipline. Total, 2,088.

BAPTISMS: 1,456 adults; 838 infants.

IN SABBATH SCHOOLS: 52,332. Gain, 514.

FAMILIES: 31,833. Gain, 288.

CHARITIES: 296 churches reporting (295 last year), $240,532.82. Apparent decrease, $126,071.67; but last year's *Quarterly* included in "total" *legacies* of $93,895.61. Actual decrease this year (excluding legacies), $32,176.06.

ORGANIZATION. — Fourteen Associations of Ministers, united in a GENERAL ASSOCIATION. Eleven Consociations and fourteen Conferences of churches; of which, four Consociations and twelve Conferences send delegates to the GENERAL CONFERENCE, through which all the churches are represented, except Pawcatuck, which belongs to RHODE ISLAND CONFERENCE.

NOTE. — Acting pastors *starred* above are not members of any Connecticut Association; nor are those in brackets.

DAKOTA. — JANUARY 1, 1878.

Bon Homme,	1870	Robert Kirk,	'74	'76	7	8	15	0	14	1	15	0	0	0	0	4	0	0	30	$2.05
Canton,	1873	David Thomas,	'77																	
Dell Rapids,	1873	George S. Codington,	'70	'77	4	7	11	1	0	0	0	0	0	0	0	0	0	40	16	
Elk Point,	1871				12	16	28	8	2	0	2	2	2	0	4	1	0			12.00
Erie,	1872				2	2	4		0	0	0	0	0	0	0	0	0			13.00
Grove Hill,	1877	Lewis Bridgman,	'40	'77	7	11	18	0	4	14	18	0	0	0	0	8	2	45	8	12.30
Lincoln Centre,	1875																			
Medary,	1875	George S. Codington,	'70	'77	5	10	15	2	0	0	0	0	0	0	0	0			18	4.50
Richland,	1870	Lewis Bridgman,	'40	'71	4	4	8	4	0	1	1	1	1	0	2	0	1	25	4	14.50
Rockport,	1874																			
Sioux Falls,	1871	Alson D. Adams, p.		'76	14	17	31	4	0	2	2	1	0	0	1	0	0	70	40	22.35
Springfield,	1872	Robert Kirk,	'74	'76	6	12	18	1	2	1	3	0	0	0	0	0	2	0	45	0.00
Swan Lake,	1875																			
Vermillion,	1870				10	24	34	7	0	1	1	0	2	0	2			75		2.25
Yankton,	1868	Joseph Ward, p.	'69	'69	57	81	138	33	11	5	16	1	0	1	2	7	6	180	96	529.66

(13)

CHANGES in the list of churches: *New*, — Grove Hill. *Dropped*, — none.
ORDINATIONS, INSTALLATIONS, etc., see Summary IV.
CHURCHES: 2 with pastors; 6 with acting pastors; 7 vacant. Total, 15.
MINISTERS: 2 pastors; 4 acting pasters; no others. Total, 6.
CHURCH MEMBERS: 137 males; 203 females. Total, 340, including 62 absent. Gain, 41.
ADDITIONS: 33 by profession; 25 by letter. Total, 58.
REMOVALS: 5 by death; 5 by dismissal; 1 by discipline. Total, 11.
BAPTISMS: 20 adults; 9 infants.
IN SABBATH SCHOOLS: 555. Gain, 45.
FAMILIES: 8 churches reporting, 257.
BENEVOLENT CONTRIBUTIONS: 10 churches reporting (none last year), $612.61.
ORGANIZATION. — THE CONGREGATIONAL ASSOCIATION OF DAKOTA, which includes also Fort Sully, and Green Island, Nebraska.

DISTRICT OF COLUMBIA. — SEPTEMBER 30, 1877.

Washington,	1865	Jere. E. Rankin, D. D., '54	'69	242	342	584		24	34	58	9	5	0	14	3	8	1275		$867.00

CHANGES: None in list. Gain of members, 15. Loss in Sabbath School, 225.
CHARITIES: Decrease, $210.00.
HOME EXPENDITURES: $10,402.00. Increase, $3,602.00.
ORGANIZATION. — In the GENERAL ASSOCIATION OF NEW JERSEY.

FLORIDA.—September 30, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	De	To.	Ad.	In.			
Jacksonville,	1876	Solon Cobb,	'64	'76	14	27	41	3	6	35	41	1	0	0	1			81		

Gain in membership, 5. Sabbath School not reported last year. | Organization.—Not associated.

GEORGIA.—September 30, 1877.

(14)

Atlanta, 1st,	1867	Samuel S. Ashley,	'49	'76	85	74	159	26	16	3	19	3	0	2	5	13	0	250		$38.00
Belmont,	1873																			
Byron Station,	1873	[G. A. Rutherford, *Lic.*]		'70	6	12	18	0	1	0	1	0	2	2	4	0	0	45		1.00
Golding's Grove, Midway,	1874	Joseph E. Smith,	'76	'76	98	141	239	0	25	2	27	2	0	0	2	0	16	325		
Louisville,	1874	[G. A. Rutherford, *Lic.*]		'77	9	15	24	0	2	0	2	0	1	0	1	1	0	45		
Macon,	1868	M. O. Harrington,		'77	26	31	57	16	5	1	6	1	0	2	3	0	1	125		5.00
Marietta,	1877	T. N. Stewart,	'44	'77	12	19	21	0	17	4	21	0	0	0	0	3	0	20		3.00
Ogeechee,	1872																			
Savannah,	1868	R. F. Markham,	'46	'75	25	28	53	0	6	2	8	4	2	1	7	3	3	80		
Woodville,	1871	John H. Sengstacke, p.	'76	'75	14	14	28	1	8	0	8	1	0	3	4	1	9	89		

Changes in list of churches: *New*,—Marietta. *Dropped*,—Andersonville, united with Golding's Grove.
Churches: 1 with pastor; 5 with acting pastors; 4 vacant (including 2 supplied by licentiates) Total, 10.
Ministers: 1 pastor; 5 acting pastors; 3 others. Total, 9.
Church Members: 307 males; 360 females. Total, 667, including 43 absent. Gain, 10.
Additions: 80 by profession; 12 by letter. Total, 92.
Removals: 11 by death; 5 by dismissal; 10 by discipline. Total, 26.
Baptisms: 21 adult; 29 infant.
In Sabbath Schools: 1,058. Gain, 141.
Families: not reported.
Benevolent Contributions: 4 churches reporting (3 last year), $47.00. Increase, $5.00.
Home Expenditures: 3 churches reporting (3 last year), $1,174.00. Increase, $357.00.
Organization.—In the Central South Conference. See Tennessee.

Aledo,	1869				19	35	54	13	8	1	9	0	0	0	0	3	3	60	$13.00
Algonquin,	1850	William P. Hill.	'61	'77	7	13	20	6	1	0	1	3	0	4	7	0	0	45	
Alton, Ch. of Redeemer,	1870	George C. Adams, p.	'75	'77	41	67	108		1	3	4	0	0	0	0	0	0	250	42.25
Altona,	1857	Henry C Abernethy,	'45	'72	15	34	49	7	0	1	1	0	3	0	3	1	1	100	107.56
Amboy,	1854	James M. La Bach,	'70	'74	74	120	194	31	2	0	2	3	7	0	10	1	3	234	310.15
Annawan,	1854	John A. Griffin,	'76	'75	5	9	14	5	0	3	3	0	0	0	0	0	1		5.30
Ashkum,	1868	George Schlosser,	'33	'71	20	28	48	2	8	3	11	0	3	0	3	3	0		37.10
Atkinson,	1863	John A. Griffin,	'76	'75	19	28	47	6	0	0	0	0	3	0	3	0	4	75	54.95
Atlanta,	1854				8	17	25												
Aurora, 1st,	1838	Norman A. Prentiss,	'60	'73	103	222	325	10	45	16	61	1	30	2	33	20	1	300	160.12
" New England,	1858	Dexter D. Hill,	'69	'72	76	137	213	15	22	19	41	2	5	0	7	11	0	195	345.06
Avon,	1855				5	10	15	1	0	0	0	0	1	0	1	0	0	0	12.00
Bartlett,	1874	George A. Coleman,	'73	'76	20	22	42	3	12	9	21	1	0	2	3	6	1	101	85.33
Batavia,	1835	John W. Bradshaw,	'74	'74	57	105	162	34	5	2	7	2	4	0	6	2	9	0	710.34
Beardstown,	1845	James D. Wyckoff,	'59	'77	65	110	175	45	0	2	2	2	4	0	6	0	0	226	
Beecher,	1872				9	10	19	2	3	0	3	1	3	0	4	1	0	60	26.00
Beverly,	1859				6	10	16		2	0	2	0	0	0	0	0	0	0	
Big Rock, *Welsh*,	1852	David Thomas,	'63	'74															
Big Woods,	1842	[D. W. Bailey, *Lic.*]		'76	10	16	26	0	2	3	5	0	0	0	0	0	0	0	
Blandinsville Mission,	1872	Alexander Bushnell,	'49	'72	7	11	18		2		2	0	0	0	0	0	0	50	8.12
Bloomingdale,	1840				7	22	29	12	0	0	0	2	2	0	4	0	0	30	23.00
Bloomington,	1873				15	24	39											120	
Blue Island,	1866	William H. Brewster,	'39	'76	13	25	38	0	2	5	7	2	7	0	9	0	1	140	75.26
Bowensburg,	1856	A. N. McConoughey,	'42	'76	34	41	75	5	5	8	13	0	0	0	0	1	3	75	35.00
Braceville, *Welsh*,	1864	Griffith R. Evans,	'58	'71	6	11	17	0	1	0	1	0	1	0	1	0	4	50	
Braidwood, *Welsh*,	1871	Griffith R. Evans,	'58	'71	13	14	27	0	0	2	2	0	4	0	4	0	4	65	1.70
Brighton,	1867				12	19	31		1	1	2	0	1	0	1	0	1	35	
Brimfield,	1847	Harlan P. Case,	'71	'75	41	57	98	11	31	7	38	0	2	0	2	20	4	120	27.25
Bristol,	1836	Flavel Bascom,	'33	'77	12	28	40	0	0	0	0	0	0	0	0	0	0	55	
Brookfield,	1871																		
Broughton,	1875	[Isaac L Cory, *Lic.*]			16	32	48	9	15	2	17	0	1	0	1	3	2	120	14.00
Buda,	1856	George W. Colman,	'63	'76	26	46	72	12	2	3	5	1	3	0	4	2	0	130	236.10
Bunker Hill,	1842	George W. Bainum,	'53	'72	61	130	191	5	8	0	8	3	5	5	13	2	2	325	212.53
Byron,	1837	Wm. E Holyoke,		'77	34	53	87	6	2	4	6	1	4	0	5	1	3	100	110.00
Cambridge,	1851	Samuel F. Dickinson, p.	'70	'77	32	69	101	15	2	3	5		3		3			150	
Canton,	1842	Henry Mills,	'54	'72	53	128	181	50	2	8	10	1	3	0	4	1	0	180	463.14
Champaign,	1853	William G. Pierce,	'61	'72	76	123	199	17	7	6	13	0	5	0	5	2	5		116.62
Chandlerville,	1836	Smith B. Goodenow,	'43	'76	16	29	45	10	0	3	3	3	2	7	12	0	1	100	110.75
Chebanse,	1868	[G. F. Chipperfield, *Lic.*]		'77	15	30	45	15	0	0	0	1	10	0	11	0	0	80	27.93

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Chenoa,	1867	J. V. Willis,	'75	'76	32	40	72	6	12	4	16	0	0	0	0	10	2	75		$35.40
Chesterfield,	1648	Elihu Loomis,	'50	'70	30	42	72	12	9	1	10	0	0	0	0	6	1	60		258.65
Chicago, 1st,	1851	E. P. Goodwin, D.D., p.	'59	'67	474	719	1193	100	155	100	255	12	60	0	72	66	16	1256		39,168.66
" Plymouth,	1852	Charles H. Everest, p.	'61	'77	202	326	528	60	15	13	28	7	32	0	39	3	2	675		933.02
" New England,	1853				2182	262	444	44	88	25	113	4	16	0	20	40	8	376		7,770.00
" Union Park,	1860	D. N. Vanderveer, p.	'67	'76	149	421	670	0	56	48	104	6	45	0	51	29	0	885		978.44
" Lincoln Park,	1867	Burke F. Leavitt, p.	'73	'76	78	138	216	33	56	23	79	1	13	0	14	0	9	613		184.09
" Oakland,	1868	Z. S. Holbrook, p.	'76	'76	45	71	116	49	15	18	33	1	5	0	6	12	6	175		
" Bethany,	1868	Charles A. Towle,	'69	'77	39	77	116	18	25	9	34	1	5	0	6	12	6	500		27.90
" Leavitt Street,	1868	George H. Peeke, p.	'60	'76	113	227	340	10	55	48	103	3	16	1	20	8	26	600		250.43
" 47th Street,	1870	Edward F. Williams,	'66	'73	26	43	69	0	9	4	13	1	1	0	2	4	1	125		380.67
" Clinton Street,	1872	George N. Boardman,	'54	'77	11	33	44	2	6	3	9	0	0	0	0	3	6	300		
" South,	1874				9	27	36	11	3	9	12	1	4	1	6	0	3	75		72.39
Clement,	1859																			1.00
Clifton,	1859	[G. F. Chipperfield, *Lic.*]																		
Crescent,	1869	James W. West,	'56	'71	14	27	41	0	9	2	11	0	3	0	3	5	0	60		8.25
Creston,	1858	James F. Smith,	'73	'77	22	50	72	4	0	0	6	3	1	0	4	0	0	80		76.91
Crete,	1848				16	22	38	5	0	2	2	0	2	0	2	0	1	35		61.00
Crystal Lake,	1842				34	55	89	13	2	3	5	4	0	0	4	1	3	142		23.35
Dallas City,	1859	William A. Cutler,	'68	'75	23	35	58		3	0	3	0	1	0	1	3	0	100		25.00
Danvers,	1862	Moses M. Longley,	'46	'77	20	28	48	5	3	2	5	0	1	0	1	1	0	75		134.75
De Kalb Centre,	1854	John Bradshaw,	'51	'77	7	26	33	2	0	0	0	2	3	0	5	0	0	0		19.00
Delaware, Kemper P.O.	1876	Henry D. Platt,	'51	'77	8	10	18	2	0	0	0	0	0	0	0	0	0	75		36.85
Desplaines,	1869	[H. G. Woodworth, F. W. B.]	'52	'76	4	10	14	2	0	0	0	0	0	0	0	0	0	45		
Dover,	1838				45	80	125	7	2	5	7	1	3	0	4	0	0	114		311.00
Downer's Grove,	1866	S. Fay Stratton,	'68	'77	18	43	61		18	6	24	0	0	0	0	10	0	105		147.00
Dundee,	1841	William B. Millard,	'74	'73	54	72	126	11	9	4	13	3	9	4	16	0	0	0		96.98
Dwight,	1866	William C. Rogers,	'77	'77	60	83	143	45	18	18	36	1	7	0	8	11	1	170		131.71
Earlville,	1867				28	46	74	11		3	3	1	3	3	7		3	75		149.45
East Lisbon,	1868																			
East Paw Paw,	1854	[Newton Barrett, *Pres.*]		'75	8	21	29	0	6	8	14	0	5	0	5	0	0			6.75
East Wauponsee,	1872	John W. Ferner,	'76	'76	6	12	18		0	0	0	0	0	0	0	0	0			42.00
Elgin,	1836	Cornelius E. Dickinson,	'63	'67	113	226	339	31	40	14	54	6	10	0	16	29	3	350		696.14
Elmore,	1847	[T. Armstrong, *Lic.*]		'76	12	10	22	40	0	0	0	1	7	0	8	0	0	30		5.10
Elmwood,	1854	Allen J. VanWagner, p.	'73	'73	59	105	164	20	1	3	4	2	4	0	6	1	0	187		108.43
Evanston,	1870	Edward N. Packard, p.	'70	'69	71	71	142	38	22	18	40	2	3	0	5	5	5	175		2,137.20

Fall Creek, *German*,	1860	Charles E. Conrad,	'58	'60	12	16	28	5	6	0	6	0	5	0	5	0	4	40	30.00
Farmington, 1st,	1849	John B. Fairbank,	'60	'75	62½	98	160	25	1	3	4	3	9	0	12	1	0	135	1,069.34
Forest,	1866	Dana Sherrill, p.	'72	'73	43	45	88	6	13	4	17	1	2	0	3	6	6	175	96.00
Fremont,	1838	Almond R. Fox,	'59	'68	64	91	155	40	3	1	4	0	4	0	4	1	3	200	30.00
Galesburg, 1st Church,	1837	Alexander R Thain,	'70	'77	134	248	382	63	3	5	8	2	9	0	11	2	2	250	1,202.96
" 1st Cong.,	1855	A. A. Ellsworth,	'62	'76	95	163	258	50	1	12	13	3	9	0	12	0	7	225	640.43
Galva,	1853	Rufus B. Guild, p.	'64	'64	52	120	172	44	19	5	24	2	2	0	4	14	1	230	196.06
Garden Prairie,	1838				5	12	17	0	0	0	0	0	0	0	0	0	0	0	
Geneseo,	1836	Osmer W. Fay,	'67	'75	90	200	290	41	19	5	24	5	4	0	9			300	885.48
Geneva,	1849	George R. Milton,			30	50	80											125	
Glencoe,	1872	F. D. Hemenway,		'77															24,550 00
Granville,	1853	H. Vallette Warren,	'59	'67	61	83	144	8	19	4	23	2	11	0	13	8	0	234	424.39
Greenville,	1838	Isaac Goodell,	'77	'77	18	33	51	10	1	3	4	0	0	0	0	0	0	100	68.65
Gridley,	1862	Henry G. Pendleton,	'40	'74	19	25	44	4	11	3	14	3	4	0	7	5	0	129	91.67
Griggsville,	1837	Seth M. Wilcox,	'75	'77	65	99	164	10	1	0	1	1	1	0	2	0	1		406.65
Hampton,	1852	Almer Harper,	'53	'61	17	27	44	5	15	9	24	0	0	0	0	8	7	139	
Harvard,	1858	[J. H. Rogers, *Pres.*]			18	53	71	11	4	10	14	1	2	0	3	0	0	162	33.78
Hennepin,	1874	Amos J. Bailey,	'71	'74	13	28	41	3	3	3	6	0	1	0	1	1	0	80	43.92
Henry,	1850				4	5	9	0	0	0	0	0	0	0	0	0	0		5.00
Highland,	1851	Louis Valliet,	'76	'74	10	18	28	2	1		1	0	0	0	0	0	2		65.00
Hillsboro',	1859				20	41	61	1	7	5	12	1	1	0	2	2	0	75	63.01
Hinsdale,	1866				14	24	38	15	0	0	0	0	2	0	2	0	0	112	
Homer,	1860																		
Hoyleton,	1858				7	7	14		0	0	0	0	1	0	1	0	0	18	10.00
Huntley,	1852	Charles H. Abbott,	'75	'75	20	45	65	2	20	3	23	3	0	0	3	10	0	0	40.00
Illini, Harristown P.O.,	1868	Roger M. Sargent,	'52	'75	24	30	54	5	1	1	2	0	0	0	0	0	1	60	45.50
Jacksonville,	1833	Eli Corwin, D D., p.	'51	'76	82	148	230	44	8	17	25	1	12		13	0	0		449.00
Jefferson,	1861	John M. Williams,	'42	'75	31	57	88	17	23	2	25	1	3	1	5	7	1	150	158.00
Joy Prairie, Conc'd P.O.,	1844	E. S. Steele,	'77	'77	41	47	88	7	2	0	2	0	4	0	4	0	0	59	240.65
Kankakee,	1854	[J. Loba, *Lic.*]			11	23	34	3	0	0	0	0	0	0	0	0	0		
Kewanee,	1855	James Tompkins, p.	'67	'72	110	140	250	30	22	6	28	1	10	0	11	15	1	671	645.20
Lacon, 1st,	1865	William Tracy,	'73	'75															10 00
Lafayette,	1847				4	15	19	0	0	0	0	0	0	0	0	0	0	0	
La Harpe,	1836	William Wakefield,	'46	'73	19	54	73	12	2	2	4	2	7	0	9	0	2	155	103.02
Lamoille,	1840	Nathan L. Burton,		'77	28	69	97	21	10	2	12	1	4	0	5	8	4	100	121.50
Lanark,	1859				21	39	60	18	6	3	9	0	4	0	4	3	0	110	31.00
La Salle,	1852	John C. Myers,	'60	'74	24	54	78	13	0	1	1	1	3	0	4	0	2	140	60.80
Lawn Ridge,	1848	Martin S. Hall,	'71	'74	54	99	153	18	32	4	36	2	5	0	7	26	3	130	
Lee Centre,	1843	James Brewer,	'59	'70	18	33	51	0	0	0	0	0	0	0	0	0	0	70	46.95
Lincoln,	1859				9	17	26		4	5	9	0	0	0	0	0	0	25	65.00
Lisbon,	1838				16	45	61	5	0	2	2	2	5	0	7	0	0	50	63.88
Lisle,	1860																		

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Lockport,	1838				11	45	56	6	5	3	8	0	2	0	2	2	3	220		$129.49
Lombard,	1873	Charles Caverno,	'64	'74	20	58	78	16	1	5	6	0	8	0	8	1	1	100		400.36
Ludlow,	1868	Benjamin F. Worrell,	'57	'77	12	23	35		0	0	0	1	9	0	10	0	0	60		5.00
Lyndon,	1836	Charles Machin,	'38	'74	26	50	76		11	0	11	2	0	0	2	10	0	125		18.00
Lyonsville,	1843	Julius C. Armstrong, p.	'74	'73	51	64	115	23	7	2	9	1	2	0	3	2	4	90		46.84
Macomb,	1867				24	48	72	12	1	2	3	1	5	0	6	0	0			
Malden,	1857	Matthew F. Howie,	'77	'76	32	44	76	4	16	6	22	3	9	0	12	15	0	100		69.00
Malta,	1858	[C. H. Wheeler, *Presb.*]	'67	'70	13	26	39	9	1	1	2	1	1	0	2	1	1	50		37.85
Marseilles,	1860	Albert Ethridge,		'75	81	132	213		71	10	81	0	2	0	2	37		246		24.15
Marshall,	1841				18	69	87	4	4	0	4	0	3	0	3	0	0	80		4.00
Mattoon, 1st,	1872	Pliny F. Warner,	'60	'77	29	59	88	21				3	5		8					
Maywood,	1871				16	21	37	0	0	0	0	0	2	0	2	0	0			
McLean,	1858	John H. Shay,	'71	'77	15	17	32	1	1	0	1	0	3	0	3	0	1	55		8.85
Melville,	1877				12	10	22	1	0	0	0	1	1	0	2	0	1	60		
Mendon,	1833	Alexander B. Campbell,	'51	'55	54	82	136	10	6	0	6		4	0	4	1	0	250		98.00
Mendota,	1855				23	31	54	12	0	0	0	0	8	0	8	0	0			35.00
Metamora,	1843	[A. H. Sloat, *Presb.*]		'77	13	22	35		0	0	0	1	6	0	7	0	0	75		5.00
Millburn,	1841	Charles M. Bingham,	'70	'74	38	70	108	20	9	2	11	2	1	0	1	2	3	276		164.97
Moline,	1844	Elihu C. Barnard,	'66	'74	89	171	260		2	10	12	2	4	0	6	0	0	200		758.74
Monee,	1861																			
Montebello, Hamilton P. O.,	1849				36	59	95	12	0	0	0	0	5	0	5	0	0			
Morris,	1848	John A. Montgomery,	'66	'73	31	71	102	14	0	11	11	1	1	0	2	0	0	154		60.00
Morrison,	1858	Edward H. Smith,	'69	'73	27	68	95	27	2	4	6	0	4	0	4	3	0	100		102.40
Morton,	1857	George L. Roberts,	'64	'67	9	18	27	3	0	0	0	2	11	0	13	1	0	75		18.11
Mount Palatine,	1869	Ethelfred R. Robinson,	'68	'73	10	18	28		8	0	8	0	0	0	0	4		75		10.10
Naperville,	1833	James W. Hartshorn,	'73	'76	38	65	103	10	15	0	15	0	3	0	3	6	0	95		16.65
Nebraska,	1858	Henry G. Pendleton,	'40	'73	13	22	35		0	1	1	0	0	0	0	0	0	127		67.75
Neponset,	1855																			42.00
Newark,	1844																			5.00
New Berlin,	1859																			
New Milford,	1869	Hiram J. Ferris,	'76	'77	41	39	80	39	0	0	0	1	0	0	1	0	0			55.00
New Rutland,	1858				15	22	37		17	6	23	0	8	0	8	12	0	25		54.25
Newtown, Adams P.O.,	1852	S. D. Fulton,		'76	19	31	50	12	3	0	3	0	4	0	4	0	0	60		10.00
New Windsor,	1870	John A. Waterworth,	'74	'75	22	40	62	3	0	4	4	0	4	0	4	6	0	86		41.99
Nora,	1853																			10.00
Normal,	1865				14	22	36		0	0	0	0	0	0	0	0	0			

Oak Park,	1863	George Huntington, p.	'64	'70	71	120	191	31	9	17	26	3	9	1	13	5	5	240	1,878.86
Oakalla,	1857	W. J. Clark,		'77	16	30	46		13	8	21	0	5	0	5	6	0	130	67.00
Odell,	1862	John Adams Allen,	'46	'72	37	66	103	2	24	10	34	1	7	0	8	17	3	106	93.25
Olney,	1873	Israel Brown,	'76	'76	19	62	81	2	24	8	32	1	5	0	6	13	2	200	35.93
Onarga,	1858	M. Everett Dwight, p.	'69	'69	30	48	78	15	7	8	15	0	1	0	1	3	2	135	267.16
Oneida,	1855	Wm. A. Chamberlin,	'61	'73	46	66	112	15	1	6	7	0	4	0	4	1	1	150	169.00
Ontario,	1848	Henry M. Tupper,	'59	'72	23	43	66	5	1	1	2	1	3	0	4	0	2	93	173.70
Orange,	1872				7	7	14	6	0	0	0	0	0	0	0	0	0	40	4.50
Osceola,	1860				9	16	25	18	0	0	0	0	0	0	0	0	0		
Oswego,	1846	H. D. Wiard,	'71	'75	29	43	72	0	20	5	25	3	0	0	3	0	0	120	15.00
Ottawa,	1870				92	176	268	45	40	2	42	9	9	0	18	19	5	300	401.48
Park Ridge,	1858	—— Gulick		'75			24	4										34	
Paw Paw, Ind. Un.,	1865	[Newton Barrett, *Presb.*]	'41	'77	12	20	32	0	0	1	1	1	5	0	6			65	83.00
Paxton,	1859	B. F. Sargent,	'77	'77	67	51	118	31	8	2	10	1	4	0	5	5	2	100	29.80
Payson,	1836	[G. A. Wallace, *Presb.*]	'70	'71	53	90	143	20	12	3	15	2	2	0	4	1	0	140	860.00
Pecatonica,	1854	George Macardle,	'70	'77	9	25	34		0	0	0	2	2	0	4	0	0	100	30.00
Peoria, 1st,	1847	Asahel A. Stevens,	'48	'70	97	198	295	17	18	7	25	3	15	0	18	10	12	375	1,416.91
Peru,	1872	George S. Bascom,	'70	'72	16	56	72	2	9	3	12	0	3	0	3	4	2	191	170.61
Pilot,	1868																		
Pittsfield,	1837	William W. Rose,	'62	'77	76	116	192	52	0	5	5	1	6	0	7	0	0	200	206.65
Plainfield,	1834	Edward Ebbs, p.	'43	'73	24	52	76	5	5	0	5	2	13	0	15	3	1	75	150.60
Plano,	1867																		
Plymouth,	1836	Horace M. Burr,	'74	'77	33	42	75	8	0	0	0	4	2	0	6	0	0	100	51.40
Port Byron,	1849	Almer Harper,	'53	'61	51	80	131	10	33	1	34	0	5	3	8	19	7	100	18.87
Poplar Grove,	1858	R. B. Wright,	'77	'77	21	39	60	7	6	0	6	2	2	0	4	0	0	95	31.50
Prairie City,	1842				12	23	35	1	7	2	9	0	6	0	6	4	0	30	21.50
Princeton,	1831	Richard Edwards,	'73	'76	88	168	256	39	2	14	39	0	9	0	9	18	2	275	324.00
Prospect Park,	1862				5	20	25	3	0	0	0	2	0	0	2	0	0	112	21.55
Providence,	1841	Henry Wilson, p.	'77	'76	17	32	49	0	14	1	15	2	3	0	5	7	0	90	69.00
Quincy, *German*,	1858	Charles E. Conrad,	'58	'58	6	10	16	5	6	0	6	1	6	0	7	0	3	70	60.00
" 1st Union,	1869	Edward Anderson,	'57	'74	90	196	286	23	13	8	21	3	9	0	12	5	8	345	634.09
Rantoul,	1858	Benjamin F. Worrell,	'57	'77	33	40	73	17	11	2	13	0	7	0	7	4	0	75	
Ravenswood,	1870	William A. Lloyd, p.	'62	'70	28	37	65	7	3	3	6	1	6	0	7	3	2	207	
Richmond,	1843	Francis J. Douglass, p.	'69	'69	15	33	48	8	0	0	0	0	2	0	2	0	0	0	12.57
Riley,	1860				5	7	12	3	0	0	0	3	0	0	3	0	0	50	5.00
Rio,	1872	John A. Waterworth,	'74	'75	6	12	18	5										60	
Roberts,	1875	John J. Weage,	'63	'75	8	12	20	1	7	1	8	0	0	0	0	4	0	Un.	2.54
Rock Falls,	1875	Salathiel D. Belt,	'71	'76	23	40	73	1	18	0	18	0	3	0	3	6	2	140	47.00
Rockford, 1st,	1837	Wilder Smith, p.	'62	'72	77	134	211	4	24	7	31	3	5	0	8	2	0		205.36
" 2d,	1849	Frank P. Woodbury,	'65	'70	133	299	432	30	44	28	72	7	18	0	25	17	9	350	3,406.30
Rockton,	1838	H. G. McArthur,	'59		21	47	68		14	6	20	2	1		1	6	0	60	
Roodhouse,	1873	A. F. Loomis,		'77	6	12	18	0	4	4	8	0	0	0	0	0	2	90	85.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Roscoe,	1858	Henry M. Whitney,	'69	'76	15	26	41	2	6	6	12	0	4	1	5	1	0	50		$52.37
Rosemond,	1856	Charles T. Dering, p.	'70	'70	25	50	75	20	7	1	8	0	4		4	1	2	90		45.60
Roseville,	1851	R. A. Wood,	'77	'77	38	59	97	13	1	5	6	1	6	2	9	1	0	100		307.10
Round Grove,	1875				7	10	17	6	0	0	0							25		10.00
Sandoval,	1859				24	41	65		14	3	17	0	6	0	6	8	1	75		3.00
Sandwich,	1853	George W. Crofts,	'67	'76	69	117	186	33	0	3	3	2	8	2	12	0	0	175		157.50
Saunamin,																				
Seward,	1841	E. F. Wright,	'76	'76	24	34	58	7	4	1	5	0	3	0	3	4	0	75		8.56
Seward,	1870	Andrew W. Chapman,	'59	'71	18	23	41		0	0	0	1	0	0	1	0	0	70		148.00
Shabbona,	1876	*Students*,			8	15	23													8.56
Sheffield,	1854	George W. Colman,	'63	'76	26	70	96	25	2	4	6	0	6	0	6	2	3	110		210.00
Shirland,	1847	Geo. B. Hubbard,		'77	23	27	50	5	2		2	3	5	0	8	0	0			48.00
Springfield,	1867	Robert Nourse,	'67	'77	45	78	123	40	13	6	19	0	2	0	2	15	5	100		182.72
St. Charles,	1837				30	82	112	13	3	9	12	1	3	8	12	2	1	128		122.82
Sterling, 1st,	1857	Albert Bushnell,	'73	'76	80	155	235	15	48	15	63	0	5	0	5	21	8	375		197.18
Stillman Valley,	1858	Hiram J. Ferris,	'76	'76	30	57	87	9	15	10	25	1	2	0	3	12	3			
Sublette,	1871				28	37	65	15	3	0	3	0	0	0	0	0	0	121		32.10
Summer Hill,	1834	Charles E. Marsh, p.	'68	'68	31	67	98	13	2	0	2	2	0	0	2	2	0	75		40.75
Sycamore,	1840	Thomas G. Grassie,	'63	'77	60	121	181	6	3	2	5	3	3	0	6	1	2	220		310.66
Thawville,	1860	John J. Weage,	'63	'75	15	23	38	3	8	0	8	1	0	0	1	1	1	80		32.00
Tonica,	1857	Henry Avery,	'60	'74	47	97	144	15	2	3	5	1	11	0	12	1	0	150		79.00
Toulon,	1846	Robert L. McCord,	'61	'67	63	94	157	12	9	0	9	1	3	0	4	2	3	175		215.91
Tremont,	1843	George L. Roberts,	'64	'67	8	21	29		5	2	7	0	1	0	1		3	70		9.50
Turner Junction,	1856	Henry M. Skeels,	'76	'76	23	45	68	0	26	3	29	3	2	0	5	15	0	100		36.30
Udina,	1848	E. H. Sauers,		'76	16	37	53	10	20	2	22	1	1	1	3	14	0	50		22.00
Union,	1855	[Grover Clark, *Pres.*]			26	38	64	16	0	0	0	0	0	0	0	0	0	0		
Victoria,	1849	Henry C. Abernethy,	'45	'75	13	21	34	2	0	0	0	1	8	0	9	0	0	20		
Viola,	1858	W. B. Bachtell,	'55	'77	13	22	35	2	4	2	6	1	0	0	1	2	1	30		15.00
Wabash County,	1864	Patterson W. Wallace,		'65	8	12	20	0	3	1	4	1	0	0	1	1	1	40		
Wataga,	1855	H. P. Roberts,	'63	'76	2	38	58	12	1	4	5	0	5	0	5	0	0	120		11.00
Walnut,	1872				3	8	11	0												
Waukegan,	1843	Ephraim H. Baker,	'64	'76	35	76	111	35	10	5	15	0	18	0	18	6	1	171		107.03
Wauponsee Grove,	1864	John W. Ferner,	'76	'76	29	36	65	10	8	4	12	2	2	0	4	5	2	135		164.35
Waverly,	1836	Charles W. Clapp,	'50	'71	65	94	159	12	3	2	5	1	6	0	7	2	3	160		439.00
Wayne Centre,	1847	Henry Jacobs,	'70	'76	7	20	27	6	0	0	0	0	5	0	5	0	0	0		
" Station,	1871	George A. Coleman,	'73	'76	8	20	28	2	10	2	12	0	1	0	1	5	0	0		12.65
West Point,	1867	A. N. McConoughey,	'42	'76	9	11	20	5	0	2	2	0	4	0	4		1			

Wethersfield,	1839																		
Wheaton,	1860	Lathrop Taylor,	'43	'75	93	141	234	51	7	7	14	4	17	0	21	2	5	185	296.62
Wilmette,	1875	Edward P. Wheeler, p.	'76	'76	16	21	37	2	15	6	21	0	2	0	2	1	3	86	40.00
Winnebago,	1846	T. A. Gardner,	'62	'76	53	74	127	33	5	11	16	5	0	0	5	0	1	158	
Winnetka,	1874	Simeon Gilbert,	'63	'74	35	20	55	0	5	0	5	0	0	0	0	1	2	125	
Woodburn,	1838	Charles Slater,	'64	'75	46	66	112	12	15	1	16	1	1	0	2	5	0	107	56.30
Woodstock,	1865	Moody A. Stevens,	'62	'77	24	45	69	7	25	3	28	1	3	0	4	21	1	125	49.20
Wyanet,	1866	Henry Wilson,	'76	'76	13	16	29	2	0	0	0	0	3	0	3	0	0	165	15.72
Wyoming,	1873	[William Walters, *Lic.*]		'73	22	57	79	10	12	4	16	0	3	0	3	4	1	125	16.49
Wythe,	1851				41	45	86	10	34	3	37	0	3	0	3	9	3	85	111.12

CHANGES in the list of churches: *New*, — Mellville. *Dropped* from the list, — Chapin; Tabernacle Church, Chicago (Independent); Wicker Park, Chicago (disbanded); Richview.
ORDINATIONS, Installations, etc., see Summary IV.
CHURCHES: 26 with pastors; 154 with acting pastors; 62 vacant (including 8 supplied by licentiates, etc. Total, 242.
MINISTERS: 25 pastors; 133 acting pastors; 84 others Total, 242.
CHURCH MEMBERS: 8,274 male; 14,348 female. Total, 22,663, including 2,708 absent. Gain, 1,057.
ADDITIONS: 2,035 by profession; 989 by letter. Total, 3,024
REMOVALS: 250 by death; 950 by dism'l; 48 by disc'e. Total, 1,248.
BAPTISMS: 907 adult; 345 infant.
IN SABBATH SCHOOLS: 28,380. Loss, 68. FAMILIES: not reported.
BENEVOLENT CONTRIBUTIONS: 189 churches reporting (202 last year), $97,206.61; decrease, $3,493.70.
CHURCH EXPENDITURES: 201 churches reporting (204 last year), $405,684.41; increase, $28,731.70. VALUE of 170 church edifices reported, $1,772,825 00; of 38 parsonages reported, $70,000.00.
ORGANIZATION. — Twelve Associations of churches united in the GENERAL ASSOCIATION, which includes also Genoa Junction, Wis. Marshall and Wabash County are connected with INDIANA.

INDIAN TERRITORY: CHOCTAW NATION. — DECEMBER 31, 1877.

Caddo,	1876	Edward Morris,	'41	'76			11		3	0	3	0	2	0	2			70	11

INDIANA. — MAY 1, 1877.

Angola,	1869	John V. Hickmott,	'50	'77	20	50	70	7	8	0	8	1	2	0	3	5	0	130	
Brazil,	1875				7	14	21	3	0	3	3	1	2	0	3	0	2		
Bremen,	1874	*Lay Readers.*			10	16	26	13	0	0	0	0	0	0	0	0	1	90	
Cincinnati,	1875	Alfred Connet,	'61	'75	4	4	8	2	0	0	0	0	0	0	0	0	0	50	
Elkhart,	1869	G. T. Holcombe,	'75	'77	13	36	49	3	2	1	3	0	0	0	0	2	0	125	
Ft. Wayne, Plymouth,	1870	Joel M. Seymour,	'73	'77	25	53	78	5	6	11	17	0	4	0	4	1	2	135	
Francisco,	1862	T. B. McCormick,	'39	'67	2	5	7	0	0	0	0	0	0	0	0	0	0		
Fremont,	1874				4	9	13	0	2	0	2	0	0	0	0	2	0		
Hart Township,	1856	Lewis Wilson,	'49	'56	9	10	19	0	1	0	1	0	0	0	0	0	0	50	

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Indianapolis, Plymouth,	1857	Oscar C. McCullough, p.	'70	'77	62	114	176	36	17	10	27	1	18	0	19	14	0	120		
" Mayflower,	1869	Nathaniel A. Hyde,	'58	'72	29	62	91	12	4	7	11	1	7	0	8	4	4	120		
Jamestown	1872	L. P Rose,	'74	'74	11	11	22	2	10	2	12	2	0	0	2	6	3	65		
Kokomo,	1863	William R. Butcher,	'68	'78	47	108	155		43	8	51	1	4	0	5	16	0	150		
Lanesville,	1876				13	15	28											75		
Liber,	1854	Marshall W. Diggs,	'57	'73	4	6	10	4	1	0	1	0	0	0	0	1	0	45		
Mechanicsville,	1855	T. B. McCormick,	'39	'67	2	3	5	0	0	0	0	0	0	0	0	0	0			
Michigan City,	1835	Evarts Kent, p.	'71	'71	80	115	195	55	52	4	56	0	3	3	6	22	0	290		
Montgomery,	1852	Lewis Wilson,	'49	'56	12	23	35	0	9	0	9	2	0	0	2	6	0	30		
Ontario,	1840	Rufus Patch,	'51	'75	17	22	39	9	1	0	1	1	4	0	5	1	0	25		
Orland,	1836	L. P. Rose,	'74	'74	18	29	47	1	2	2	4	0	1	0	1	1	0	75		
Peru,	1877	James B. Parmelee,	'59	'76	28	51	79	2	48	31	79	1	0	0	1	6	3	120		
Pleasant Grove,	1855				5	11	16	0	0	0	0	0	0	0	0	0	0			
Solsberry,	1868	Alfred Connet,	'61	'74	31	38	69	19	0	0	0	0	0	0	0	0	0	100		
Terre Haute, 1st,	1834	Sanford S. Martin, p.	'68	'76	111	249	360	54	86	17	103	4	12	0	16	45	7	200		
" Plymouth,	1875				12	19	31													
(22) Vigo, South,	1854	J. F. Soule, p.	'76	'76	19	26	45	0	27	1	28	0	0	0	0	15	0	45		
" West,	1849				13	20	33													
Westchester,	1840	Joseph H. Jones,	'37	'54	5	12	17											30		
Winchester,	1869				2	8	10													

CHANGES in list of churches: *New*, — Peru. *Dropped* from the list, — none.
CHURCHES: 5 with pastors; 16 with acting pastors; 8 vacant. Total, 29.
MINISTERS: 5 pastors; 12 acting pastors; 5 others. Total, 22.
CHURCH MEMBERS: 605 male; 1,139 female. Total, 1,744, including 227 absent. Gain, 249.
ADDITIONS: 318 by profession: 97 by letter. Total, 415.
REMOVALS: 15 by death; 60 by dismissal; 3 by discipline. Total, 78.
BAPTISMS: 147 adult; 22 infant.
IN SABBATH SCHOOLS, 2,070. Loss, 386.
FAMILIES and BENEVOLENT CONTRIBUTIONS: not reported.
ORGANIZATION. — Three Associations of Churches united in a GENERAL ASSOCIATION, which includes also Marshall and Wabash County, Illinois; Pisgah, Ohio; and East Gilead, Michigan.

IOWA. — MAY 1, 1877.

Agency,	1865																			
Alden,	1866	Charles Hancock,	'61	'77	20	50	70	9	0	4	4	1	3		4	0		150	30	$67.95
Algona,	1858	W. H. Burnard,	'54	'75	31	80	111	6	11	10	21		1		1	4		125	125	40.00
Almoral,	1857	William M. Brooks,	'76	'76	20	32	52		34	3	37	1	1		2	16	2	100		
Ames,	1865	George G. Perkins,	'57	'75	63	79	142	20	9	5	14	2	5		7	5	1	120	75	99.65

Amity, College Springs,	1865	W. I. Phillips,	'76	'76	50	56	106	4	1	4	5	3	4		7	1	1	146		142.27
Anamosa,	1848	John B. Fiske,	'55	'72	58	89	147	10	56	7	63	1	4		5	36	4	119	70	224.05
Anita,	1870	S. D. Smith,		'77	23	23	46	3	17	12	29	1	7		8	3	3	100	63	30.00
Atlantic,	1869	Edwin S. Hill, p.	'67	'69	43	62	105	3	26	4	30		3		3	14		250		17.07
Avoca,	1870	George Hindley,	'75	'75	25	40	65	4	19	4	23	1	4		5	7		125	30	28.55
Beacon,	1874	C. D. Jones,	'44	'67	23	27	50		2		2	1	5		6			120		45.00
Bear Grove,	1874	Charles Little,	'47	'75	6	8	14		1	1	2							60	8	
Beaver,	1874	La Roy S. Hand,	'68	'72	3	5	8											30		2.00
Belknap,	1875	John W. Horner,	'76	'76	12	14	26		4		4							50		
Belle Plaine,	1866	A. E. Everest,	'50	'77	26	58	84	15		1	1		4		4					30.00
Bellevue,	1847	[J. Gilmore, *Presb.*]	'66	'74	4	16	20	2	2	1	3	1	1		2	1		90	12	58.55
Belmond,	1867	J. D. Sands,	'48	'69	12	21	33	1	1	11	12	0	0		0	1		125	25	14.70
Beloit,	1876	A. J. Benjamin,		'76	3	6	9						1		1	1		50	5	
Bentonsport,	1843																			
Big Rock,	1866	Rufus Apthorp,	'61	'77	33	42	75	11	24	1	25		4		4	10		95	25	7.50
Blackhawk,	1862	Bennet Roberts,	'28	'77	19	23	42	7	6		6					4		50	26	95.15
Blencoe,	1877	C. N. Lyman,	'62	'77			26													
Bloomfield,	1870			'76	13	21	34	1	5	6	11	1	3	1	5	5		50	15	13.08
Boonsborough,	1866	O. C. Dickerson,	'57	'76	12	14	26	2	1	2	3									11.15
Bowen's Prairie,	1853	Harvey Adams,	'43	'75	17	24	41	12										55	35	46.00
Bradford,	1855	L. D. Boynton,	'73	'74	19	44	63	12												
Brighton,	1842	Bennet Roberts,	'28	77	12	19	31	1	6	9	15					4			22	32.90
Buffalo,	1870	L. W. Brintnall,	'55	'75	11	18	29					1	5	1	7					
Burlington,	1838	William Salter, p.	'43	'46	77	150	227	22	6	9	15	4	9	3	16	4	12	250	150	466.10
Burr Oak,	1862	Charles W. Wiley,	'75	'77	18	32	50	12	0	6	6	0	1	0	1	0	0		30	14.65
Carroll,	1872	George W. Palmer,	'57	'75	16	27	43	6	1	6	7		1		1			50	35	20.00
Casey,	1871				3	9	12												8	
Cass,	1856	James Mitchell,	'56	'76	13	19	32													
Cedar Falls,	1860	Charles Gibbs,	'50	'70	40	46	86		21	9	30		6		6	9	3	120	45	93.50
Central City,	1858	Palmer Litts,	'65	'77	37	49	86													
Centre Point,	1873	G. C. Lochridge, p.	'77	'77	15	25	40	4		2	2		4		4			65	30	17.00
Chapin,	1858				7	12	19	5	1	2	3	0	0	2	2	0	0		20	10.17
Charles City,	1858				60	101	161	16	44	3	47	0	1	0	1	23	3	225		469.12
Cherokee,	1870	Fayette Hurd,	'63	'76	31	56	87	18	18	6	24		1	1	2	10		75	35	55.26
Chester,	1865	George H. White,	'56	'72	75	67	142	25	14	3	17	2	3		5	10	2	150	60	526.00
Cincinnati,	1869	A. S. Elliott,	'56	'72	29	43	72	8	13		13					8	4	60	36	68.56
Clarion,	1872	J. D. Sands,	'48	'71	3	7	10	1	0	3	3	0	2		2	0	1	40	12	3.45
Clay,	1843	Walter Radford,	'74	'77	38	50	88	4	4	4	38		5		5	1	3	95	27	26.47
Clear Lake,	1870	R. R. Wood,	'46	'76	20	40	60	4	25	14	29	2	3		5	11			37	37.70
Clinton,	1866	W. L. Bray,	'61	'75	69	108	177	13	56	7	53	1	9		10	31	2	365		338.57
Colesburg,	1846	Amos Jones,	'76	'76	20	22	42	18	10	1	11	1			1	7		40	35	6.00
Columbus City, *Welsh*,	1845	I. C. Hughes,	'73	'75	41	41	82	1	6	8	14	3	8		11	1	7	50	24	30.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Concord,	1855																			
Corning,	1870	Samuel J. Beach,	'75	'75	26	34	60	5	5	5	10	1	4		5	3		75	5	$10.00
Council Bluffs,	1853	Cyrus Hamlin,	'68	'77	41	78	119	19		6	6		10	3	13		3	150	100	360.05
Cottonville,	1841				3	3	6	1												30.00
Crawfordsville,	1842	L. T. Rowley,	'55	'72	25	25	50	6	3	1	4	1	2		3	1	1	61	19	21.38
Cresco,	1856	A. S. McConnell,	'68	'76	44	89	133	12	48	6	54	2	5	0	7	27	1	180	80	312.76
Creston,	1873	Nathan H. Whittlesey,	'75	'75	28	56	84	8	25	17	42					12		130	30	45.08
Cromwell,	1870	Charles O. Parmenter,	'58	'76	23	27	50		9	7	16					6		60	25	33.70
Danville,	1839				45	66	111	17	2	1	3	2	1	4	7	1		80	36	29.00
Davenport, *German*,	1857	F. W. Judisch,	'60	'74	25	42	67	12	10	1	11						6	95	20	100.25
" Edwards,	1861	James G. Merrill, p.	'67	'72	101	185	286	25	78	19	97	2	4		6	40	11	140	150	869.79
Decorah,	1854	H. B. Woodworth,	'62	'72	34	99	133	10	4	6	10	3	4	0	7	0	0	230	80	204.25
Denmark,	1838	E. Y. Swift, p.	'44	'68	77	123	200	31	3	5	8	4	17	2	23	2	1	160	150	419.80
Des Moines,	1857	Alvah L. Frisbie, p.	'60	'71	87	161	248	29	5	22	27	5	16	12	33	4	5	225		1,203.89
De Witt,	1842	[J. Hubbard, *Presb.*]																		
Dubuque,	1839	J. S. Bingham,	'46	'70	150	205	355	72	15	9	24		2		2			263	132	346.96
" *German*,	1867	Herman Ficke,	'70	'68																
Dunlap,	1859	H. S. Mills,	'77	'77	26	36	62	6	8	4	12	1	1		2	2		150	40	33.50
Durango,	1847																			
Durant,	1856	Elijah P. Smith,	'55	'77	22	37	59	15	5		5	1	6		7	4		160	50	45.00
Dyersville,	1859	Amos Jones,	'76	'75	4	10	14	3									2	25	12	
Earlville,	1859	W. M. Brooks, p.	'76	'75	25	50	75	9	16	6	22	1	7	1	9	8		100		42.48
Eddyville,	1845																			
Edgewood,	1858	Charles Hancock,	'61	'75	14	18	32	2										75	25	17.00
Eldora,	1868	John R. Barnes,		'76	35	50	85	25	14	3	17	2	2		4	7	1	90		21.15
Elkader,	1855				2	8	10												12	27.35
Elk River,	1854	Oliver Emerson,	'41	'74	10	21	31					1			1			50		335.00
Exira,	1859	John M. Cumings,	'77	'76	18	22	40	3	12	4	16					10		55	43	10.58
Fairfax,	1863	D. D. Frost,	'46	'75	26	38	64	6		1	1	1	3	1	5			46	27	73.78
Fairfield,	1839																			
Farmersburg,	1853	E. C. Downs,	'71	'75	8	8	16	2		3	3	0	3	0	3	0	3	60	22	15.90
Farmington,	1840	Frederick E. Bangs,	'76	'76																20.00
Farragut,	1875	C. H. Eaton,	'50	'76	34	49	83	7	19	8	27					10	3	100	40	
Fayette,	1855	William Leavitt,	'64	'77	23	41	64	0	1	0	1	1	3	1	5	1	1	110	25	52.60
Flint Creek, *Welsh*,	1851				7	10	17	3										50	9	58.00
Florenceville,	1867																			
Fontanelle,	1859	A. W. Archibald,	'76	'76	15	18	33	1	11	2	13	1	1		2	9	3	65	20	14.75

Forest City,	1871	J. D. Mason,	'67	'76	10	16	26	2	7	5	12					2	0	65	18	
Fort Atkinson,																				
" *German*,	1867	Henry Hess,	'64	'66	17	16	33		6		6		3		3		1		6	50.50
Fort Dodge,	1869	D. M. Breckinridge,	'69	'74	23	52	75	16	25	11	36	0	4		4	12	4	110	60	5.00
Franklin,	1858				19	20	39	2	8		8					5		69	12	14.27
Garden Prairie,	1870	O. C. Dickerson,	'57	'76	22	23	45	1	6		6						2	100		15.30
Garnavillo,	1854	E. C. Downs,	'71	'75	4	19	23	8	4	1	5	0	0	0	0	1	8	50	25	30.94
Genoa Bluffs,	1856	M. D. Archer,	'58	'74	16	23	39	6		1	1	1	2		3		1	70	15	75.81
Georgetown,	1860																			
Gilman,	1870	S. J. Buck,	'63	'71	23	32	55	6	5	2	7		3	1	4	5		70	26	66.00
Given Station,	1875	C. D. Jones,	'44	'67	18	17	35	4	8	3	11	1			1			60		40.00
Glasgow,	1853				5	8	13						3		3			50	30	8.00
Glenwood,	1856	A. Rogers,	'70	'77	38	58	96	40				1	6		7			115		
Golden Prairie,	1869	E. G. Carpenter,	'68	'67	8	31	39	5	1	1	2							100	22	10.65
Gomer,	1872	Samuel Jones,	'64	'75	40	38	78		13	10	23						5	140	25	66.51
Gowrie,	1875	D. G. Yonker,	'76	'75	4	5	9	3	2	3	5	0	0		0	0		78	20	5.00
Grand River,	1868	David Knowles,	'46	'76	11	15	26	2	1	4	5	1			1			60	27	11.00
Grand View, *German*,	1857	Henry Hetzler,	'74	'75	25	29	54	10	4		4	1					3	40	20	27.85
Green Mountain,	1857	Henry L. Chase, p.	'64	'70	57	69	126	29	14	4	18	3	2	4	9	2	3	192	61	262.98
Greenwood Centre,	1876	William Spell, p.	'51	'71	11	8	19	1		2	2	1	0		1	0	8	40		5.00
Grinnell,	1855	J. M. Sturtevant, jr., p.	'60	'77	240	316	556	37	8	22	30	2	10		12	4	2	360	125	1,330.54
Grundy Centre,	1872				9	14	23	0	0	0	0	0	0		0	0				
Hampton,	1857	A. D. Kinzer,	'73	'77	16	25	41	0	0	2	2	0	3		3	0		60	20	51.40
Harlan,					5	6	11													
Hickory Grove,	1867				7	15	22													
Highland,	1871	B. B. Lane,		'73	11	9	20	4								3		35	5	59.50
Hillsborough,	1853	L. T. Rowley,	'55	'77	13	19	32	3	3		3							40		5.30
Humboldt,	1871				11	34	45	6	3	5	8	1	1		2	0	2	130	50	147.50
Independence,	1867				32	56	88	18	16	6	22	1	5		6	12				48.25
Iowa City,	1866	George Thacher, D. D.,		'77	49	112	161	28	23	27	50	2	15		17	17	3	150	75	446.00
Iowa Falls,	1856	Asa Countryman,	'55	'77	25	60	85	17	2	2	4	4	11		15	2				73.85
Jamestown,	1858	W. F. Harvey,	'66	'70	43	53	96	5	11	1	12					3		94	35	103.45
Kelley,	1876	O. C. Dickerson,	'57	'76	9	10	19	1		2	2					8		30		5.00
Kellogg,	1868	H. S. Thompson,	'65	'75	32	39	71	20	9	2	11	3	1	11	15	1		90	35	115.00
Keokuk,	1854	Clayton Welles,	'72	'72	81	151	232	12	9	4	13	4	10		14	3	2	160	120	980.00
" Lutheran,	1876	L. Sunberg,						40												
Keosauqua,	1844	John W. Horner,	'76	'77	23	35	57	13				1						125		
Lakeville,	1870	J. R. Upton,	'51	'69	6	8	14	3					1		1		1	30	5	0.36
Lamoille,	1872																			
Lamotte,																				
Lansing,	1853	Norman McLeod,		'77	19	22	41	3	2	0	2	1	3	0	4	2	0	110	30	64.15
Lansing Ridge, *Ger.*,	1865	Peter Weidman,	'64	'73	27	25	52	7	5		5		5		5		7	70	20	55.25

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Lawler,	1871	C. A. Marshall,	'71	'77	7	20	27											60	30	
Le Mars,	1871	A. E. Arnold, p.	'67	'76	25	37	62	8	13	11	24					5	4	150	50	$60.00
Lewis,	1855	Charles Little,	'47	'75	26	39	65	3	14	4	18	1	2	4	7	5	7	80	37	86.16
Lima,	1857	E. C. Moulton,	'75	'75																
Logan,	1870	George G. Poage,	'35	'76	7	13	20		4		4					1	1	35	17	30.00
Lost Nation,	1872	B. F. Monroe,	'50	'73	6	8	14					1			1			105	25	10.00
Lucas Grove,	1858																			
Lyons,	1839	Sidney Crawford, p.	'70	'75	46	120	166	9	39	2	41		8		8	19	7	240	100	307.00
Magnolia,	1855	George T. Tompkins,	'71	'73	48	58	106	19	9	3	12	2	4	1	7	6		97	36	183.02
Manchester,	1856	John P. Barrett,	'77	'77	41	96	137	16	2	5	7	1	6		7	2	9	235	75	223.73
Manson,	1868	W. J. Smith,	'44	'74	21	31	52	9	9	3	12	0	0		0	0		80	25	20.70
Maquoketa,	1843	S. F. Milliken,	'60	'75	33	65	98	6	16	5	21		5		5	8	9	180	200	211.57
Marion,	1848	W. A. Waterman, p.	'68	'75	83	134	207	16	96	11	107	2			2	54		172	100	439.93
Marshalltown,	1868	William Windsor,	'58	'74	51	92	143	11	5	11	16	1	3		4		1	150	50	576.64
Mason City,	1858	E. C. Moulton,	'75	'77	28	59	87	8	1	4	5	0	0	1	1	0	0	88	60	61.40
McGregor,	1857	C. C. Cragin,	'70	'75	44	105	149	24	1	2	3		9		9	0	2	190	105	188.63
Midland,	1874																			
Mitchell,	1857	Alexander Parker,	'63	'76	34	54	89	6	22	3	25		3		3	15	1	100	45	28.29
Mondamin,	1875				7	11	18													
Monona,	1855	W. S. Potwin,	'72	'75	14	41	55	2	2		2	1	11	7	19			100	33	43.50
Monroe,	1865	C. C. Harrah,	'70	'76	34	48	82	7	8	2	10		3		3	1	3	84	64	25.68
Monticello,	1860	Loren W. Brintnall,	'55	'77	17	54	71	5	2	6	8		3	1	4		3	175	45	126.35
Montour,	1855	C. C. Adams,	'50	'76	18	39	57	12	2	4	6		4		4	2		80	25	38.00
Mount Hope,	1875	A. S. Elliott,	'56	'75	15	29	44		25	1	26	1	1		2	15	1		25	5.00
Mound Prairie,	1871	E. L. Sherman,	'72	'75	9	8	17												15	5.00
Mt. Pleasant,	1841	Newton I. Jones,	'75	'77	18	39	57	7				3	6		9					87.00
Muscatine,	1843	Alden B. Robbins, p.	'43	'43	92	161	253	36	42	9	51	4	1		5	19	3	350	81	583.90
" *German*,	1854	Henry Hetzler,	'74	'75	26	27	53	15	11	2	13						1	25	11	35.00
Nashua,	1866	L. D. Boynton,	'73	'73	25	47	72	3												
Nevin,	1858				38	36	74	21	7	7	14		4	1	5	4	1	70		18.25
Newell,	1871	W. J. Smith,	'44	'74	7	12	19	3	0	0	0	0	0		0	0		40	25	16.76
New Hampton,	1858	C. A. Marshall,	'71	'76	30	48	78	5	10	8	18	1			1	8		120	55	80.61
Newton,	1856	Edward D. Eaton, p.	'76	'76	45	86	131		1	11	12	1	7		8	1		150		
New York,	1866																			
Nora Springs,	1856	C. F. Dikeman,	'66	'76	15	19	34	4	0	0	0	0	0	0	0	0	0	47		
Ogden,	1869	La Roy S. Hand,	'68	'77	40	40	80	3	30	4	34					15		100	35	61.50
Onawa,	1858	Charles N. Lyman,	'62	'71	11	32	43	3	7		7		2		2	3		125		

Orchard,	1877	Wm. H. Atkinson,		'77	19	30	49	2	32	15	47					27			26	
Orleans,	1859																			
Osage,	1858	T. O. Douglass, p.	'68	'68	47	121	168	12	37	6	43	0	13	0	13	24	0	200	120	207.60
Oskaloosa,	1844	J. E. Snowden,	'61	'71	87	116	203	19	16	8	24	3	10	3	16	14	1	115		170.81
Otho,	1855	Francis Fawkes,	'67	'73	31	43	74	6	0	1	1	0	8		8	0		125	50	12.00
Otisville,	1860				9	7	16	0	4	0	4	0	2		2			50		5.00
Otley,	1870	C. C. Harrah,	'70	'76	18	15	35		2	7	9							60	20	6.50
Ottumwa,	1846	Joseph W. Healey, p.	'56	'76	36	73	109	11	39	25	64		3		3	16	10	175	100	
Pacific,	1864				7	13	20	1					2	1	3			35		
Parkersburg,	1869				16	26	42	7	1	0	0	0	2		2	1		125	80	145.90
Percival,	1861				19	29	48	13	1		1							70	20	17.00
Pilgrim (Creston P. O.),	1875				11	17	28		2	6	8	1			1	2				
Pine Creek, *German*,	1858	Henry Hetzler,	'74	'75	25	27	52	3	15	3	18		2		2	1	3	80	17	13.52
Polk,	1871				5	6	11												7	
Polk City,	1858				16	29	45	3	5	2	7	1	3		4	4		150	60	33.00
Postville,	1856	L. P. Matthews,	'53	'76	12	37	49			2								95		42.75
Prairie City,	1868	E. L. Sherman,	'72	'75	24	25	49		5	7	12	2			2	1	2	100	30	73.50
Preston,	1856	Oliver Emerson,	'41	'76	7	13	20			2	2			2	2			65		40.00
Quasqueton,	1853	Albert Manson,	'41	'76	22	44	66	3		3	3	2	2		4		5		39	39.00
Red Oak,	1870	John Allender,	'69	'76	34	53	87	15	7	14	21	2	2		4			80	60	156.65
Rock Falls,	1856	C. F. Dikeman,	'66	'77	6	21	27	2	3	2	5					2		30		26.55
Rockford,	1858	J. B. Gilbert,	'60	'76	30	65	95	21		3	3					1	1	160	40	34.30
Rockwell,	1873				6	11	17	0	0	2	2	1	0	0	1	0	0	85	15	
Rome,	1866																			
Sabula,	1841	James Alderson,	'46	'76	8	16	24	2	15	3	18	1		1	2	2		82		25.00
Salem,	1853	L. T. Rowley,	'55	'77	11	28	39						4		4				20	10.20
Seneca,	1869				4	7	13	2	0	0	0	0	0		0	0		34		87.00
Seventy-Six,	1859				6	6	12	2					4		4				4	
Shelbyville,	1877				10	12	22													
Sheldon,	1872	John A. Palmer,	'59	'74	13	13	26	4	6	1	7		3		3		1	62		11.85
Shenandoah,	1877				8	19	27													
Sherrill's Mt., *German*,	1849	Jacob Reuth,	'69	'75	14	19	33	4	5		5		4		4		4	26	18	62.35
Sibley,	1872	Benjamin A. Dean,	'66	'72	19	24	43	6	4	10	14	1	5		6	4	1	60	25	20.41
Sioux City,	1857	J. N. McLoney,	'75	'77	47	105	152	15	21	9	30	4	4		8	14	2	125	125	92.68
Spencer,	1872	Wm. L. Coleman,	'47	'72	9	16	25	10	4		4		8		8	2	8	54	32	61.75
Spirit Lake,	1872	J. R. Upton,	'51	'69	7	9	16	6										125	12	5.00
Staceyville,	1857	W. H. Barrows,	'68	'77	46	46	92	8	20	8			14		14	5		120	50	28.55
Sterling,	1854	Oliver Emerson,	'41	'74	7	14	21	5	2	5	7							45		47.00
Strawberry Point,	1872	Charles Hancock,	'61	'75	20	32	52	11	5	7	12		1		1	4		130	28	12.35
Stuart,	1871	Andrew W. Archibald,	'76	'77	23	33	56	8	4	19	23	1	4	1	6	2	2	103	10	18.25
Tabor,	1852	John Todd,	'44	'52	152	191	343	56	15	8	23	2	12		14	4	3	280	100	684.70
Tipton,	1844				19	40	59	3	11	3	14	2	3		5			60	24	199.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Toledo,	1854	G. Rindell, jr.,	'74	'75	30	50	80	20	10	7	17	1	2		3	8	4	80		$63.00
Traer,	1862	Charles H. Bissell,	'62	'75	78	82	160	18	11	8	18		1		1	5	1	200	200	170.00
Troy,	1865	G. C. Lochridge,		'77	5	11	16	1					5		5			60	15	
Ulster,	1858	J. B. Gilbert,	'60	'77	10	12	22	5									1	40	12	1.00
Union,	1871																			
Valley,	1868	D. B. Gordon,	'69	'76	8	8	16													
Vesper,	1868	Francis Fawkes,	'67	'73	10	11	21	13	0	0	0	1	1		1	0		25	18	2.00
Warren,	1875	Richard Hassell,	'43	'77	11	21	32	5	3	4	7		1		1	3	4	35	7	
Waterloo,	1856	H. S. DeForest,	'62	'77	72	148	220	25	20	6	26	4	13		17	15		50	20	5.30
Waucoma,	1874	Henry Lees,	'64	'76	11	15	26		6		6							156	90	318.72
Waverly,	1865	George R. Ransom,	'71	'76	25	64	89	8	30	12	42					23	1	60	30	53.64
Wayne,	1854	L. T. Rowley,	'55	'72	16	25	41	6	4	4	8	2			2			113	44	38.47
Webster,	1866	James E. Morse,	'71	'72	19	25	44	7	2		2					2		55	6	22.20
Webster City,	1855	D. N. Bordwell,	'49	'76	65	116	181	9	28	10	38	1	2		3	19		150	120	50.00
Wentworth,	1868	W. F. Harvey,	'66	'70	6	13	19	3	1	2	3					1		40	8	2.00
Williamsburg,		George Ritchie,	'53	'76																
Wilton,	1856	Elijah P. Smith,	'55	'77	19	32	51	10	19	8	27					4	1	80	50	127.47
Winthrop,	1865	Thomas Merrill,		'77	40	56	96	2	3	2	5	3	9		12					
Wittemburg,	1865	Seth A. Arnold, p.	'71	'75	38	40	78	19	5	3	8	3	8	1	12	2	4	60	13	74.33
Wooster,	1866																			

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CHANGES in list of churches: *New*, — Beloit; Blencoe; Keokuk, Lutheran ch.; La Motte (formerly classed with Cottonville); Orchard; Otisville; Percival; Shelbyville; Shenandoah. *Dropped* from the list, — Civil Bend; Grant; Grove Hill (German); Locust Lane (German); Marvin; New Providence; Oakland; Sargent's Bluff; St. Mary's; Warren; Washington; *also* the six churches "from Welsh report," not reported for two years.

ORDINATIONS, Installations, etc.. see Summary IV.

CHURCHES: 17 with pastors; 160 with ministers not installed; 48 vacant (including 2 supplied by Presbyterians). Total, 225.

MINISTERS: 17 pastors; 122 acting pastors; 55 others Total, 194.

CHURCH MEMBERS: 5,817 male; 8,944 female. Total, 14,761, including 1,610 absent. Gain, 898.

ADDITIONS: 1,750 by profession; 804 by letter. Total, 2,554.

REMOVALS: 142 by death; 527 by dismissal; 108 by discipline. Total, 777.

BAPTISMS: 868 adult; 247 infant.

IN SABBATH SCHOOLS: 17,266. Gain, 3,323, largely over last year's "average."

FAMILIES: 147 churches reporting, 6,343.

CONTRIBUTIONS: 164 churches reporting (157 last year), $18,655.59. Increase, $1,424.33.

ORGANIZATION. — The churches are united in twelve local Associations, and also directly in the GENERAL ASSOCIATION.

Allegan,	1877	John B. Schlichter,	'73	'76	3	4	7		4	3	7						30		
Alma,	1875	Hiram Myers,	'52	'76	42	52	94	3	63	17	80	1	3		4	34		125	$38.00
Altoona,	1871			'75	10	12	22	2				1	3		4				
Antelope,	1875																2		
Arispie,	1877	Marcus D. Tenney,	'75	'77	7	5	12		2	10	12								
Arvonia, 1st,	1869	Benjamin S. Crosby,	'65	'77	10	12	22	6	3		3	1	9		10	1		70	8.00
" 2d, *Welsh*,	1869	Henry Davies,	'67	'77	20	16	36			4	4							40	
Atchison,	1858	Francis T. Ingalls, p.	'70	'72	48	76	124	24	2	10	12		5		5	1		225	55.65
Augusta,	1870																		
Bala, *Welsh*,	1871				25	26	51	2	2		2		3		3		2	55	6.00
Barker's,	1871	Albert M. Richardson,	'47	'76	11	14	25	4	6	3	9	2			2	2	2	35	
Bavaria,	1871	Samuel G. Wright,	'40	'75	5	23	28	2	3	2	5					1		35	5.00
Belfield,	1872	Corydon S. Irwin,	'74	'77															
Bethany,	1876	Richard B. Foster,	'72	'76	16	12	28		18	11	29		1		1	6		50	4.55
Bloomington,	1875	James K. Eckman,	'69	'76	12	16	28	3	3		3		2		2	2	4	33	35.50
Blue Rapids,	1872	[David C. McNair, *Lic.*]		'76	26	26	52	10	2	3	5		6		6	1	1	67	
Blue Ridge,	1872	Chauncey D. Wright,	'68	'75	12	12	24	5				1	1	1	3			50	6.50
Brookville,	1873	Samuel G. Wright,	'40	'75	24	32	56	3	22	9	31		3		3	11	4	60	44.46
Buffalo,	1874	Edward A. Mirick,	'69	'77	6	8	14	3		2	2		7		7			40	5.00
Bull City,	1877	James K. Eckman,	'69	'75	5	6	11		11		11					1		20	2 65
Burlington,	1868	Edward Cleveland,	'37	'76	17	27	44	6		1	1		2		2		1	55	54.20
Capioma,	1871	John A. Woodburn,	'66	'76	20	25	45		5	20	25	1			1	4		50	10.00
Cawker City,	1871	Robert Samuel,	'59	'76	9	13	22		5	3	8		1	1	2			85	
Cedarville,	1875	William M. Wellman,	'74	'75	24	21	45	54		2	2		3		3	20	15	88	
Center Ridge,	1877	John Hayward,	'77	'76	7	8	15		9	6	15					4		75	
Centralia,	1869				17	30	47	11	2	4	6		7		7		1	85	28.23
Clear Creek,	1873	[J. J. Wilson, *Lic.*]		'77	14	21	35	3	7		7		1		1	7	2	40	11.00
Climax,	1874				13	9	22	7										40	2.35
Cora,	1875																		
Corinth,	1875																		18 36
Cottonwood Falls,	1872	Charles A. Richardson,	'72	'76	9	18	27	4	1	5	6	1			1				
Council Grove,	1863	Lauren Armsby,	'46	'73	12	26	38	2	1	4	5	1	2		3			60	25.00
Diamond Springs,	1869	Harvey Jones,	'55	'77	14	16	30	8					2		2			20	
Douglas,	1871	Joseph B. Ives, p.	'77	'77															
Dover,	1872	Albert Matson,	'71	'75	17	19	36	6	5	1	6	1			1	5		80	6.15
Dry Creek, *Welsh*,	1871	Henry Rees,	'47	'69															
Ellis,	1873	[David Gochenaur, *Lic.*]		'76	6	4	10	5		1	1		2		2			85	
Empire,	1874	Henry Hoddle,	'69	'74	10	7	17	1	2	1	3		4		4	2			
Emporia, 1st,	1858	Oscar J. Shannon,	'69	'75	33	49	82	19	4	10	14		4		4	1	1	80	100.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Emporia, 2d, *Welsh*,	1868	Henry Rees,	'47	'69																
Eureka,	1868	Luther H. Platt,	'66	'77	28	48	76	13	9	1	10	1	4	2	7	7		100		$31 00
Fairview,	1872																			
Fort Scott,	1869	Alfred T. Waterman,	'64	'77	26	46	72	14	5	2	7	2	7	4	13	2		60		21.00
Fredonia,	1871				17	50	67	15	3	6	9		1		1			125		7.00
Garfield,	1873	William E. Catlin,	'51	'76	5	4	9	1		1	1	1			1			25		
Gaylord,	1876																			
Geneva,	1857	John Phillips,	'71	'76	18	24	42	13					8		8			45		15.00
Good Intent,	1877	Francis T. Ingalls,	'70	'77	9	10	19	2	11	8	19					5		40		
Great Bend,	1871	Thomas D. Phillips,	'72	'76	38	34	72	6					3		3			60		
Greeley,	1876	James M. Ashley,	'58	'76	8	6	14													5.60
Greenwood,	1870	Jared W. Fox,	'39	'76	10	12	22	3	12	10	22	2			2	1				
Hamlin,	1872																			
Hays City,	1873	Daniel E. Hathaway,	'68	'77																
Hiawatha,	1869	James D. Liggett,	'59	'73	14	43	57	9	10	1	11	1			1	5		175		25.00
Highland,	1866	Harvey P. Robinson,		'77																
High Prairie,	1872																			
Hill Springs,	1872	Lauren Armsby,	'46	'75	7	12	19		1	1	2		1		1			35		6.60
Independence,	1872	William T. Hayward,	'70	'77	20	22	42	3	1	4	5	1	3		4			160		39.00
Iowa Union,	1876	George O. Blake,	'76	'75	16	20	36	3	4	3	7		4		4			50		9.46
Junction City,	1865	Isaac Jacobus,	'65	'65	10	13	23	9	3	2	5		6		6	1	2	25		32.80
Kanwaka,	1864																			
Kinsley,	1874	William E. Catlin,	'51	'76	4	4	8	2										40		
Kirwin,	1875	E. M. Gerald,	'77	'77																
Lakin,	1875	John Vetter,	'63	'77	10	12	22	1		1	1	1	2		3			30		3.11
Lawrence, Plymouth,	1854	Leverett W. Spring,	'68	'76	165	219	384	96	50	4	54		11		11	24		365		
" 2d,	1862																			
" Pilgrim,	1866	Albert M. Richardson,	'47	'70	28	52	80	17	4	5	9	2	4		6	2	1	145		23.00
Leavenworth, 1st,	1858	Joseph C Bodwell, p.	'72	'77	99	134	233	81	4	3	7	1	6		7	1	4	234		59.80
" 5th Av.,	1866																			
" 3d,	1869																			
Louisville,	1868	Isaac Jacobus,	'65	'77	12	24	36	4	3	1	4	2			2	1	3	112		32.00
Madura, Wakefield P.O	1875	[Wm. S. Crouch, *Lic.*]		'75	25	30	55	3	8	4	12	3		1	4	5	9	75		
Manhattan,	1856	R. Davenport Parker,	'58	'67	40	57	97	19	13	4	17	1	5	3	9	9		115		
Maple Grove,	1877	[J. J. Wilson, *Lic.*]		'76																
Maple Hill,	1875	Albert Matson,	'71	'76	5	10	15			1	1		3		3					5.00
McPherson Center,	1873	Henry Hoddle,	'69	'74	22	36	58	3		2	2	2	1		3					

Medford,	1877	John B. Schlichter,	'73	76	7	6	13		9	4	13					1	30	1 00
Milford,	1868	Edward Skinner,	'77	'77	24	24	48	8	2		2		2		2	12	1	120	29.00
Monmouth,	1876																		
Mound City,	1867	[Melvin C. Wood, *Lic.*]		'76	8	10	18	1		1	1							50	7.65
Muscotah,	1866	Lemuel Pomeroy,	'40	'73	10	15	25	6										108	37.25
NemahaValley, Plym'h,	1866	George Bent,	'56	'77	4	6	10	1				1	2		3				
Neodesha,	1871	Hiram A. Brundidge,	'61	'77	1	7	8			1	1	1	10	6	17			50	5.00
Neosho Falls,	1871	John Phillips,	'71	'76	17	27	44	11	5	1	6		3		3	4		45	10.25
New Malden,	1872	Lemuel Pomeroy,	'40	'73	15	16	31			2	2							52	28.25
North Fork,	1876	John B. Schlichter,	'73	'76	6	8	14		10	4	14					3	2	25	2.50
Olathe,	1865	Leavitt Bartlett,	'65	'74	31	47	78	18	5	3	8		1		1	2		133	48.50
Osage City, *Welsh*,	1872				10	9	19	3					3	2	5		1	50	
Osawatomie,	1856	Samuel L. Adair,	'41	'55	7	11	18	4				1	6		7			33	23 86
Osborne,	1872	Richard B. Foster,	'72	'72	25	18	43	8	1	1	2		2		2		1	50	11 10
Oswego,	1868	Alanson Bixby,	'50	'76	8	9	17	2	10		10					3	2	46	6.00
Ottawa,	1870	James G. Dougherty,	'70	'76	14	29	43	4	5	6	11	1	2		3	3		120	40.52
Paola,	1867	L. Payson Broad,	'73	'77	13	24	37	3	2	3	5							50	
Parsons,	1873	Perley M. Griffin,	'73	'72	11	15	26	6		7	7						1	100	25.00
Petersville,	1869	Chauncy D Wright,	'68	'76															
Phillipsburg,	1875	George O. Blake,	'76	'75	5	5	10	3		1	1			1	1				2.00
Pittsburg,	1874																		
Pleasant Hill,	1873	[J. J. Wilson, *Lic.*]		'77	3	4	7											40	3 70
Pleasant Valley,	1876	Alex. F. De La Vergne,	'73	'75	9	10	19		1	1	2		2	2	4			30	
Plum Creek,	1873	John A. Woodburn,	'66	'76	10	10	20	2	2	3	5		2		2	2	5	30	12.00
Quindaro,	1858	[F. E. Sherman, *Lic.*]		'76	2	8	10			1	1			2	2			20	16.84
Reading, *Welsh*,	1872	[M. B. Morris, *Lic*]		'69	7	5	12			2	2							26	
Reading,	1875	William P Esler,	'42	'76	5	8	13	2		1	1	1	2	1	4			50	
Reno Center,	1873	Samuel Dilley,	'49	'73	31	34	65	3	9	1	10		5		5	4	4	180	19.25
Ridgeway,	1862	J. Mills Ashley,	'58	'77	5	6	11											40	5.00
Rose Vale,	1876	Richard B. Foster,	'72	'76	2	5	7		6	2	8		1		1			60	6 23
Rush Centre,	1877	Hiram A. Brundidge,	'61	'77	4	1	5												
Russell,	1872	Daniel E. Hathaway,	'68	'77	14	18	32	3	5	9	14	1			1			70	
Sabetha,	1871	Horatio W. Shaw,	'50	'73	43	60	103	8	12	11	23		1		1	7		150	9.00
Scatter Creek,	1877	John Hayward,	'77	'76	15	29	44		35	9	44		4		4	16		100	13.00
Sedgwick City, Plym'th,	1872	John Vetter,	'63	'76	26	25	51		9	7	16					5	1	97	112.00
Seneca,	1866				6	16	22		1		1								
Smith Centre,	1873	Samuel H. Thompson,	'42	'77															
Sother, Memorial,	1871	John A. Woodburn,	'66	'76	6	5	11	1				1	1		2			20	2.00
Spring Creek,	1875	Marcus D. Tenney,	'75	'75	13	14	27	2	3	4	7	1	1	6	8			30	3 00
Spring Side, Centennial,	1876	Marcus D. Tenney,	'75	'76	10	13	23		1	5	6		2		2	4			4.00
Sterling,	1872	Isaac W. Frey,	'77	'77	20	29	49	3	11	6	17	1	3		4	3	1	68	
St. Mary's,	1870	Leonard M. Scribner,	'72	'73	8	15	23											45	5.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad	In.			
Stockton,	1875	R. S. Osborne,	'77	'77	7	8	15		1	1	2		2		2	1		30		
Stranger,	1872	*W. H. Ashley,		'77	16	16	32	5	1	2	3			1	1			25		$1.85
Sycamore,	1873	Hiram A. Brundidge,	'61	'77																
Tiblow,	1872	*W. H. Ashley,		'77	8	10	18													3 45
Tonganoxie,	1868	Harry E. Woodcock, p.	'48	'68	9	13	22	4										80		27 75
Topeka, 1st,	1856	Linus Blakesley,	'65	'70	83	123	206	49	3	13	16	1	9		10	2	5	275		105.00
" 2d,	1866																			
" North,	1870	S. P. Dunlap,	'77	'77	15	25	40	12	10	6	16		1		1	4		140		2.00
Union,	1877	James M. Ashley,	'58	'76	4	6	10		1	9	10									
Valley Brook,	1873	George W. Skinner,	'56	'77	6	9	15													
Valley Falls,	1858	Levi B. Wilson, D. D.,	'53	'72	29	32	61	7	1	4	5	1	2		3	1	1	110		153.60
Verdigris Falls,	1870	[Jno. W. Richardson, *Lic.*]		'77	7	7	14	1												
Vienna,	1868	Peter Stickles,	'77	'76	12	17	29	5	3		3	1	2	2	5			35		26.35
Wabaunsee,	1857	Wm. T. Blenkarn,	'69	'77	67	75	142	10	56	2	58	1	1		2					149.00
Waushara,	1867	William R. Egelston,	'62	'76	10	17	27	2	5	3	8					2	2	140		10 00
Wellsville,	1871	Benjamin S. Crosby,	'65	'76	13	16	29	7		1	1	1			1			33		6.85
Western Park,	1870	Luther H. Platt,	'66	'70	24	14	38	2	2		2	1			1	1				2.65
Westmoreland,	1875	Marcus D Tenney,	'75	'75	11	13	24	3					3		3			25		4 00
White City,	1876	Franklin G. Sherrill,	'50	'76	8	19	27		4		4	1			1			60		10.00
White Cloud,	1870	Charles J. Adams,	'76	'76																
Winfield,	1871																			
Wyandotte,	1858	Robert M. Tunnell,	'69	'75	19	57	76	6	3		3		6		6	2		100		21.52
Wyandotte Forest,	1874	[Floyd E. Sherman, *Lic.*]		'76	10	8	18	1	1		1							85		16.09
Yates Center,	1872	[Jno. W. Richardson, *Lic*]		'77	12	12	24													

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CHANGES in list of Churches: *New*, — Allegan; Arispie; Bull City; Centre Ridge; Good Intent; Greeley; Maple Grove; Medford; North Fork; Reading (*Welsh*); Rose Vale; Rush Centre; Scatter Creek; Union. *Dropped* from the list, — Fayette Defiance is now Yates Centre.

ORDINATIONS, Installations, etc., see Summary IV.

CHURCHES: 105 with ministers (installed pastors not designated); 37 vacant (including 15 supplied by licentiates, etc.). Total, 142.

MINISTERS: 69 supplying churches; 16 others. Total, 85.

CHURCH MEMBERS: 2,202 males; 2,957 females. Total, 5,159, including 702 absent Gain, 427.

ADDITIONS: 556 by profession; 333 by letter. Total, 889.

REMOVALS: 46 by death; 221 by dismissal; 35 by discipline. Total, 302.

BAPTISMS: 247 adult; 82 infant.

IN SABBATH SCHOOLS: 7,516. Gain, 226.

FAMILIES: not reported.

BENEVOLENT CONTRIBUTIONS: 80 churches reporting (76 last year), $1,719.40. Decrease, $300 73.

CHURCH EXPENDITURES: 95 churches reporting (93 last year), $35,469.63. Decrease, $9,601 07.

ORGANIZATION. — Six Associations of Churches. The Churches are also united in a GENERAL ASSOCIATION.

KENTUCKY. — December, 1877.

Ariel,	1864	John Drew,	'71	'68			160											180			
Berea,	1853	John G. Fee, p.	'44	'54			214											196			$51.60
Cabin Creek,	1850						9														
Clover Bottom,	1871	A. Crawford,					47											27			
Germantown,	1850						21											41			
Newport,	1877						45														
Sugar Creek,							[illegible]														

Changes in list of churches: *New*, — Newport; Sugar Creek. *Dropped* from the list, — None. Big Hill is now Clover Bottom (P. O.); Camp Nelson is again Ariel (P. O.); Hillsdale is now Germantown (P. O.)
Churches: 1 with pastor; 2 with acting pastors; 4 vacant. Total, 7.
Ministers: 1 pastor; 2 acting pastors; 4 others. Total, 7.
Church Members: Total, 505. Gain, 107.
Additions, etc., not reported.
In Sabbath Schools: 481. Gain, 177. Families: not reported.
Benevolent Contributions: 1 church reporting (none last year), $51 60.
For Church Expenses: 1 church reporting (none last year), $307.00.
Organization. — All except Newport in a State Association of Christian Churches and Ministers.

(33)

LOUISIANA. — January 1, 1877.

Carrolton,	1873						15		4	1	5						3	30			
Lafourche Crossing,	1872	Daniel Clay,	'70	'72			30			7	7						2				
Lake Peigneur,	1874	William Butler,	'70	'74			50									8	8	28			
Lockport,	1869	Nelson Taylor,	'70	'70			140		10		10					10	20	75			
New Iberia,	1866	William Butler,	'70	'77			72		7	1	8		24		24	12	30	35			
New Orleans, 1st,	1866						57			1	1										
" Greenville,	1869	T. B. W. Evans,	'71	'76			23		5		5										
" Morris Brown,	1869	[Isaac Hall, *Lic.*]		'75			72		13	8	21	3	1	3	7	13	4	30			
" Spain Street,	1871	[Henry A. Ruffin, *Lic.*]		'75			30		5	14	19					5	4	34			
" Central,	1872	Walter S. Alexander,	'61	'76			115		40	9	49	3			3	19	7	150			
Terrebonne,	1870	Daniel Clay,	'70	'70			145		6		6						16	49			
" Station,	1872	Daniel Clay,	'70	'72			30		22		22						5				

Changes in list of churches: *New*, or replaced, — New Orleans, 1st; Lake Peigneur. *Dropped*, — Gretna. Howard Ch , New Orleans, seems now to be Spain Street.
Churches: 8 with acting pastors; 4 vacant (including 2 supplied by licentiates). Total, 12.
Ministers: 5 acting pastors; 5 others. Total, 10.
Church Members: Total, 779. Loss, 128.
Additions: 112 by profession; 41 by letter. Total, 153.
Removals: 6 by death; 25 by dismissal; 3 by discipline. Total, 34.
Baptisms: 67 adult; 99 infant.
In Sabbath Schools: 431. Loss, 44.
Organization. — The Southwestern Conference.

MAINE. — May 6, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Abbott Village,	1875	Amos Redlon,	'42	'75	12	18	30	8	15	0	15	0	0	0	0	15	0	76	28	$31.
Acton,	1781	William S. Thompson,	'60	'69	21	39	60	12	1	1	2	1	0	0	1	1	0	70	34	60.
Albany,	1803				14	33	47	18	0	0	0	0	1	0	1	0	0	60	32	52.
Alfred,	1791	Benjamin P. Snow,	'70	'75	21	53	74	24	0	2	2	1	0	0	1	0	0	81	50	107.
Alna,	1796				12	32	44	14	0	0	0	1	0	0	1	0	0	0		2.
Amherst and Aurora,	1830				3	12	15	3	0	0	0	0	0	0	0	0	0	40		25.
Andover,	1800	Samuel W. Pearson,	'70	'76	35	49	84	21	2	0	2	3	2	0	5	1	0	70	45	24.
Anson,	1840				15	31	46	25	0	0	0	1	2	0	3	0	0	0		15.
Athens,	1867				12	27	39	7	0	0	0	0	0	0	0	0	0	100		13.
Atkinson,	1842				1	3	4	0	0	0	0	0	0	0	0	0	0	0		0.
Auburn, High Street,	1826	Anson P. Tinker, p.	'73	'73	125	237	362	140	8	10	18	3	8	0	11	4	0	250	160	716.
" West,	1844	Joseph S. Cogswell,	'68	'75	50	67	117	39	0	2	2	1	0	1	2	0	0	70	50	88.
" Sixth Street,	1875	Lauriston Reynolds	'75	'75	18	20	38	0	2	4	6	1	0	0	1	2	0	125	50	0.
Augusta,	1794	James H. Ecob, p.	'72	'72	80	223	303	55	9	5	14	6	7	0	13	9	0	295	145	1,219.
Baldwin,	1821	Richard Wickett, p.	'77	'77	1	6	7	5	0	0	0	0	0	0	0	0	0	54	30	0.
Bangor, First Street,	1811	*Prof.* John S Sewall,	'59	'75	70	172	242	45	21	12	33	3	3	0	6	0	0	200	160	782.
" Hammond Street,	1833	Solomon P. Fay, p.	'49	'66	116	275	391	65	58	10	68	5	12	0	17	36	5	325	250	1,281.
" Central,	1847	Geo. W. Field, D.D., p.	'53	'64	105	197	302	45	51	7	58	4	4	0	8	24	0	460	175	1,295.
Bath, Winter Street,	1795	John O. Fiske, D.D., p.	'43	'43	89	242	331	79	9	1	10	13	3	0	16	6	9	250	180	1,599.
" Central,	1835	William Hart, p.	'61	'70	43	123	166	35	0	0	0	1	0	0	1	0	0	130		1,848.
Belfast, 1st,	1796	J. Alexander Ross, p.	'54	'73	25	79	104	19	1	2	3	1	0	0	1	0	2	78	114	395.
" North,	1846				6	10	16	8	0	0	0	0	0	0	0	0	0	0		0.
Benton,	1858	John Dinsmore,	'52	'76	4	21	25	4	0	0	0	0	0	0	0	0	0	60	45	0.
Bethel, 1st,	1799	Charles L. Mills,	'38	'77	41	74	115	28	0	0	0	3	2	0	5	0	0	75		115.
2d,	1849	David Garland, p.	'49	'49	15	37	52	24	1	0	1	1	1	0	2	0	0	75	25	122.
Biddeford, 1st,	1730				19	39	58	9	2	1	3	2	0	0	2	1	0	0		56.
" 2d,	1805	George R Merrill, p.	'67	'76	80	226	306	38	2	2	4	5	8	2	15	1	3	300	200	298.
" Pavilion,	1857	Edward Chase,	'63	'76	50	158	208	45	3	1	4	0	2	0	2	1	0	150		125.
Bingham,	1805				23	30	53	5	0	0	0	1	0	0	1	0	0	100	70	50.
Blanchard,	1833	Rufus W. Emerson,	'56	'77	22	28	50	21	0	0	0	0	0	0	0	0	0	50	16	38.
Bluehill,	1772	Daniel W. Hardy,	'74	'77	33	75	108	26	0	0	0	3	0	0	3	0	0	0	59	10.
Boothbay, 1st,	1776	Ezra B. Pike,	'63	'74	15	34	49	0	9	0	9	0	0	0	0	6	0	60		163.
" 2d,	1848	Ezra B. Pike,	'63	'73	25	55	80	13	23	0	23	6	3	0	9	11	0	75		25.
Bremen,	1829				3	8	11	0	0	0	0	0	0	0	0	0	0	0		0.

Brewer, 1st,	1800	Clarence A. Beckwith, p.	'78	'78	39	102	141	43	0	0	0	2	3	0	5	0	0	167	75	274.
Brewer Village,	1843				14	43	57	12	0	0	0	0	0	0	0	0	0	110	45	18.
Bridgton,	1784					95	134	25	0	0	0	2	1	0	3	0	0	110		28.
" North,	1832	Nehemiah Lincoln, p.	'72	'71	13	40	53	8	1	1	2	1	0	0	1	1	0	65	52	26.
" South,	1829	Holland B Frye, p.	'70	'77	31	55	86	17	11	5	16	1	0	0	1	11	3	90	50	45.
Bristol,	1796	Lewis D. Evans,	'75	'75	17	38	55	7	2	2	4	3	1	0	4	1	1	0		33.
Brooksville, West,	1826	George S. Kemp,	'56	'77	32	50	82	22	1	0	1	0	2	0	2	0	0	115	42	10.
Brownfield,	1804	Ebenezer S. Jordan,	'57	'74	14	27	41	8	2	0	2	1	2	0	3	1	0	75	44	28.
Brownville,	1819	Charles L. Nichols, p.	'61	'72	55	106	161	20	10	1	11	2	1	0	3	7	0	87	75	182.
Brunswick,	1747	Ezra H. Byington,	'59	'71	57	192	249	70	11	3	14	4	11	0	15	10	0	267	200	503.
Bucksport,	1803	William Forsyth, p.	'70	'70	22	93	115	25	5	0	5	3	3	0	6	3	0	163	115	390.
Burlington,	1827				9	20	29	0	0	0	0	0	0	0	0	0	0	50		86.
Buxton, South,	1763	Joseph Kyte,	'62	'75	35	82	117	22	0	0	0	3	0	0	3	0	1	60	150	15.
" North,	1763	Joseph Kyte,	'62	'75	13	43	56	13	0	1	1	1	1	0	2	0	0	0	13	7.
Calais,	1825	Charles G. McCully,	'60	'76	44	134	178	30	2	13	15	3	2	0	5	2	3	200	125	263.
Camden, Elm Street,	1805	Wellington R Cross, p.	'65	'76	35	93	128	29	8	0	8	2	0	0	2	8	0	130		125.
Cape Elizabeth,	1734	Edwin A. Harlow, p.	'63	'71	9	32	41	6	2	0	2	1	0	0	1	2	1	120	175	25.
" " Ligonia,	1869				46	66	112	0	36	25	61	1	15	0	16	2	0	140	35	16.
Caribou,	1869	Josiah P. Stinchfield,		'77	8	14	22	0	2	0	2	1	0	0	1	2	1	30		32.
Carroll and Springfield,	1846				4	12	16	5	0	0	0	1	0	0	1	0	0	Un.		61.
Casco,	1864				9	9	18	3	0	0	0	0	0	0	0	0	0	50	40	0.
Castine,	1820				16	72	88	18	0	0	0	1	1	0	2	0	0	0		174.
Cherryfield,	1833																			
Clinton,	1858				2	5	7	1	0	0	0	0	0	0	0	0	0	35		0.
Cooper,	1826				2	9	11	4	0	0	0	0	0	0	0	0	0	35	16	0.
Cornish,	1840	Albert Cole,	'47	'58	22	44	66	14	7	1	8	0	3	0	3	6	0	0		40.
Cumberland,	1793	Trueman S. Perry,	'73	'74	44	93	137	21	4	0	4	2	7	0	9	3	0	150	82	129.
Dedham,	1841				25	40	65	19	23	0	23	0	0	0	0	17	0	60	19	29.
Deering, 1st,	1765				2	11	13	0	0	0	0	0	2	0	2	0	0	0		0.
" Woodford's Cor.,	1872	William A. Bosworth, p.	'71	'75	34	62	96	5	39	10	49	1	2	0	3	27	8	161	100	50.
Deer Isle, 1st,	1773	Hiram Houston,	'50	'68	54	138	192	20	0	0	0	4	0	0	4	0	0	140	80	38.
" 2d,	1858	Josiah T. Closson,	'72	'75	13	24	37	3	0	0	0	1	0	0	1	0	0	50	43	15.
Denmark,	1829				8	34	42	11	3	0	3	1	2	0	3	3	0	0		0.
Dennysville,	1805	Charles Whittier, p.	'60	'60	30	56	86	31	1	0	1	2	0	0	2	1	2	90	62	98.
Dexter,	1834	Jehiel S. Richards, p.	'77	'77	13	38	51	13	2	6	8	0	2	0	2	2	0	40	20	77.
Dixfield,	1806				2	11	13	4	0	0	0	0	1	0	1	0	0	0		0.
Dixmont & Plymouth,	1861				1	4	5	2	0	0	0	0	0	0	0	0	0	0		0.
Durham,	1776	[*Prof.* R. C. Stanley, *Lic.*]		'75	9	18	27	6	0	0	0	1	0	0	1	0	0	45		0.
Eastport,	1819	George W. Kelley,	'72	'77	17	72	89	25	6	0	6	4	2	0	6	3	0	45	25	0.
Edgecomb,	1783	Henry H. Hutchinson,	'69	'75	20	72	92	20	21	3	24	0	0	0	0	17	0	54	35	45.
Elliot,	1721																			

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Ellsworth,	1812	Charles J. H. Ropes, p.	'77	'77	29	88	117	35	0	0	0	2	1	0	3	0	2	97		$50.
Falmouth, 1st,	1754	John C. Adams,	'51	'59	23	96	119	15	6	0	6	3	1	0	4	5	1	98		580.
" 2d,	1830	William H. Haskell,	'63	'69	25	67	92	36	0	0	0	4	0	0	4	0	0	65	100	47.
Farmington,	1814	Osgood W. Rogers, p.	'76	'76	78	175	258	42	39	6	45	3	7	0	10	27	1	240	100	368.
" Falls,	1859	James I. Jones, p	'77	'77	9	16	25	4	8	6	14	0	0	0	0	7	0	95	22	55.
Fort Fairfield,	1844	Charles N. Sinnett. p.	'75	'77	16	27	43	14	0	0	0	0	0	0	0	0	1	40		11.
Foxcroft and Dover,	1822	Herbert A. Loring, p.	'75	'75	66	162	228	41	18	6	24	1	2	0	3	16	4	150	110	538.
Frankfort,	1851	Gustavus W. Jones,	'69	'76	4	27	31	2	11	0	11	2	0	0	2	10	0	70	24	25.
Freedom,	1858				11	27	38	0	0	0	0	0	0	0	0	0	0	0		97.
Freeport,	1789	George Michael,	'74	'76	24	86	110	12	7	2	9	2	4	0	6	6	0	200		18.
" South,	1857	David L. Jones,	'76	'76	22	62	84	20	0	2	2	1	1	0	2	0	0	60	60	456.
Fryeburg,	1775	Javan K Mason, D. D.,	'49	'77	53	111	164	47	0	0	0	6	2	0	8	0	0	110	75	464.
Gardiner,	1835	Austin L Park, p.	'64	'64	40	120	160	31	5	2	7	1	0	0	1	1	0	80	90	159.
Garland,	1810	Peter B Thayer, p.	'48	'48	35	59	94	15	2	2	4	0	0	0	0	1	1	80	35	65.
Gilead,	1818	Henry Farrar,	'67	'72	5	15	20	6	0	0	0	0	0	0	0	0	0	0		9.
Gorham,	1750	Henry S. Huntington, p.	'66	'77	72	179	251	55	57	7	64	5	4	0	9	36	1	215		766.
Gray,	1803	Ebenezer Bean,	'62	'77	22	52	74	8	0	0	0	1	2	0	3	0	6	60	43	103.
Greenville,	1869	Charles Davison,	'73	'73	14	32	46	8	0	0	0	0	0	0	0	0	0	80	51	182.
Hallowell,	1790				34	131	165	28	0	1	1	2	1	0	3	0	1	180	127	442.
Hampden,	1817				18	67	85	20	0	0	0	0	3	0	3	0	0	115	40	132.
Harpswell,	1753	Elijah Kellogg, p.	'44	'73	15	41	56	18	0	0	0	0	2	0	2	0	0	30	30	13.
Harrison,	1826	Nehemiah Lincoln, p.	'72	'71	20	30	50	16	3	1	4	0	1	0	1	2	0	65	28	7.
Hiram,	1826	Albert Cole,	'47	'74	2	16	18	1	2	0	2	0	0	0	0	2	2	50	35	6.
Hodgdon and Linneus,	1845																			
Holden,	1828				26	46	72	17	7	0	7	2	7	5	14	6	0	100	75	19.
Houlton,	1833	Zenas Crowell, p.	'77	'77	5	22	27	8	4	2	6	2	0	0	2	4	0	120		17.
Industry,	1808				19	22	41	15	0	0	0	2	2	0	4	0	0	50		0.
Island Falls,	1859	William A. Merrill,	'52	'76	5	7	12	3	0	0	0	0	0	0	0	0	0	35	15	0.
Isle au Haut,	1857				8	4	12	5	0	0	0	0	0	0	0	0	0	28	47	0.
Jackson and Brooks,	1812	Albert N. Jones, p.	'72	'73	24	55	79	21	16	0	16	2	2	0	4	8	2	110	67	35.
Kenduskeag,	1834	Joseph Smith,		'77	18	40	58	19	13	1	14	1	1	0	2	11	0	84	30	22.
Kennebunk, Union,	1826	Leonard Z. Ferris,	'65	'77	19	62	81	22	0	0	0	1	3	0	4	0	0	60	48	112.
Kennebunkport, 1st,	1730	Charles H. Gates,	'51	'74	29	57	86	16	16	0	16	3	0	0	3	15	0	75	42	140.
" South,	1838	Charles H. Gates,	'51	'74	19	49	68	14	11	0	11	0	0	2	2	8	0	65		40.
Kittery, 1st,	1714				9	34	43	15	0	0	0	3	1	0	4	0	0	75	29	20.
Lebanon,	1765	Benjamin Dodge,	'48	'77	15	25	40	10	4	0	4	2	0	0	2	2	1	45		60.

Lee,	1863	[George W. Osgood, *Lic.*]	'76	2	4	6	0	0	0	0	0	0	0	0	0	0	100		10.
Lewiston, Pine Street,	1854	George S Dickerman, p.	'68 '74	97	235	332	84	27	8	35	1	10	0	11	21	3	235	129	368.
Limerick,	1795			26	44	70	19	5	1	6	3	1	0	4	4	1	50	40	13.
Limington,	1789	Reuben D. Osgood, p.	'71 '75	37	76	113	26	11	0	11	1	2	0	3	9	0	83		110.
Lincoln,	1831			4	22	26	11	0	0	0	0	0	0	0	0	0	0		0.
Lisbon,	1839			0	11	11	1	0	0	0	1	0	0	1	0	0	0		0.
Litchfield,	1811	Josiah T. Hawes,	'28 '65	25	40	65	19	0	0	0	1	0	0	1	0	1	47		51.
Lovell,	1798	Josiah P. Stinchfield,	'75	42	87	129	30	0	0	0	1	1	0	2	0	0	60	20	13.
Lyman,	1801	George F. Tewksbury,	'38 '76	35	64	99	21	19	0	19	3	0	1	4	18	3	99		25.
Machias,	1782	Stephen L. Bowler,	'53 '74	55	166	221	70	12	1	13	4	2	0	6	9	0	583	130	346.
" East,	1826	Elijah J. Roke,	'67 '77	26	82	108	27	0	0	0	4	3	0	7	0	0	160		120.
Machiasport,	1831																		
Madison,	1826	Thomas G. Mitchell,	'46 '51	30	45	75	18	5	2	7	0	2	0	2	4	2	70	30	50.
" East,	1858			6	12	18	0	0	0	0	0	1	0	1	0	0	0		31.
Marshfield,	1871			15	29	44	5	0	0	0	2	3	0	5	0	0	60	43	84.
Mechanic Falls,	1840	Fred'k E. Emerick,	'75 '77	8	29	37	5	4	10	14	0	0	0	0	3	0	60	36	0.
Mercer,	1822	James I. Jones,	'77 '77	12	26	38	9	10	6	16	0	2	0	2	7	0	75	50	40.
Minot,	1791			40	71	111	49	0	0	0	0	2	0	2	0	0	45	23	88.
" West, & Hebron,	1802			11	16	27	4	0	0	0	0	0	0	0	0	0	0		0.
Monmouth,	1853			13	31	44	15	0	0	0	1	2	0	3	0	0	40	40	83.
Monson,	1821			46	61	107	29	1	0	1	2	2	0	4	0	0	100	40	56.
Naples,	1858			6	20	26	8	4	0	4	0	0	0	0	2	0	50	45	55.
Newcastle, 1st,	1799			10	20	30	0	0	0	0	0	0	0	0	0	0	0		5.
" 2d,	1844	William F. Obear, p.	'68 '72		126	179	28	5	0	5	1	1	0	2	5	6	115	90	151.
Newfield, West,	1801	[Joseph A. Kellogg, *Lic.*]	'77	17	35	52	14	0	0	0	1	0	0	1	0	2	51		24.
New Gloucester,	1765	Jonathan G. Leavitt, p.	'70 '75	80	110	190	40	8	4	12	3	1	1	5	6	0	120	150	888.
New Portland,	1869	[H. Reynolds, *Lic.*]	'75	4	9	13	2	0	0	0	0	0	0	0	0	0	75		2.
New Sharon,	1801			51	87	138	19	25	7	32	4	1	0	5	23	0	100	65	43.
New Vineyard,	1828			7	8	15	6	0	0	0	0	0	0	0	0	0	40	18	0.
Norridgewock,	1797	Benj. Tappan, D. D, p.	'38 '58	34	80	114	44	3	0	3	1	2	0	3	3	0	152	60	307.
Northfield,	1836			8	15	23	8	0	0	0	0	0	0	0	0	0	36		41.
No. Yarmouth,	1806	Thomas M. Davies,	'69 '77	43	51	94	18	0	2	2	0	1	2	3	0	0	70	78	90.
Norway, 1st,	1804			11	47	58	21	0	0	0	1	4	0	5	0	3	51		10.
" 2d,	1853	E. E. Bacon, p.	'77 '77	31	72	103	23	21	11	32	1	5	0	6	20	0	150		40.
Oldtown,	1834			11	47	58	25	4	2	6	2	0	0	2	3	6	50	25	20.
Orland,	1850			13	50	63	9	0	0	0	1	0	0	1	0	0	120	40	30.
Orono,	1826	Alfred J. McGown, p.	'77 '77	34	113	147	39	0	0	0	3	2	0	5	0	0	140	38	47.
Orrington, East,	1834	Jonathan Edwards, p.	'76 '76	30	56	86	16	17	3	20	0	0	0	0	8	0	90	55	17.
Otisfield,	1797			24	37	61	8	0	0	0	3	0	0	3	0	0	50		13.
Oxford,	1826	George A. Lockwood,	'70 '70	19	45	64	24	4	0	4	1	0	0	1	3	0	100	20	31.
Parsonsfield,	1795			2	3	5	3	0	0	0	0	1	0	1	0	0	0	13	0.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Passadumkeag,	1845				2	6	8	0	0	0	0	0	0	0	0	0	0	20		$0.
Patten,	1840	Thomas Kinney,	'76	'76	14	29	43	6	0	0	0	1	0	0	1	0	0	46		13.
Pembroke,	1835				2	11	13	2	0	0	0	1	0	0	1	0	0	0		0.
Perry,	1822				12	35	47	18	0	0	0	1	2	0	3	0	0	0		0.
Phillips,	1822				8	12	20	12	0	0	0	0	2	0	2	0	0	Un.		10.
Phippsburgh,	1765	Henry S. Loring,	'50	'74	28	69	97	28	0	2	2	2	0	2	4	0	3	80	55	95.
Pittston,	1812	[G. G. Winslow, *Meth.*]		'75	8	24	32	4	2	0	2	1	0	0	1	0	0	58	43	23.
Poland,	1825				1	4	5	0	0	0	0	0	0	0	0	0	0	0		0.
Portland, 2d Parish,	1787	J. J. Carruthers, D.D., p.	'19	'46	91	309	400	29	7	8	15	0	4	0	4	0	0	300	146	840.
" High St.,	1831	William H. Fenn, p.	'59	'66	97	284	381	65	22	6	28	6	7	0	13	8	8	268		3,075.
" Abyssinian,	1835	[J. B. White, *Bapt.*]		'75	5	15	20	0	0	0	0	2	0	0	2	0	0	24		0.
" Bethel,	1840	Francis Southworth, p.	'57	'66	35	47	82	31	7	2	9	2	8	0	10	0	5	110		275.
" State St.,	1852	Edward Y. Hincks, p.	'70	'70	120	289	409	64	23	15	38	1	11	0	12	15	0	297	220	3,256.
" St. Lawrence St.	1858	Abiel H. Wright, p.	'66	'71	85	137	222	0	24	5	29	1	2	0	3	12	0	212	100	69.
" West,	1862	John F. Morgan,	'65	'74	17	47	64	22	8	3	11	0	3	0	3	8	0	150	40	0.
" Plymouth,	1869	Herbert W. Lathe, p.	'77	'77	68	181	249	95	0	0	0	4	7	0	11	0	0	250		501.
" Williston,	1873	Frank E. Clark, p.	'76	'76	25	54	79	7	15	5	20	0	4	2	6	8	1	180		0.
Pownal,	1811	[*Prof.* R. C. Stanley, *Lic.*]			21	47	68	19	0	0	0	1	3	0	4	0	0	60	40	0.
Presque Isle,	1865				6	14	20	4	0	0	0	0	0	0	0	0	0	60		6.
Princeton,	1858				20	22	42	11	0	0	0	1	3	0	4	0	0	100	33	85.
Richmond,	1827	William C. Curtis,	'63	'68	10	38	48	4	6	3	9	1	1	0	2	5	1	70	85	75.
Robbinston,	1811	Samuel C. Feemster,		'77	26	61	87	25	0	0	0	0	0	0	0	0	0	50	60	102.
Rockland,	1838	John J. Blair,	'74	'76	15	94	109	25	3	7	10	3	3	0	6	3	7	130	70	166.
Rockport,	1854				15	42	57	9	2	1	3	0	1	0	1	0	1	61	38	0.
Rumford,	1803	John Elliot,	'31	'59	9	20	29	4	0	0	0	0	0	0	0	0	0	0		20.
Saco,	1762	John L. Blades,	'76	'77	54	150	204		9	6	15	5	4	0	9	4	4	150	185	347.
Sandy Point,	1839	Joseph St. John, p.	'77	'77	30	46	76	0	2	0	2	1	1	0	2	0	0	80	52	64.
Sandford,	1786	Thomas N. Lord,	'37	'75	14	31	45	16	3	2	5	1	0	0	1	3	0	40	30	17.
" South,	1786	Thomas N. Lord,	'37	'76	7	22	29	6	0	0	0	0	0	0	0	0	0	35	30	5.
Sangerville,	1828	Rufus W. Emerson,	'56	'71	2	8	10	3	0	0	0	0	6	0	6	0	0	0		4.
Scarborough,	1728	John B. Wheelwright,	'51	'76	19	32	51	8	0	0	0	3	0	0	3	0	0	85		523.
Searsport, 1st,	1815	Benjamin B. Merrill, p.	'76	'76	56	126	182	0	1	7	8	2	1	0	3	0	3	130		325.
" 2d,	1855	Joseph St. John, p.	'77	'77	6	33	39	7	1	0	1	0	0	0	0	1	2	55	25	26.
Sedgwick and Br'sville,	1793				12	17	29	5	0	0	0	1	0	0	1	0	0	0	15	0.
" Village,	1847				6	7	13	5	0	0	0	0	0	0	0	0	0	0		0.
Shapleigh,	1822				2	3	5	0	0	0	0	1	0	0	1	0	0	0		0.

Sherman, W.,	1861	William A. Merrill,	'52	'76	29	52	81	26	0	0	0	0	0	0	0	0	0	100		14.
Sidney,	1829				7	13	20	12	0	0	0	0	1	0	1	0	0	0		0.
Skowhegan,	1860	Webster Woodbury,	'68	'70	63	142	205	42	46	15	61	8	3	0	11	42	0	240	156	206.
Solon,	1842	John W. Brownville,	'73	'73	8	12	20	2	0	0	0	0	0	0	0	0	0	60	24	10.
" South,	1806				2	6	8	1	0	0	0	1	0	0	1	0	0	0		0.
Somesville,	1876	Alexander R. Plumer,	'54	'75	1	6	7	0	2	5	7	0	0	0	0	2	0	50		7.
South Berwick,	1702	George Lewis, p.	'65	'74	20	94	114	20	2	1	3	2	3	2	7	1	1	100	75	428.
South Paris,	1812				55	104	159	38	7	0	7	0	5	0	5	0	0	125	75	43.
St. Albans,	1830	William S. Sewall,	'39	'64	5	13	18	2	1	1	2	0	0	0	0	0	0	100	30	16.
Standish, Evan.,	1834	John P. Trowbridge, p.	'74	'74	4	42	46	17	5	3	8	1	0	0	1	5	0	50	30	62.
Strong,	1810	J. Loring Pratt,	'67	'75	5	56	91	13	14	4	18	2	3	0	5	12	0	85	60	25.
Sumner,	1802	Charles G. Holyoke,		'77	20	37	57	11	4	0	4	1	1	0	2	0	0	0		13.
Sweden,	1817				17	25	42	6	0	0	0	0	3	0	3	0	0	40		25.
Temple,	1805	George A. Gordon, p.	'77	'77	19	41	60	14	6	1	7	2	0	0	2	0	1	80	50	65.
Thomaston,	1809	Charles H. Pope, p. e.	'65	'77	23	102	125	25	0	0	0	3	1	0	4	0	0	160	70	79.
Topsfield,	1861				10	20	30	10	0	0	0	1	0	0	1	0	0	30		0.
Topsham,	1789	Nahum W. Grover,	'68	'75	22	61	83	25	3	0	3	1	2	0	3	3	0	62	65	34.
Tremont & Mt. Desert,	1792	Alexander R. Plumer,	'54	'71	22	75	97	0	1	0	1	2	4	0	6	1	0	110		33.
Turner,	1803	Edward S. Tingley,	'71	'77	31	70	101	25	0	0	0	1	0	0	1	0	0	97		0.
Union,	1803	Flavius V. Norcross, p.	'60	'60	23	64	87	10	3	0	3	3	0	0	3	2	3	146	85	42.
Upper Stillwater,	1859	Alfred J. McGown,	'77	'77	2	14	16	6	1	0	1	0	0	0	0	0	0	37	10	0.
Upton,	1861				3	10	13	6	0	0	0	0	0	0	0	0	0	25	30	0.
Vassalborough,	1818				3	11	14	5	0	0	0	1	0	0	1	0	0	0		0.
Veazie,	1838				14	28	42	29	0	0	0	0	0	0	0	0	0	0	10	0.
Waldoborough, 1st,	1807	Andrew J. McLeod, p.	'70	'72	45	121	166	25	11	0	11	4	2	0	6	7	0	195	150	340.
" 2d,	1856				5	4	9	0	0	0	0	0	0	0	0	0	0	0		27.
Warren, 2d,	1828	Lewis Goodrich, p.	'50	'75	40	107	147	35	0	0	0	2	0	0	2	0	1	150	100	144.
Washington,	1817	John J. Bulfinch,	'60	'76	4	12	16	4	0	0	0	1	0	0	1	0	0	70	60	515.
Waterford,	1799	John A. Douglas, p. '21 '21 Henry H. Osgood, '75 '77			36	68	104	29	16	2	18	6	1	0	7	16	1	75	40	380.
" North,	1865	Henry H. Osgood,	'75	'77	21	48	69	15	0	0	0	0	0	0	0	0	0	50	30	4.
Waterville,	1828	Ezra N. Smith,	'72	'77	59	120	179	61	8	8	16	0	3	0	3	8	2	150	53	110.
Weld,	1809				19	29	48	10	1	0	1	1	1	0	2	1	0	61	21	16.
Wells, 1st,	1701	Woodbury S. Kimball,	'67	'75	53	96	149	27	14	3	17	2	0	0	2	11	0	125		282.
" 2d,	1831	Benjamin Southworth,	'58	'70	51	84	135	8	11	1	12	3	0	0	3	10	0	125	70	144.
Westbrook, Saccarappa, 2d.,	1832	Henry B. Mead, p.	'71	'75	36	92	128	10	4	6	10	2	0	0	2	4	2	220	125	128.
" Warren,	1869				30	52	82	16	1	2	3	1	2	0	3	0	0	0	100	15.
Whiting,	1833				6	22	28	2	0	0	0	0	0	0	0	0	0	65	23	57.
Whitneyville,	1836				21	28	49	10	0	0	0	1	4	0	5	0	0	90		70.
Wilton,	1819	Uriah W. Small,	'59	'76	32	60	92	35	4	3	7	0	3	0	3	2	0	75	35	55.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad.	In.			
Windham,	1743	Luther Wiswall, p.	'37	'53	7	38	45	12	0	1	1	2	3	0	5	0	0	45	33	$40.
Winslow,	1828	John Dinsmore,	'52	'62	32	74	106	22	25	0	25	2	3	0	5	18	0	112	50	143.
Winterport,	1820	Gustavus W. Jones, p.	'69	'75	8	56	64	20	11	6	17	1	0	0	1	6	0	58	62	43.
Winthrop,	1776	Warren F. Bickford, p.	'76	'76	52	110	162	26	9	0	9	4	0	0	4	8	0	135	90	51.
Wiscasset,	1773	George W. Christie,	'74	'76	15	51	66	14	3	2	5	2	1	0	3	0	0	90		185.
Woolwich,	1765	Henry O. Thayer,	'66	'67	23	59	82	15	2	0	2	1	1	0	2	0	0	91	54	42.
Yarmouth, 1st,	1730	Joseph Torrey, p.	'60	'75	62	144	206	24	50	6	56	6	0	0	6	36	0	225	170	395.
" Central,	1859	Richard W. Jenkins,	'74	'76	18	44	62	9	8	3	11	1	2	0	3	7	0	70	70	169.
York, 1st,	1672	David B. Sewall,	'42	'73	21	83	104	20	5	0	5	1	1	0	2	4	0	94	61	128.
York, 2d,	1732	Joseph Freeman,	'44	'69	12	37	49	12	3	0	3	0	0	0	0	1	3	62		41.

CHANGES in list of churches: *New*, — Somesville. *Dropped* from the list, — Carmel; Unity. Stowe is not inserted, being but a part of Chatham, N. H.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 55 with pastors; 84 with acting pastors; 98 vacant (including 39 supplied by licentiates, etc.). Total, 237.

MINISTERS: 54 pastors; 74 acting pastors; 41 others. Total. 169.

CHURCH MEMBERS: 6,046 males; 14,332 females. Total, 20,378, including 4,249 absent Gain, 793.

ADDITIONS: 1,246 by profession; 371 by letter. Total, 1,617.

REMOVALS: 326 by death; 346 by dism'l; 20 by discipline. Total, 692.

BAPTISMS: 836 adult; 138 infant.

IN SABBATH SCHOOLS: 20,359. Loss, 628.

FAMILIES: 12,947; the total is estimated in the Minutes for all not reporting.

BENEVOLENT CONTRIBUTIONS: 233 churches reporting (188 last year), $36,324.00. Decrease, $8.00

ORGANIZATION. — Fourteen Associations of Ministers. Fourteen County Conferences of Churches, united in a GENERAL CONFERENCE, which includes also Milltown, N. B., Gorham and Shelburne, N. H.

MARYLAND. — SEPTEMBER 30, 1877.

Baltimore,	1865	Theodore J. Holmes, p.	'59	'76	47	57	104	8	5	5	10	0	6	0	6	1	4	317		$810.00
Frostburg, *Welsh*,	1873				23	29	52	0	2	0	2	0	0	0	0	0	47	52		
					70	86	156	8	7	5	12	0	6	0	6	1	51	369		810.00

CHANGES: none in list.

CHURCHES, MINISTERS, MEMBERSHIP, etc., as above. Gain of members, 10. Gain in Sabbath Schools, 6.

CHARITIES, one church reporting (one last year). Decrease, $382.00.

EXPENSES, two churches reporting (one last year): $4,472.00. Increase, $472.00.

ORGANIZATION. — In the GENERAL ASSOCIATION OF NEW JERSEY.

MASSACHUSETTS. — January 1, 1877.

Abington, 1st,	1812	George E. Freeman, p.	'58	'71	64	108	172	6	1	1	2	1	1	0	2	1	2	250		$550.00
" North, 4th,	1839	Jesse H. Jones,	'61	'73	20	61	81	24	0	0	0	1	0	0	1	0	0	125	235	12.52
Acton,	1832	Franklin P. Wood, p.	'71	'72	46	103	149	32	9	0	9	3	4	0	7	8	1	158		224.25
Adams, North,	1827	Theodore T. Munger, p.	'56	'77	202	326	528	45	18	14	32	7	25	0	32	7	8	311	312	778.40
" South,	1840	Lewis F. Price,	'73	'76	55	125	180	34	3	5	8	2	5	0	7	1	6	330	91	178.00
Agawam, Cong.,	1819	George H. Pratt. p.	'66	'76	61	109	170	19	34	19	53	3	1	1	5	21	3	75	70	41.86
" Feeding Hills,	1762	Charles S. Sylvester,	'57	'66	12	42	54	10	0	2	2	1	0	0	1	0	0	80	50	156.67
Alford,	1846	J. Jay Dana,	'35	'77	10	32	42	10	12	0	12	1	2	0	3	7	0	50	40	
Amesbury Mills,	1831	Fliny S. Boyd, p.	'65	'71	58	168	226	40	5	2	7	2	4	0	6	2	2	270	190	270.20
Amherst, 1st,	1739	Howard Kingsbury, p.	'77	'77	123	278	401	69	1	12	13	9	7	1	17	0	0	275	200	941 98
" East St., 2d,	1782	Chester W Hawley, p.	'61	'76	44	116	160	16	3	4	7	1	3	0	4	0	0	144	90	54.00
" College.	1826	*Pres.* Julius H.Seelye,p.	'53	'77	98	31	129	3	47	25	72	3	17	0	20	15	0	60	16	861.65
" North, No. Ch.	1826	Dwight W. Marsh, D. D.	'49	'76	97	162	259	42	1	9	10	2	6	0	8	1	4	175	120	406.00
" Ch. of South,	1858	Charles S. Walker,	'71	'76	63	99	162	17	60	4	64	6	2	0	8	40	4	163	100	154.50
Andover, South,	1711	James H. Laird, p.	'64	'77	87	266	353	91	41	6	47	5	11	0	16	18	8	186	160	3,289.62
" West.	1826	James H. Merrill. p.	'39	'56	86	150	236	43	28	2	30	8	1	0	9	16	1	160	96	1,423.38
" Free Christ'n,	1846	George F. Wright, p.	'63	'73	78	209	287	75	17	9	26	6	2	0	8	0	3	250	75	665.87
" Ballardvale,	1854	Henry S. Greene, p.	'37	'55	11	48	59	8	4	2	6	0	0	0	0	2	2	125	65	50.00
" Theo. Sem.,	1865	*Professors.*			47	50	97	8	3	10	13	3	3	0	6	2	2	230	50	5,972.50
Arlington,	1842	J. Lewis Merrill,	'74	'77	47	122	169	45	7	2	9	4	9	0	13	5	5	210	121	2,084.36
Ashburnham, 1st,	1760	Daniel E. Adams,	'60	'76	48	90	138	14	0	2	2	4	6	0	10	0	2	165	125	226.17
" 2d,	1860				5	6	11	1	0	0	0	0	0	0	0	0	0		20	10.00
Ashby,	1776	Azro A. Smith,	'64	'77	56	108	164	25	0	3	3	6	5	0	11	0	0	250	103	248.00
Ashfield,	1763				62	118	180	7	7	4	11	3	1	0	4	6	2	200		264.62
Ashland,	1835	Thomas Morong,	'54	'76	41	91	132	13	18	2	20	1	4	1	6	15	6	184		114.20
Athol,	1750	Henry A. Blake, p.	'76	'76	85	205	290	35	3	5	8	10		0	10			312		523.30
Attleboro', West. 1st,	1712	John Whitehill,	'61	'69	25	56	81	19	1	0	1	0	0	0	0	1	4	112	64	253.18
" East, 2d.	1748	Samuel Bell. p.	'69	'72	80	202	282	12	8	4	12	4	0	0	4	5	2	425		780.01
" Falls Village,	1874	Frank D. Kelsey, p.	'74	'77	10	36	46	3	19	3	22	0	0	0	0	7	0	118	125	125.00
Auburn,	1776	Elnathan Davis,	'36	'69	58	99	157	50	0	1	1	2	0	0	2	0	0	140		138.04
Ayer,	1861	Horace Parker,	'61	'74	21	59	80	13	18	11	29	2	7	0	9	11	1	137	45	473.00
Barnstable, West,	1616	Henry A. Goodhue, p.	'63	'63	24	48	72	10	0	0	0	1	1	0	2	0	0	76	51	62.20
" Centreville,	1840				22	69	91	24	0	0	0	6	2	0	8	0	1	80	60	56.00
" Hyannis,	1854	Vaola J. Hartshorne,	'65	'75	6	14	20	3	4	0	4	0	1	0	1	1	0	67	26	6.00
Barre, Evan'l Cong'l,	1827	Edwin Smith, p.	'65	'68	52	140	192	47	2	5	7	4	5	0	9	1	1			566.00
Becket, 1st,	1758	Irem W. Smith,	'58	'77	19	26	45	18	6	1	7	0	0	0	0	3	0	59	30	82.00
" North,	1849				62	82	144	32	11	2	13	2	0	0	2	3	0	102	60	
Bedford,	1730	George E. Lovejoy, p.	'73	'77	56	124	180	52	36	3	39	1	2	0	3	24	2	144	80	263.64
Belchertown,	1737	Payson W. Lyman, p.	'71	'71	96	185	281	48	3	1	4	8	11	0	19	2	0	320	200	536.14

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad	In.			
Belmont, Waverley,	1865	John L. Ewell, p.	'71	'74	13	20	33	5	3	1	4	0	0	0	0	1	3	80	57	$225.00
Berkley, 1st,	1737	William H. Teele,	'68	'77	45	62	107	22	1	4	5	2	1	0	3	1	0	90	75	60.48
Berlin,	1779	William A. Houghton, p.	'53	'53	56	77	133	45	1	0	1	3	0	0	3	1	3	155	74	67.12
Bernardston,	1824	Leroy M. Pierce,	'70	'73	19	51	70	8	0	7	7	0	0	0	0	0	0	60	30	120.58
Beverly, North, 2d,	1715	Frederick K. De Bos,	'75	'76	8	25	33	6	0	0	0	1	0	0	1	0	0	80	30	155.00
" Dane Street,	1802	O. T. Lanphear, D.D., p.	'49	'67	69	166	235	2	0	0	0	6	1	0	7	0	2	412		1,193.54
" Washington St.,	1837	W. H. Davis, p.	'77	'77	35	112	147	15	0	0	0	1	2	0	3	0	0	210		149.55
Billerica,	1829	Henry A. Hazen, p.	'58	'74	20	52	7	13	4	0	4	2	0	0	2		1	72	50	195.00
Blackstone,	1841	George F. Walker,	'63	'76	16	46	62	27	0	2	2	0	0	0	0	0	0	134	100	
Blandford,	1735	Aaron W. Field, p.	'72	'72	34	62	96	12	6	4	10	4	4	0	8	3	2	150	53	34.65
Boston:—																				
Charlestown, 1st,	1632	Henry L. Kendall, p.	'75	'76	57	195	252	70	7	4	11	4	9	0	13	3	1	170	50	585.33
Old South,	1669	J. M. Manning, D. D., p.	'54	'57	105	246	351	50	14	6	20	8	12	0	20		3	175		9,887.90
Dorchester, 2d,	1808	James H. Means, D.D., p.	'48	'48	105	220	325	49	4	10	14	8	4	0	12	2	3	333	230	6,095.07
Park Street,	1809	John L. Withrow, D D., p.	'63	'76			500		7	16	23	4	30	0	34	7	3	700	250	8,375.66
Union,	1822	Neh. Adams, D. D., p. / Franke A. Warfield, p.	'29 / '71	'34 / '76	109	287	396	59	0	10	10	7	17	1	25	0	1	200	80	7,595.59
South, Phillips,	1823				124	277	401	76	9	3	12	7	17	3	27	6	14	719	168	5,589.24
Salem and Mariner,	1827	Stephen H. Hayes,	'44	'70	68	77	145	34	10	2	12	0	1	0	1	1	3	156	56	272.85
Berkeley Street,	1827	William B. Wright, p.	'62	'67	183	364	547	200	21	12	33	2	20	0	22	11	2	385	115	1,705.00
Brighton,	1827	Henry A. Stevens, p.	'61	'74	62	124	186		11	7	18	1	2	0	3	6	7	214		404.08
Dorchester, Village,	1829	Philander Thurston, p.	'69	'75	40	103	143	27	16	3	19	2	2	0	4	14	2	135	142	928.76
Charlest'n, Winthrop,	1833	Alex. S. Twombly, p.	'59	'72			471	127	4	6	10	11	9	0	20	1		550	225	3,417.25
Highlands, Eliot,	1834	A. C. Thompson, D.D., p. / B. F. Hamilton, p.	'42 / 65	'42 / '71	147	292	439	122	4	16	20	8	6	0	14	2	8	411	225	2,661.90
Central,	1835				85	244	329		0	0	0	7	6	0	13	0	0			9,279.29
W. Roxbury, South,	1835	Edward Strong, D.D., p.	'42	'72	33	87	120	18	3	19	22	2	2	0	4	1	0	130	91	1,629.33
East, Maverick,	1836	John V. Hilton,	'60	'73	150	345	495	70	40	14	54	4	6	0	10	26	12	502		913.87
Mount Vernon,	1842	Samuel E. Herrick, p.	'63	'71	150	351	501		17	5	22	12	10	0	22			177		9,150.09
Shawmut,	1845	Edwin B. Webb, D.D., p.	'50	'60	190	381	571		64	15	79	12	15	0	27	25		713		6,394.74
Jamaica Pl'n, Central,	1853	Joseph B Clark, p.	'61	'72	124	201	325	82	35	10	45	6	20	0	26	12	0	489	200	2,638.90
Immanuel church,	1857	Lyman H. Blake, p.	'67	'77	95	187	282	40	3	4	7	6	16	0	22	2	6	310		1,114.70
Neponset, Trinity,	1859	John H. Gurney,	'50	'76	30	57	87	18	0	0	0	0	2	0	2	0	0	81		38.34
South, E Street,	1861	Simeon S. Hughson,	'50	'77	82	188	270	77	13	6	19	2	10	6	18		8	200		227.37
Chambers Street,	1861	Frederick B. Allen,	'68	'76	30	80	110	30	15	4	19	2	2	0	4			330	100	
Pilgrim church,	1867	H. Allen Shorey, p.	'65	'77	21	44	65	14	2	7	9	0	2	0	2	0	1	90	32	90.10
Highland,	1869	Albert E. Dunning, p.	'70	'70	61	131	192	31	12	7	19	0	4	0	4	6	20	489		1,951.80

Highl'ds, Walnut Av.	1870	Albert H. Plumb, p.	'58	'72	64	139	208	9	13	9	22	3	5	0	8	5	7	315	104	1,634.05
" Holland,	1873	Guy Van de Kreeke, p.	'73	'73	18	25	43	1	3	0	3	3	2	12	17		2	86	35	150.40
Olivet,	1876				39	76	115	10	25	91	116	1	0	0	1	1	5	200	40	465.53
Boxborough,	1784	Nathan Thompson,	'65	'77	22	24	46	7	0	0	0	0	2	0	2	0	0	70	30	40.30
Boxford, 1st,	1702	Sereno D. Gammell, p.	'68	'68	40	91	131	28	2	1	3	3	0	0	3	0	3	130	100	240.64
" West,	1736	James McLean, p.	'59	'77	24	48	72	4	25	3	28	0	3	0	3	17	0	50	70	53.85
Boylston, Centre,	1743	H. S. Kimball,		'77	27	67	94	39	0	0	0	4	0	0	4	0	0	87		25.00
Bradford, 1st,	1682	John D. Kingsbury, p.	'56	'66	133	278	411	35	52	16	68	5	1	0	6	43	3	427	204	942.05
Braintree, 1st,	1707	Thomas A. Emerson, p.	'69	'74	45	110	155	20	2	1	3	6	2	0	8	0	4	250	200	1,306.37
" South,	1829	A. H. Johnson,	'64	'75	20	45	65	6	3	2	5	1	0	0	1	3		125		60.00
Bridgewater, Cent'l Sq.,	1821	Horace D. Walker, p.	'44	'68	60	93	153	31	0	1	1	0	1	0	1	0	0	300		324.47
" Scotland,	1836	Isaac Dunham,	'35	'73	21	46	67	8	0	1	1	0	0	0	0	0	0	55	28	55.00
Brimfield, 1st,	1724	Webster K. Pierce, p.	'72	'74	37	89	126	30	1	0	1	6	0	0	6	1	2	215		294.80
Brockton, 1st,	1740			'75	76	167	243	28	0	5	5	2	2	0	4	0	0	263		400.00
" So., Campello,	1837	Lever't S. Woodworth, p.	'74	'74	80	128	208	10	0	3	3	6	0	6	12	0	0	400	250	517.29
" Porter Evan.,	1850				95	189	284	36	6	8	14	4	2	0	6	6	2	220	100	604.11
Brookfield,	1756	Charles E. Stebbins,	'59	'76	45	97	142	51	20	1	21	1	5	0	6	13	0	160		586.00
Brookline, Harvard,	1844	Reuen Thomas, p.	'58	'75	96	186	282	62	15	21	36	3	4	0	7	3	12	419	175	4,650.99
Buckland,	1785	Charles L. Guild,	'64	'73	54	88	142	17	47	3	50	1	3	0	4	30		125	60	43.10
Burlington,	1735	Charles Anderson, p.	'74	'74	13	41	54		6	1	7	1	1	0	2	4	0	75	70	60.00
Cambridge, 1st,	1636	Alexander McKenzie, p.	'61	'67	131	269	400		7	12	19	3	16	0	19	1	4	450	225	
" Port, 1st,	1827	James S. Hoyt, D.D., p.	'58	'76	133	295	428	121	7	27	34	3	9	0	12	5	0	302	134	2,328.52
" North Avenue,	1857				134	235	369	43	10	15	25	3	15	0	18	6	11	348	250	1,755.65
" Port, Pilgrim,	1865	George R. Leavitt, p.	'65	'70	105	256	361	52	31	16	47	3	12	0	15	20	7	545	244	939.68
" " Chapel,	1872	Marvin D. Bisbee,	'74	'77	35	80	115	42	2	8	10	3	11	0	14	0	0	270	38	188.36
Canton, Evang'l Cong.	1828	John W. Savage,	'63	'74	29	61	90	20	0	0	0	1	1	0	2	0	1	119	42	203.98
Carlisle,	1830	F. M. Sprague,		'77	6	30	36	2	0	0	0	1	2	0	3	0	0	70	33	38.00
Carver, North,	1733	Wm. W. Livingston, p.	'60	'73	20	38	58	12	4	0	4	2	2	0	4	4	0	60		50.00
Charlemont, 1st,	1788				32	69	101	24	2	4	6	3	3	0	6	1	0	110	55	88.23
" East,	1845				31	48	79	18	0	0	0	3	4	0	7	0	0	50	45	48.50
Charlton,	1761	John Haven, p.	'36	'50	32	64	96	22	6	0	6	2	0	0	2	2	0	100		187.05
Chatham, 1st,	1720	Hiram Day,	'44	'70	23	71	94	20	1	0	1	1	0	0	1	0	0	120	78	18.00
Chelmsford, North, 2d,	1824				28	57	85	17	1	2	3	0	7	0	7	0	0	120	77	97.94
" Central,	1876	F. M. Sprague,		'77	6	18	24	1	4	20	24	0	0	0	0	0	0	45	18	
Chelsea, 1st,	1841				218	444	662	103	9	10	19	10	21	0	31	4	14	679	350	3,955.89
" Central,	1851	Charles P. H. Nason, p.	'74	'74	121	299	420	71	11	19	30	8	8	0	16			627		
Chester, Centre,	1769				27	39	66	13	9	0	9	1	1	0	2	1	1	50	50	17.31
" Depot, 2d,	1844	Charles H. Hamlin,	'76	'76	16	34	50	2	0	0	0			0				119		12.90
Chesterfield,	1764	William A. Fobes,	'55	'73	16	42	58	9	0	2	2	2	0	0	2	0	2	147	84	147.00
Chicopee, 1st,	1752	William E Dickinson, p.	'60	'76	32	55	87	13	16	4	20	1	0	0	1	7	2	60	150	36.34
" Falls, 2d,	1830	Samuel J. Austin, p.	'57	'77	75	127	202	41	32	3	35	3	9	0	12	22	2	140	109	458.91
" 3d,	1834	William L. Gaylord, p.	'60	76	53	150	203	16		1	2	4	6	0	10	0	4	345	165	532.58

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Chilmark,	1700	William H. Sturtevant,	'53	'75	10	16	26	3	0	0	0	1	0	0	1	0	0	0	15	
Clinton, 1st Evang'l,	1844	De Witt S. Clark, p.	'68	'68	131	254	385	38	35	13	48	6	2	0	8	25	5	406	183	$1,290.77
Cohasset, 2d Cong.,	1824				17	96	113	1	2	0	2	2	0	0	2	2	2	135	121	571.38
" Beechwoods,	1863	Edward C. Hood,	'74	'75	8	18	26	6	0	0	0	0	2	0	2	0	0	100	100	15.74
Coleraine,	1750	David A. Strong, p.	'49	'67	15	43	58	11	3	1	4	4	0	0	4	3	0	75	55	127.50
Concord, Trinity,	1826	Henry M. Grout,	'58	'72	40	98	138	35	3	1	4	6	1	0	7	0	4	75		602.71
Conway,	1768	Arthur Shirley, p.	'72	'72	70	147	217	10	4	9	13	15	6	0	21	2	2	198	135	662.22
Cummington, East Vil.,	1839				46	70	116	9	0	3	3	4	0	0	4	0	3	90	50	117.06
" West Village,	1840	Ozias S. Morris,	'48	'73	12	34	46	0	4	0	4	0	1	0	1	2	1	90	75	35.00
Dalton,	1785	Richard S. Billings, p.	'55	'71	37	73	110	7	3	4	7	1	0	0	1	1	3	110	48	594.10
Dana, Centre,	1852	[E. P. Gibbs, *Meth. ½ time.*]		'75	7	13	20	5	0	0	0	0	0	0	0	0	0	37		
Danvers, 1st,	1671	Charles B. Rice, p.		'59	59	153	212	7	56	2	58	6	5	0	11	34	1	241	170	728.00
" Maple Street,	1844	Walter E. C. Wright, p.	'68	'75	104	232	336	28	60	13	73	2	7	2	11	35	8	415	250	748.79
Dartmouth, South,	1807	S. F. Calhoun,	'71	'76	12	39	51	8	0	0	0	1	2	0	3	0	0	75	77	10.00
Dedham, 1st,	1638	Charles M. Southgate, p.	'70	'75	60	191	251	65	23	13	36	4	8	0	12	7	5	352	165	1,253.38
Deerfield, South,	1818				110	182	292	53	6	1	7	4	2	3	9	4	4	200	106	57.03
" Orth. Cong.,	1835	Rob't Crawford, D.D. p.	'40	'58	20	53	73	14	0	3	3	0	1	0	1	0	0	80	42	58.00
Dennis, South,	1817	Charles N. Brainerd, p.	'76	'76	20	45	65	9	8	0	8	2	2	0	4	6	0	100	95	76.00
" Union,	1866	William T. Swinnerton,	'77	'77	13	31	44	6	0	0	0	0	0	0	0	0	0	70	110	
Dighton, 1st Cong.,	1710	Ebenezer Dawes,	'64	'64	32	49	81	15	0	0	0	2	3	0	5	0	0	100	40	
Douglass, 1st,	1747	William W. Dow,	'66	'74	23	33	56	11	2	1	3	0	2	0	2	2	1	50	60	98.00
" East,	1834	William T. Briggs, p.	'46	'66	47	148	195	28	0	5	5	2	0	0	2	0	2	138	127	343.36
Dover, 2d Cong..	1839	John Wood,	'40	'75	9	18	27	7	3	2	5	0	0	0	0	0	0	97	31	17.10
Dracut, 1st Ev. Con.,	1721	Rufus Emerson,	'63	'74	14	48	62	38	0	0	0	2	0	0	2	0	0	32	25	36.00
" Central,	1847	Elias Nason,	'52	'77	25	28	53	8	6	0	6	0	2	0	2	0	2	60	32	15.00
Dudley,	1732	William H. Wolcott,	'70	'73	17	63	80	20	0	1	1	0	3	0	3	0	0			90.00
Dunstable,	1757	Franklin D. Austin,	'53	'73	18	52	70	10	19	4	23	1	0	0	1	14	0	85	60	151.74
Duxbury, Pilgrim,	1843	William W. Lyle, p.	'50	'73	18	63	81	16	4	0	4	0	3	0	3	4	0	150		
E. Bridgewater, Un.,	1826	D. Warren Richardson,	'62	'75	57	90	147	23	25	8	33	4	5	0	9	19	0	186	91	
Easthampton, 1st,	1785	Aaron M. Colton, p.	'40	'53	100	201	301	12	8	10	18	3	9	0	12	6	6	286		885.00
" Payson,	1852	Alex. R. Merriam, p.	'77	'77	126	301	427	42	7	18	25	5	20	0	25	3	17	396		2,476.41
Easton,	1745	Luther H. Sheldon,	'44	'75	54	110	164	40	0	0	0	0	0	0	0	0	0	288		151.20
Edgartown,	1642	T. Frank Waters,	'76	'75	31	54	85	10	0	1	1	2	0	0	2	0	0	49		
Egremont, South,	1816	Allen F. DeCamp,		'77	36	77	113	17	7	0	7	3	1	0	4	5	0	130		149.93
Enfield,	1790	Edward C. Ewing, p.	'63	'67	74	167	241	40	2	6	8	4	2	0	6	1	1	300	142	3,276.92
Erving, Ev. Cong.,	1832	Abijah Stowell,	'44	'72	13	23	36	7	2	2	4	0	0	0	0	1	0	70	50	16.12
Essex, 1st,	1681	J. Lambdin Harris,	'60	'77	45	104	149		37	1	38	6	5	0	11	33	0	175	140	200.00

Everett,	1861			38	82	120	15	1	8	9	0	2	0	2	0	1	213		
Fairhaven,	1794			42	145	187	26	0	0	0	4	2	0	6	0	0	200		264.31
Fall River, 1st,	1816	Wm. W. Adams, D.D. p.	'60 '64	59	151	210	50	9	1	10	3	1	0	4	8	2	190	144	2,248.58
" Central,	1842	Michael Burnham, p.	'70 '70	140	237	377	50	17	10	27	7	5	0	12	10	5	600	240	4,753.73
" 3d,	1874	Calvin Keyser, p.	'75 '75	7	14	21	8	3	1	4	0	0	0	0	1	4	224	20	31.54
Falmouth, 1st,	1708	Henry K. Craig, p.	'55 '71	63	150	213	41	11	1	12	5	0	0	5	7	3	175	123	803.10
" East,	1821	Samuel Fairley,	'50 '77	26	42	68	11	5	0	5	3	0	0	3	5	0	60	32	36.00
" North,	1833	Albert Paine,	'48 '75	25	49	74	14	0	0	0	2	0	0	2	0	0	66	47	100.00
" Waquoit,	1849	Samuel Fairley,	'50 '77	24	66	90	25	5	0	5	3	1	0	4	3	1	53	58	37.15
Fitchburg, Calvinist,	1768	S. J. Stewart, p.	'77 '77	120	251	371	55	14	8	22	3	7	0	10	5	5	255	150	2,089.67
" Rollstone,	1868	George R. W. Scott, p.	'68 '75	108	212	320	35	8	12	20	2	4	0	6	5	1	275	325	933.00
Foxborough,	1779	William A. Lamb,	'74 '77	66	193	259	51	13	2	15	6	3	0	9	9	5	275		439.32
Framingham, Plym.,	1701	Lucius R. Eastman, jr. p	'62 '71	81	206	287	36	2	2	4	6	9	0	15	2	2	240	170	2,175.00
" Saxonville, Edw'ds,	1835	Charles Jones, p.	'35 '70			119	24	0	5	5	2	1	0	3	0	4	92	65	470.34
" South,	1873	David M. Bean,	'63 '73	31	79	110	12	14	5	19	0	1	0	1	9	2	180	112	1,127.89
Franklin,	1737	Edward A. Rand,	'65 '76	85	191	276	45	54	4	58	5	4	0	9	29	2	152	110	627.87
" South,	1855	[J. N. Walker, *lay preacher*]	'77 '77	6	14	20	2										35	18	5.00
Freetown, Assonet,	1807	Will C. Wood,	'68 '77	16	32	48	14	0	0	0	1	0	0	1	0	0	50	43	26.18
Gardner, 1st,	1786	William D. Herrick, p.	'60 '74	67	161	228	23	17	0	17	9	1	0	10	16	1	326		354.61
Georgetown,	1732	Charles Beecher, p.	'44 '57	38	109	147	27	0	0	0	3	5	13	21	0	0	185		136.08
" Orth. Memo.,	1864	D. Dana Marsh, p.	'68 '68	48	116	164	14	22	6	28	1	0	0	1	17	1	162	140	398.41
Gill,	1793			12	29	41	12	0	0	0	3	2	0	5	0	0	40	21	
Gloucester, West,	1716	Nathaniel Richardson,	'38 '74	16	16	32	7	7	2	9	2	1	0	3	7	0	51	38	29.00
" Harbor, Evan.,	1829			51	143	194	24	6	3	9	1	2	0	3	2	5	210	95	1,014.01
" Lanesville,	1830	Samuel B. Andrews,	'68 '75	29	63	92	10	1	2	3	2	0	0	2	0	0	187		40.00
Goshen,	1780	Daniel B. Lord,	'68 '77	21	45	66	10	0	2	2	2	1	0	3	0	0	100	52	28.05
Grafton,	1731	John H. Windsor, p.	'58 '68	58	147	205	54	4	4	8	3	6	6	15	3	2	150	125	551.74
" Saundersville,	1860	Harvey M. Stone, p.	'48 '77	18	40	58	17	0	0	0	0	4	0	4	0	0	68	50	97.00
Granby,	1762	R. Henry Davis, p.	'72 '75	83	147	230	22	1	2	3	2	0	1	3	1	3	245	115	671.18
Granville, East,	1747	Nelson Scott, p.	'46 '71	30	43	73	12	2	0	2	1	0	0	1	2	1	45	47	92.00
" West,	1786	Augustus Alvord,	'65 '74	22	35	57	11	2	0	2	3	5	0	8	2		60	40	6.50
Great Barrington, 1st,	1743	Evarts Scudder, p.	'59 '67	64	162	226	26	30	9	39	5	4	0	9	12	4	300	175	464.97
" Housatonic,	1841	Charles W. Mallory, p.	'74 '74	35	65	100	20	11	1	12	2	2	0	4	7	2	180	85	250.62
Greenfield, 1st,	1754	Wellington Newell,	'56 '77	17	45	62	10	0	0	0	2	0	0	2	0	2	93	48	31.37
" 2d,	1817	William A. McGinley,	'77 '78	192	270		6	2	8	9	3	0	12			6	305		1,171.54
Greenwich,	1749	Edward P. Blodgett, p.	'43 '43	43	92	136	26	17	5	22	1	3	0	4	14	1	150	65	198.56
Groton,	1664	Benjamin A. Robie,	'66 '74	57	142	199	37	0	0	0	6	5	0	11	0	0	165	140	807.93
Groveland,	1727			30	88	118	4	3	0	3	4	0	0	4	0	0	135	130	164.80
Hadley, 1st,	1659	Rowland Ayres, p.	'48 '48	67	124	191	17	15	1	16	2	4	0	6	6	2	165	90	289.82
" North, 2d,	1831	John W. Lane,	'60 '77	57	90	147	31	0	0	0	2	3	0	5	0	1	130	87	80.28
" Russell,	1841	Edw. S. Dwight, D.D. p.	'44 '64	39	82	121	15	2	5	7	1	2	0	3	1	3	50	55	466.48
Halifax,	1734	George Juchau,	'69 '77	21	46	67	7	4	0	4	0	0	0	0	3	1	92		

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Hamilton,	1714	Benson M. Frink,	'62	'76	40	69	109	24	2	0	2	0	2	0	2	1	4	100	60	
Hanover, 1st,	1728	Cyrus W. Allen,	'33	'71	10	40	50	10	2	1	3	4	0	0	4	1	1	125		$48.86
" 2d, Four Corners,	1854	Henry M. Perkins,	'72	'76	17	32	49	2	0	0	0	1	0	0	1	0	1	45		97.77
Hanson,	1748	E. Porter Dyer,	'39	'77	8	23	31	10	1	0	1	1	0	0	1	1	0	73		15.15
Hardwick, 1st Calv.,	1736	Augustus C. Swain,	'73	'76	22	61	83		20	0	20	2	1	0	3	16	1	90		54.40
" Gilbertville,	1867	Willard D. Brown, p.	'70	'70	30	70	100	19	46	2	48	1	1	1	3	13	4	125		131.42
Harvard,	1733	Stephen S. Morrill,	'59	'74	22	72	94	22	1	1	2	1	4	0	5	0	0	100	50	209.00
Harwich,	1747	Joseph Hammond,	'71	'77	7	36	43	3	8	0	8	1	0	1	2	6	1	110	75	7.89
" Port, Pilgrim,	1855	Edson J. Moore,	'61	'73	11	37	48	0	0	0	0	0	0	0	0	0	0	148	100	31.00
Hatfield,	1670	Robert M. Woods, p.	'77	'77	91	163	254	16	19	2	21	2	3	7	12	7	3	147	120	561.51
Haverhill, West,	1735	William Greenwood, p		'77	60	68	128	23	0	0	0	5	2	0	7	0	0	117	36	61.80
" 4th,	1744	James C. Seagrave,	'51	'74	8	18	26	0	4	4	8	0	2	0	2	3	0	70	35	18.25
" Centre,	1833	Henry E. Barnes, p.	'62	'76	59	185	244	20	0	4	4	5	4	0	9	0	2	247	175	1,595.59
" North, Ch.,	1859	Raym'd H. Seeley, D.D. p.	'43	'60	94	235	329	34	6	6	12	5	3	4	12	4		437	230	2,460.09
Hawley, East, 1st,	1778	Henry Seymour, p.	'43	'70	29	48	77	18	9	0	9	1	1	0	2	4	0	75	36	14.00
" West,	1825	John Eastman,	'34	'71	20	29	49	4	0	0	0	0	1	0	1	0	0	80	40	68.50
Heath,	1785	John C. Edgar,	'75	'75	10	18	28	0	1	3	4	2	1	0	3	1	2	43	22	6.00
Hingham, Ev. Cong.,	1847	Edward C. Hood,	'74	'75	17	33	50	10	2	0	2	1	0	2	3	2	0	85	40	126.72
Hinsdale,	1795	Ephraim Flint, D.D., p.	'67	'67	77	122	199	41	10	1	11	6	6	0	12	2	4	236	124	1,154.32
Holbrook, Winthrop,	1856				51	114	165	11	4	0	4	3	1	0	4	4	1	216	206	33.00
Holden,	1742	Henry M. Rogers,	'65	'77	75	150	225	50	20	10	30	6	6	0	12	0	1	160	100	368.00
Holland,	1765	Josiah W. C. Pike,	'63	'74	9	31	40		1	0	1	0	0	0	0	1	0	60		35.50
Holliston, 1st,	1728	George M. Adams, p.	'51	'73	123	269	392	65	40	9	49	6	7	0	13	27	0	346	290	1,128.75
Holyoke, 1st,	1799				31	47	78	8	4	1	5	2	2	0	4	4	0	60	26	20.28
" 2d,	1849	John L. R. Trask, p.	'67	'67	108	261	369	30	16	18	34	9	13	0	22	6	9	450	200	814.64
Hopkinton,	1724	Horatio O. Ladd, p.	'65	'77	69	149	218	55	13	2	15	4	5	1	10	7	2	300	175	3,126.42
Hubbardston,	1770				33	69	102	25	2	5	7	1	0	0	1	2	1	95	53	
Huntington, 1st,	1778				24	48	72	9	1	0	1	3	2	0	5	1	6	70	28	21.23
" 2d,	1846	Henry A. Dickinson,	'63	'77	28	70	98	12	6	3	9	2	2	0	4	5	0	65	57	95.94
Hyde Park,	1863	Perley B. Davis, p.	'62	'67	117	220	337	50	13	21	34	2	14	0	16	0	13	385	220	771.43
Ipswich, 1st,	1634	Edwin B. Palmer, p.	'59	'76	50	155	205	31	0	7	7	8	4	0	12	0	0	187	190	587.26
" South,	1747	Marshall B. Angier, p.	'53	'74	44	60	104	27	0	0	0	2	0	0	2	0	0	130		
" and Rowley, — Linebrook,	1749	Benjamin Howe, p.	'45	'71	26	41	67	17	2	0	2	0	2	0	2	1	0	45	34	45.00
Kingston,	1828	Joseph Peckman,	'42	'42	15	53	68	11	2	2	4	1	0	0	1	2	0	60		45.25
Lakeville,	1725	William Leonard, p.	'44	'77			97		0	0	0	1	2	0	3	0	0	130	60	190.49
Lancaster,	1839	Marcus Ames,	'54	'77			130		12	2	14	0	3	0	3	9	0	120	53	145.88

Lanesborough,	1764				4	14	18	1	0	0	0	1	0	0	1	0	0	40	22	
Lawrence, Law. Street,	1847	Joshua Coit, p.	'60	'74	129	277	406	117	5	2	7	1	12	0	13	2	5	327	292	3,242.62
" Central,	1849	George H. Ide, p.	'69	'76	100	184	284	46	0	0	0	4	20	0	24	0	6	184	182	393.82
" Eliot,	1865	John H. Barrows, p.	'75	'75	43	97	140	28	13	12	25	5	2	0	7	2	4	185	140	597.05
" South,	1868	Clark Carter, p.	'68	'73	30	56	86	7	10	0	10	1	2	0	3	7	1	140	95	130.32
Lee,	1780	Lyman S. Rowland, p.	'64	'77	147	304	451	60	29	3	32	17	3	0	20	13		315		3,159.00
Leicester, 1st,	1718	Amos H. Coolidge, p.	'57	'57	96	154	250	49	3	4	7	4	3	0	7	3	0	271	150	703.28
Lenox,	1769	Charles H. Parkhurst, p.	'74	'74	53	105	158	27	16	2	18	4	1	0	5	3	4	130		
Leominster,	1822				105	202	307	40	7	2	9	3	7	0	10	5	0	200	145	202.46
" North,	1874	Edwin G. Smith, p.	'69	'76	18	37	55	7	7	2	9	5	0	0	5	4	4	137	60	218.19
Leverett,	1784	Asa F. Clark,	'42	'73	29	66	95	11	0	0	0	2	0	0	2	0	0	120	104	
Lexington, Hancock,	1868	Edward G. Porter,	'68	'68	25	51	76	12	2	5	7	1	2	0	3	1	2	126	75	337.00
Lincoln, 1st,	1747	Henry J. Richardson,	'60	'60	23	57	80	13	1	1	2	1	0	0	1	1	1	100	60	636.25
Littleton,	1840	William Sewall,	'55	'77	30	40	70	13	7	5	12	2	0	0	2	5	0	70	30	572.10
Longmeadow,	1716	John W. Harding, p.	'50	'50	52	96	148	3	17	3	20	2	3	0	5	4	2	102	80	573.80
" East,	1829	Albert I. Dutton, p.	'63	'69	45	73	118	15	0	1	1	2	0	0	2	0	5	105	46	149.48
Lowell, Pawtucket,	1797	Elias Nason,	'52	'77	42	68	110	70	0	0	0	0	2	0	2	0	0	96	56	126.00
" 1st,	1826	Smith Baker, p.	'60	'71	184	562	746	142	60	15	75	9	8	25	42	41	5	630	250	1,710.94
" Eliot,	1830	John M. Greene, p.	'57	'70	94	255	349	101	20	8	28	4	6	0	10	13	11	384	119	342.60
" John Street,	1839	{ Eden B. Foster, D.D., p. { Joseph B Seabury, p.	'41 '75	'66 '75	95	285	380	74	2	5	7	8	6	0	14	2	2	284	145	543.10
" Kirk Street,	1845	Charles D. Barrows, p.	'71	'71	183	390	573	70	33	12	45	8	5	0	13	20	10	436	321	7,664.67
" High Street,	1846	Owen Street, p.	'42	'57	78	157	235	43	3	4	7	2	5	0	7	3	0	365	183	554.93
Ludlow,	1790	Samuel V. McDuffie,	'69	'75	44	93	137	15	4	0	4	4	1	0	5	4	9	118	75	252.76
" Mills,	1867	Timothy Lyman,	'50	'74	6	28	34	12	4	3	7	1	0	0	1	3	0	70	44	15.00
Lunenburg,	1835	Walter Rice, p.	'65	'75	30	78	108	21	1	4	5	3	1	0	4	0	0	150	60	134.73
Lynn, 1st,	1632	Walter Barton, p.	'64	'76	56	170	226	20	4	3	7	2	7	0	9	0	0	251		505.31
" Central,	1850	Albert H. Currier, p.	'62	'65	50	166	216	42	26	12	38	2	7	0	9	22		302	200	809.25
" Chestnut Street,	1860	Wm. A. Spaulding, p.	'70	'74	33	100	133	6	9	3	12	0	4	0	4	5	1	225	122	164.45
" North,	1869	James L. Hill, p.	'75	'75	43	132	175	12	27	27	54	2	9	0	11	17	13	265	150	218.84
Lynnfield, Centre,	1720	Edward O. Bartlett,	'63	'77	21	54	75	20	1	2	3	2	1	0	3	1	0	84	59	85.21
" 2d,	1854	Edward O. Bartlett,	'63	'77	5	14	19	2	2	1	3	0	0	0	0	2	0	45	50	30.00
Malden, 1st,	1649	J. W. Wellman, D.D., p.	'51	'74	121	238	359	54	4	9	13	5	4	0	9	3	5	596	255	1,690.95
" Maplewood,	1874	Alfred S. Hudson,	'67	'76	10	16	26	4	1	10	11	0	0	0	0	0	0	150	40	81.00
" Linden,	1876	Alfred S. Hudson,	'67	'76	6	10	16	3	3	13	16	0	0	0	0			103	50	15.00
Manchester, Or. Cong.,	1716	George L. Gleason, p.	'64	'69	50	136	186	20	0	0	0	4	0	0	4	0	1	125	172	629.64
Mansfield,	1838	Jacob Ide, jr., p.	'56	'56	74	135	209	17	65	10	75	3	4	0	9	38	8	267	130	212.46
Marblehead, 1st,	1684	John H. Williams, p.	'73	'73	40	174	214	12	36	2	38	2	0	0	2	25	15	350	170	350.00
" 3d,	1858	John H. Williams,	'73	'77	25	65	90	8	20	0	20	2	1	0	3	11	8		60	121.60
Marion,	1703	Edward N. Pomeroy, p.	'68	'77	47	64	111	15	15	4	19	4	5	0	9	11	2	140	98	125.00
Marlborough, Union,	1836	John Willard, p.	'55	'73	76	190	266	28	3	13	16	3	4	0	7	8	3	327		561.49
Marshfield, 1st,	1632	Ebenezer Alden, jr., p.	'43	'50	16	54	70	3	1	0	1	1	0	0	1	1	2	121		338.31

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Fam-ilies.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Marshfield, East, 2d,	1835	William H. Cutler,	'65	'74	19	25	44	1	1	0	1	3	1	0	4	1	0	44		
Mattapoisett,	1736	Nathaniel Lasell,	'50	'76	38	83	121	31	0	1	1	4	2	0	6	0	0	120	75	$20.00
Maynard,	1852	S. Sherburne Mathews,	'74	'76	47	93	140	26	4	1	5	0	4	0	4	0	4	300	106	177.25
Medfield, 2d,	1828	William H. Cobb,	'72	'76	26	89	115	23	10	3	13	3	0	0	3	5	1	80	73	453.75
Medford, Mystic,	1847	Charles H. Baldwin, p.	'67	'75	82	236	318	41	11	8	19	7	7	0	14	5	4	415	192	2,632.00
" West,	1872	Marshall M. Cutter, p.	'68	'74	20	32	52	2	3	6	9	1	4	0	5	1	5	171	83	49.54
Medway, East, 1st,	1714	Ephraim O. Jameson, p.	'60	'71	41	94	135	28	5	3	8	1	3	0	4	3	0	224	110	289.73
" West, 2d,	1750	{ Jacob Ide, D. D., p. { James M. Bell, p.	'14 '58	'14 '76	89	187	276	20	1	2	3	2	1	5	8	1	0	175		371.78
" Village,	1838	Rufus K. Harlow, p.	'68	'72	66	166	232	48	3	0	3	7	2	1	10	2	4	160	140	613.14
Melrose,	1858	Albert G. Bale, p.	'68	'68	69	140	209	33	16	11	27	0	8	0	8	10	3	300	135	1,252.08
" Highlands,	1875	John G. Taylor,	'73	'76	12	26	38	3	1	5	6		4	1	5	1	7	115	35	21.20
Merrimac,	1726	William H. Hubbard, p.	'74	'76	90	185	275	16	14	1	15	5	4	0	9	9		300		404.06
Methuen, 1st,	1729				69	179	248	19	47	6	53	7	4	0	11	38	8	403	180	635.57
Middleborough, 1st,	1694				86	138	224	36	1	0	1	4	0	0	4	0	0	180	174	155.33
" North,	1748	Ephraim W. Allen,	'43	'77	50	121	171	31	1	2	3	4	1	0	5	1	3	180	90	126.35
" Central,	1847				89	183	272	18	8	5	13	4	2	0	6			490		503.55
Middlefield,	1783	Charles M. Pierce, p.	'63	'68	36	54	90	12	0	1	1	4	1	0	5	0	0	125	52	201.23
Middleton,	1729	Amory H. Tyler, p.	'54	'77	48	97	145	13	11	2	13	3	3	0	6	9	2	160		161.00
Milford, 1st,	1741	Oliver S. Dean, p.	'74	'77	74	219	293	39	49	4	53	5	6	0	11	40	0	325		300.00
Millbury, 1st,	1747	George A. Putnam, p.	'60	'72	43	136	179	19	0	0	0	3	1	0	4	0	2	190	130	428.00
" 2d,	1827				30	109	139	24				7	4		11			120	110	591.38
Milton, 1st,	1678	Wm. Churchill Reed,	'70	'76	36	64	100	25	0	0	0	0	5	0	5	0	0	45	80	150.00
" East, 2d,	1843	Robert F. Gordon,	'75	'75	4	10	14	0	1	0	1	0	0	0	0	0	4		45	
Monson,	1762				81	178	259	39	13	6	19	6	3	0	9	9	1	250	200	1,335.89
Montague, 1st,	1752	Josiah W. Kingsbury,	'66	'77	68	130	198	20	8	3	11	6	4	1	11	1	0	150	116	896.50
" Miller's Falls,	1872	Leonard S. Parker,	'38	'76	17	33	50	10	2	2	4	0	7	0	7	0	0	65	40	30.00
" Turner's Falls,	1875	Leonard S. Parker,	'38	'76	8	11	19	9	0	0	0	0	2	0	2	0	0	0	20	
Monterey,	1750	[Jas. A. Clark, *Presb.*]	'38	'75	58	96	154	20	10	0	10	2	4	3	9	7	0	120	123	29.70
Montgomery,	1797	[Charles Ely, *Lic.*]			2	8	10	1	0	0	0	0	0	0	0	0	0	0	6	
Mount Washington,	1874	Allen F. DeCamp,		'77	4	14	18	1	4	1	5	0	0	0	0	2	0	35	21	8.00
Nantucket,	1728	[Luther H. Angier, *Presb.*]		'77	27	220	247	41	0	0	0	5	7	1	13	0	0	190		
Natick, 1st,	1802	Francis N. Peloubet, p.	'57	'72	128	258	386	30	14	8	22	7	3	2	12	9	5	615	325	1,632.06
" South, John Eliot,	1859	Samuel D. Hosmer,	'56	'73	16	44	60	13	1	3	4	2	2	0	4	1	4	75	45	123.47
Needham, Wellesley,	1798	George G. Phipps, p.	'68	'68	52	103	155	24	0	1	1	2	1	0	3	0	4	150	147	1,258.21
" Grantville,	1847	Jonathan Edwards, p.	'48	'76	25	64	89	17	21	5	26	0	2	0	2	0	7	90	55	928.00
" Evang'l Cong.,	1857	John E. M. Wright,	'52	'75	24	47	71	10	4	3	7	1	0	0	1	1	6	120	68	42.74

New Bedford, 1st,	1696	William B. Hammond, p.	'44	'70	21	34	55	17	0	0	0	2	0	0	2	0	0	85	45	119.50
" North,	1807	Albert H. Heath, p.	'68	'76			396		5	6	11	5	5	0	10	2	2	248		600.00
" Trinity,	1831	Matthew C. Julien, p.	'72	'72	54	114	168		2	1	3	4	3	0	7	1	8	290	165	936.25
" Pacific,	1844	Charles J. K. Jones, p.	'73	'77	48	128	176	30	10	2	12	2	5	0	7	5	0	230		186.03
New Braintree,	1754	William B. Bond,	'40	'72	12	45	57	14	0	0	0	0	2	0	2	0	1	40		155.00
Newbury, 1st,	1635	L. Withington, D.D., p. / Omar W. Folsom, p.	'16 / '72	'16 / '72	42	135	177	27	4	1	5	7	1	0	8	2	3	168		4,852.39
" Byfield,	1706	James H. Childs, p.	'75	'75	53	81	134	21	27	5	32	1	2	0	3	16	1	91	106	122.26
Newburyport, North,	1768	Charles R. Seymour, p.	'74	'74	48	191	239	28	7	5	12	6	4	0	10	4	1	212	129	1,637.25
" 4th,	1793	James H. Ross,		'77	52	136	188	6	2	1	3	6	4	0	10	2	3	145		498.62
" Belleville,	1808	Daniel T. Fiske, D.D., p.	'47	'47	63	165	228	30	7	1	8	5	7	0	12	5	1	302	235	2,686.18
" Whitefield,	1850	Sam'l J. Spalding, D.D., p.	'46	'51	53	145	198	34	12	4	16	1	1	0	2	10	5	145		578.45
New Marlboro', 1st,	1744	George B. Adams,		'77	31	82	113	32	0	0	0	3	4	0	7	0	0	100	50	21.10
" Southfield,	1794	Samuel R. Free, p.	'69	'73	14	43	57	2	0	1	1	3	2	0	5	0	1	48	45	50.00
" Mill River,	1871	John Marsland, p.	'77	'77	34	53	87	11	10	1	11	1	6	0	7	10	0	126	50	
New Salem,	1845	Silas H. Amsden,	'56	'76	13	39	52	4	11	4	15	1	0	0	1	11	0	75	85	
Newton, Centre, 1st,	1664	Daniel L. Furber, D.D., p.	'47	'47	90	161	251	33	12	16	28	7	11	0	18	9	3	272	120	12,200.05
" West, 2d,	1781	Henry J. Patrick, p.	'54	'60	102	178	280	55	10	7	17	7	14	0	21	8	3	278		909.76
" Eliot,	1845	Samuel M. Freeland, p.	'61	'75	145	278	423	71	3	18	21	4	5	0	9	1	6	405	219	7,370.23
" Auburndale,	1850	Calvin Cutler, p.	'62	'67	73	117	190	35	6	5	11	3	1	0	4	0	2	285	126	2,592.32
" North Village,	1866	Samuel E. Lowry, p.	'67	'67	36	66	102	39	3	0	3	2	5	0	7	1	11	162	61	100.00
" Newtonville,	1868	E. Frank Howe, p.	'62	'76	40	83	123	17	0	5	5	2	1	0	3	0	3	193	125	519.16
" Highlands,	1872				18	37	55	3	4	8	12	1	1	0	2	0	2	133	107	20.00
Norfolk,	1839	Ephraim N. Hidden,	'41	'75	12	30	42	8	0	0	0	2	1	0	3	0	1	60	35	37.00
Northampton, 1st,	1661	William S. Leavitt, p.	'45	'67	119	287	406	30	2	3	5	10	10	0	20	0	2	300		2,950.00
" Edwards,	1833	Gordon Hall, D.D., p.	'48	'52	121	253	374	27	13	4	17	6	4	0	10	7	3		198	1,173.79
" Florence,	1861	Elisha G. Cobb, p.	'60	'66	67	165	232	55	15	3	18	0	9	0	9	9	3	220		1,300.00
North Andover, Evan.,	1834				53	121	174	40	2	1	3	1	3	0	4	1	2	130	80	511.82
Northborough,	1832	Horace Dutton,	'68	'70	38	85	123	36	2	7	9	0	2	0	2	0	0	170		430.00
Northbridge, 1st,	1782				16	44	60	16	0	1	1	2	2	0	4	0	0	50	50	
" Whitinsville,	1834	John R. Thurston, p.	'59	'71	73	133	206	29	4	3	7	0	5	1	6	0	3	283	197	9,526.18
North Brookfield, 1st,	1752	Gabriel H. DeBevoise, p.	'65	'68	110	212	322	39	5	10	15	1	6	1	8	4	3	362		2,573.55
" Union,	1854	G. Haywood Wilson, p.	'76	'76	31	55	86	17	0	2	2	2	1	0	3	0	3	190		129.46
Northfield, Tr. Cong.,	1825	Theodore J. Clark, p.	'42	'70	42	62	104	9	35	6	41	2	1	1	4	23	2	150	60	94.54
North Reading,	1720	Frank H. Foster, p.	'77	'77	20	66	86	19	2	3	5	1	1	0	2	0	3	127	51	80.23
Norton,	1832	Wm. N. T. Dean,	'75	'76	17	59	76	17	0	0	0	1	2	0	3	0	0	85	65	881.20
Norwood,	1736	Joseph P. Bixby,	'62	'67	44	102	146	16	2	9	11	1	2	0	3	0	7	168	100	358.27
Oakham,	1773	Alpha Morton, p.	'44	'72	59	129	188	28	1	2	3	1	3	2	6	0	1	242		389.12
Orange, North,	1843	John H. Garman,	'47	'76	8	21	29	5	0	2	2	0	0	0	0	0	0	50	20	19.95
" Central,	1846	Alfred F. Marsh,	'67	'77	67	118	185	33	2	5	7	5	3	0	8	2	0	108	90	142.84
Orleans,	1646	Charles E. Harwood, p.	'71	'71	22	91	113	11	0	0	0	4	0	0	4	0	0	200	155	222.83
Otis,	1779	[H. Prescott, *lay preacher*.]		'77	25	60	85	16	1	0	1	6	0	2	8	0	0	100	50	14.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Fam-ilies.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	De	To.	Ad	In.			
Oxford,	1821				58	131	189	27	1	0	1	8	2	0	10	1	4	211	80	$644.86
Palmer, 1st,	1733	Charles A. White,	'73	'77	30	51	81	8	28	7	35	0	2	0	2	20	1	100	58	15.00
" 2d,	1847	Bradford M. Fullerton, p.	'68	'68	54	86	120	12	2	5	7	3	4	0	7	2	0	154	150	370.74
" Three Rivers,	1876				18	27	45	4				0	0	0	0	25	6	75	25	
Paxton,	1767				44	86	130	24	2	3	5	3	5	0	8	2	0	150	125	158.00
Peabody,	1713				74	205	279	32	10	1	11	5	5	0	10	5	2	320	300	1,500.59
" Rockville,	1748	Charles C. Carpenter,	'60	'75	16	56	72	2	0	1	1	1	1	0	2	0	0	140	100	22.25
Pelham,	1837	William K. Vaill,	'66	'74	9	23	32	16	3	0	3	0	1	0	1	0	0	41	38	
" Packardville,	1869	William K. Vaill, p.	'66	'71	9	19	28	13	0	0	0	0	2	0	2	0	0	42	33	10.71
Pepperell,	1747	George F. Swain, p.	'75	'75	112	229	341	37	23	3	26	3	9	0	12	22	6	246	151	208.12
Peru,	1770	Daniel Jay Bliss,	'68	'75	36	49	85	4	5	1	6	1	1	1	3	5	0	80	42	58.00
Petersham,	1823	Solomon Bixby,	'53	'75	16	57	73	13	1	0	1	2	3	4	9	0	0	60	42	40.00
Phillipston,	1785	Chester L. Cushman, p.	'59	'74	49	98	147	26	2	0	2	1	5	1	7	1	1	150	90	329.98
Pittsfield, 1st,	1764	Jonathan L. Jenkins,	'55	'77	135	343	478	71	4	2	6	9	9	0	18	1	2	540		7,392.19
" 2d,	1846	Samuel Harrison,	'50	'72	13	23	36	14	2	0	2	0	0	2	2	1	0	35	22	7.50
" South,	1850				110	277	387	30	6	10	16	7	16	0	23			218	100	529.00
Plainfield,	1786	Solomon Clark,	'41	'58	58	85	143	29	14	0	14	2	1	0	3	5	1	160	99	110.00
Plymouth South, 2d,	1738	Samuel W. Powell,	'72	'76	20	42	62	6	1	0	1	0	0	0	0	1	4	70		13.44
" Ch. of Pilgrimage,	1801	George A. Tewksbury, p.	'63	'70	72	199	271	43	6	6	12	12	1	1	14	4	3	415	200	494.57
" Chiltonville, 4th,	1818	T. O. Rice,		'77	43	80	123	29	0	0	0	5	2	0	7	0	1	75		14.80
" " 5th,	1862	T. O Rice,		'77	33	68	101	9	1	0	1	0	0	0	0	1	0	50		
Plympton,	1698	Philip Titcomb,	'47	'68	13	58	71	24	1	0	1	3	1	0	4	0	0	60		47.00
Prescott,	1823	Thomas S. Norton,	'46	'75	18	36	54	13	3	0	3	0	2	0	2	2	2	60	35	40.35
Princeton Centre, 1st,	1764	George M. Howe, p.	'74	'74	43	114	157		5	0	5	5	2	0	7	4	0	140		79.00
Provincetown,	1714				18	53	71	8	8	2	10	2	0	0	2	4	0	120	70	125.00
Quincy, Ev. Cong.,	1832	Edward Norton, p.	'64	'74	35	116	151	19	1	2	3	0	8	0	8	0	3	285	170	2,149.80
" Wollaston,	1876	F. N. Zabriskie, D.D., p.	'56	'76	12	16	28	1	28	0	28	0	0	0	0	0	0	75	40	
Randolph, 1st,	1731	John C. Labaree, p.	'63	'65	48	118	166	10	3	2	5	4	1	0	5	1	1	206	180	991.54
Raynham,	1731	Francis H. Boynton, p.	'64	'75	41	94	135	24	4	6	10	5	2	0	7	3	1	162	75	166.18
" North,	1875	C. A. G. Thurston, p.	'77	'77	9	18	27	1	6	0	6	0	0	0	0	5	0	127	155	26.00
Reading, Old South,	1770				49	135	184	21	24	4	28	1	5	0	6	20	0	184	150	121.65
" Bethesda,	1849	William H. Willcox, p.	'51	'57	94	192	286	24	25	9	34	3	10	0	13	11	3	256	116	503.82
Rehoboth,	1721	George H. Tilton,	'73	'77	70	105	175	30	22	6	28	3	0	0	3	15	0	200	78	45.00
Revere,	1828	Frederic Palmer,	'74	'74	11	29	40	6	2	4	6	2	1	6	9	2	0	128	70	28.50
Richmond,	1765	[L. W. Curtis, *Presb.*]	'42	'69	33	74	107	15	27	4	31	2	2	0	4	18	0	70	50	25.80
Rochester Centre, 1st,	1703				25	62	87	19	3	0	3	0	0	0	0	3	0	58	45	171.00
" North,	1753	William Leonard, p.	'44	'77	1	9	10	3	0	0	0	0	0	0	0	0	0	40	28	10.00

Rockland,	1813	Ansel W. Westgate, p.	'62	'75	80	167	247	24	2	0	2	2	1	0	3	2	0	245		1,691.00
Rockport, 1st,	1755	Charles C. McIntire, p.	'61	'71	98	180	278	15	4	0	4	8	1	0	9	0	2	200	185	
" Pigeon Cove,	1874	Elijah Kellogg,	'44	'74	9	16	25	3	1	0	1	0	0	0	0	1	0	160	58	
Rowley,	1639				40	107	147	25	8	0	8	3	2	0	5	8		70	120	93.62
Royalston, 1st,	1766	Wilbur Johnson, p.	'65	'74	50	104	154	32	17	5	22	1	4	0	5	16	1	120	87	733.50
" South, 2d,	1837	Edward G. Stone,	'74	'76	36	65	101	29	0	2	2	4	3	0	7	0	0	110	90	74.00
Rutland,	1720	George S. Dodge, p.	'72	'77	68	122	190	40	0	2	2	6	2	0	8	0	0	240	180	57.14
Salem, Tabernacle,	1629				58	279	337	31	22	3	25	8	0	1	9	10	2	285	200	3,773.32
" South Church,	1735	Edward S. Atwood, p.	'56	'64	80	300	388		12	6	18	8	4	0	12	5	6	400		4,200.00
" Crombie Street,	1832	Hugh Elder, p.	'68	'68	52	200	252	44	13	5	18	8	2	0	10	7	11	267		700.00
Salisbury, Rocky Hill,	1718				2	4	6	0	0	0	0	0	0	0	0	0	0	0	16	
" and Amesbury, U'n,	1835	Newell S. Wright,	'73	'74	25	60	85	14	1	2	3	1	2	0	3	1	0	165	117	148.14
Sandisfield,	1756	Calvin B. McLean,	'76	'76	22	34	56	18	0	0	0	1	1	0	2	0	0	50	24	10.00
" New Boston,	1874	Calvin B. McLean,	'76	'76	19	26	45	0	0	0	0	0	0	0	0	0	0	83	50	15.00
Sandwich,	1639	Frederick Oxnard,	'61	'71	48	116	164	20	0	0	0	0	0	0	0	0	0	125	70	150.00
Saugus, Centre,	1732				17	32	49	13	0	0	0	1	2	0	3	0	0	80	72	172.00
Scituate,	1635	William B. Greene,	'55	'73	14	51	65	8	2	0	2	1	0	0	1	1	0	70		50.67
Seekonk (and *E. Providence, R. I.*),	1643	Hiram E. Johnson,	'59	'71	66	101	167	49	3	0	3	2	2	0	4	2	0	240	61	159.18
Sharon, 1st Coug'l,	1741	Henry C. Westou, p.	'69	'74	28	76	104	13	2	1	3	5	1	0	6	0	1	116	80	218.34
Sheffield,	1735	Mason Noble, jr., p.	'69	'69	36	108	144	9	4	2	6	1	1	0	2	1	0	179	123	344.12
Shelburne, 1st,	1770	George L. Clark p.	'76	'76	81	108	189	10	0	1	1		6	0	6	0	0	200	84	316.23
" Falls,	1850	Oliver P. Emerson,	'71	'77	50	110	160	18	9	1	10	1	1	0	2	5	0	200	100	67.00
Sherborn,	1685	Edmund Dowse, p.	'38	'38	38	107	145	18	0	3	3	3	4	0	7	0	4	130	129	110.00
Shirley, Village,	1828	David Shurtleff,	'68	'75	19	53	72	17	7	2	9	2	1	0	3	4	1	115	51	199.96
Shrewsbury,	1723	John L. Scudder, p.	'71	'77	53	97	150	24	2	2	4	4	3	0	7	1	0	260	115	217.10
Shutesbury,	1742	Henry H. Olds,	'72	'76	22	26	48	6	0	0	0	2	0	0	2	0	0	30	24	
Somerset,	1861				15	32	47	16	2	1	3	0	0	0	0	2	7	75	45	15.00
Somerville, East, 1st,	1855	William S. Hubbell, p.	'68	'72	119	282	401	54	21	11	32	3	9	0	12	9	8	631	297	3,145.96
" North, Winter Hill,	1864	William H. Pierson, p.	'68	'72	68	104	172	32	13	1	14	1	1	0	2	5	1	266	105	654.26
" West,	1874	Albert Bryant,	'65	'75	28	46	74	9	0	3	3	1	0	0	1	0	3	175		
" Prospect Hill,	1874	Albert E. Winship, p.	'75	'76	43	79	122		13	9	22	1	2	0	3	9	7		188	52.92
South Abington,	1807	Frank P. Tompkins,		'77	83	179	262	23	23	0	23	8	5	1	14	21			135	
Southampton,	1743	Edson L. Clark,	'59	'77	98	157	255	42	4	1	5	4	3	0	7	3	0		105	292.37
Southboro', Pilgrim,	1831	Henry M. Holmes, p.	'65	'75	36	85	121	18	12	4	16	1	1	0	2	12	0	130	65	157.54
" Southville,	1865	Henry M. Holmes,	'65	'76	10	36	46	8	0	0	0	2	0	0	2	0	0	80	50	10.00
Southbridge,	1801	Joseph Danielson, p.	'65	'77	54	139	193	43	0	2	2	4	1	0	5	0	4	12		957.36
South Hadley, 1st,	1733	John R. Herrick, D.D., p.	'54	'74	103	210	313	18	6	1	7	6	25	0	31	2	2	275	200	414.50
" Falls,	1824	George E. Fisher, p.	'50	'67	65	126	191	44	0	5	5	2	3	0	5	0	1	167	110	162.39
" " 1st,	1824	Richard Knight, p.	'37	'56	48	128	176	39	2	4	6	2	3	0	5	0	3	257	102	665.72
Southwick,	1773			'73	12	38	50	0	1	1	2	2	0	0	2	0	0	50	50	10.00
Spencer,	1744	Avery S. Walker, p.	'57	'77	73	149	222	15	25	3	28	4	0	0	4	16	2			1,300.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Springfield, 1st,	1637	Edward A Reed, p.	'71	'71	202	459	661	86	17	17	34	15	32	0	47	8	14	591	420	$2,614.85
" Olivet,	1833	Luther H. Cone, p.	'55	'67	86	208	294	40	10	12	22	9	9	0	18	7	5	335	165	792.07
" South,	1842	S.G.Buckingh'm,D.D.,p.	'37	'47	121	265	386	62	15	19	34	6	46	0	52	4	6	296		1,074.20
" North,	1846	Washington Gladden, p.	'60	'75	129	252	381	65	23	18	41	4	18	1	23	10	6	288	195	282.95
" Indian Orchard,	1848	James F. Merriam,		'76	15	27	42	16	0	3	3	0	0	0	0	0	0	96	60	10.00
" Sanford Street,	1864	John H. Deucher, p.	'77	'77	20	25	45		1	2	3						1	60	20	51.37
" Hope,	1876	Charles L. Morgan, p.	'76	'76	36	73	109		56	55	111	1	1	0	2	17	3	175	200	
Sterling,	1852	Benjamin F. Perkins,		'77	21	54	75	21	3	1	4	1	0	0	1	0	0	52	27	60.62
Stockbridge,	1735				93	160	253	12	60	6	66	6	5	0	11	28	8	180	108	1,635.59
" Curtisville,	1824	[Albert Nash, *Meth.*]	'41	'72	62	88	150	17	80	2	82	0	0	0	0	58	3	83	54	137.27
Stoneham,	1729	William J. Batt, p.	'59	'75	39	110	149	22	15	13	28	4	2	0	6	11	0	250	175	65.08
Stoughton, 1st,	1744	John Herbert, p.	'76	'76	53	79	132	21	0	0	0	4	0	2	6	0	2	202	70	188.89
Sturbridge,	1736	Martin L. Richardson, p.	'60	'71	53	145	198	59	1	0	1	5	0	1	6	1	0	120		371.87
Sudbury, Union,	1640	George A. Oviatt,	'38	'75	57	137	194											237		419.16
Sunderland,	1718	William F. Arms, p.	'60	'75	129	183	312	23	9	13	22	3	0	0	3	0	5	200	106	558.75
Sutton, 1st,	1720	William A. Benedict, p.	'49	'76	68	149	217	25	25	3	28	1	4	1	6	18	2	165	142	174.12
Swampscott, 1st,	1846	Samuel E. Eastman, p.	'75	'75	10	63	73	9	7	3	10	1	1	0	2	3	9	87	52	227.00
Taunton, West, 1st,	1637	Thomas T. Richmond, p.	'32	'60	30	75	105	12	0	0	0	0	1	0	1	0	0	100	60	125.00
" Trin. Cong.,	1821	Erastus Maltby (*ret.*) p. / Stephen M. Newman, p.	'24 / '71	'26 / '71	85	217	302	51	0	1	1	4	8	0	12	0	3	260	200	
" Winslow,	1837	Mortimer Blake, D.D., p.	'39	'55	66	144	210	47	0	3	3	4	5	0	9	0	8	428	161	1,082.07
" East, Ev. Cong.	1853	Hartford P. Leonard,	'63	'76	9	31	40		4	1	5			0			0	130	55	35.00
" Union,	1868	Morton Dexter, p.	'73	'73	50	121	171	16	50	10	60	2	1	0	3	36	2	265	150	
Templeton,	1832	Charles M. Temple,		'77	43	83	126	26	5	1	6	2	0	0	2	3	0	130	72	146.68
" Baldwinville,	1874	Charles M. Temple,		'77	19	44	63	6	3	0	3	1	6	0	7	3	0	150	74	10.00
Tewksbury,	1735	S. Franklin French, p.	'64	'71	41	108	149	32	2	3	5	5	1	0	6	1	0	170	110	558.35
Tisbury, West, 1st,	1673				40	44	84	5	14	0	14	2	0	0	2	14	0	75	30	
Tolland,	1797	[D. L. Ogden, *Lic.*]		'77	21	37	58	12	0	0	0	0	2	0	2	0	0	70	31	748.55
Topsfield,	1663	James H. Fitts, p.	'59	'71	38	109	147	10	6	4	10	5	0	0	5	6	1	175	120	370.09
Townsend,	1734	Albert F. Newton, p.	'77	'77	79	152	231	23	27	6	33	3	3	8	14	14	12		102	394.10
Truro, 1st,	1711	Edward W. Noble, p.	'49	'49	26	56	82	7	17	0	17	2	4	4	10	5	6	70	45	76.00
" North,	1842	[Isaac Sherman, *Meth.*]		'74	2	10	12	3	0	0	0	1	0	0	1	0	0	90	51	10.00
Tyngsborough,	1868	Arthur H. Tebbets,	'74	'76	13	37	50	15	0	2	2	2	0	0	2	0	0	100	35	25.46
Upton,	1735	Francis J. Marsh,	'76	'75	69	180	249	44	5	11	16	9	7	0	16	4	2	240	175	172.12
Uxbridge,	1730	George H. Johnson,	'77	'77	25	116	141	50	0	1	1	2	6	0	8	0	0	280	115	694.28
Wakefield,	1645				100	172	272	40	7	5	12	7	4	0	11	2	3	315	250	1,017.60
Walpole,	1826	Calvin G. Hill, p.	'72	'76	50	131	181	48	0	4	4	3	2	0	5	0	4	105	140	683.62

Waltham,	1820	Elnathan E. Strong, p.	'59	'65	69	180	249	40	19	11	30	2	6	1	9	11	3	270	219	919.00
Ware, 1st,	1751	William G. Tuttle, p.	'51	'61	48	98	146	31	11	5	16	2	0	0	2	4	0	145		119.52
" East,	1826	A. E. P. Perkins, D.D., p.,	'44	'55	121	245	366	50	16	0	16	5	8	0	13	10	2	423		3,086.09
Wareham,	1793	Charles C. Watson,	'67	'77	31	79	110	12	3	1	4	2	3	0	5	1	12	100	85	555.42
Warren,	1745				80	125	205	35	0	1	1	2	2	0	4	0	3	187		487.87
" West,	1866	A. H. Somes,		'77	11	18	29	2	0	0	0	0	1	0	1	0	0	45		
Warwick, Trin. Cong'l,	1829	John H. Garman,	'47	'76	16	45	61	16	1	2	3	3	0	0	3	0	0		30	61.25
Watertown, Phillips,	1855	Edwin P. Wilson, p.	'71	'72	53	113	166	51	10	1	11	4	4	0	8	3	6	149	75	700.11
Wayland,	1828	Truman A. Merrill, p.	'58	'73	30	70	100	29	0	2	2	4	1	0	5	0	2	60	30	55.87
Webster,	1838	Benjamin F. Parsons,	'47	'77	48	118	166	44	4	3	7	1	0	0	1	3	0			319.79
Wellfleet, 1st,	1730	Emory G. Chaddock, p.	'60	'74	95	142	237	20	49	1	50	10	4	0	14	36	1	198	175	561.50
" South, 2d,	1833	Howard A. Hanaford,	'74	'77	45	75	120	12	27	0	27	3	2	0	5	17	6	160	70	205.00
Wendell, Centre, 1st,	1774	[D. C. Easton, *Bapt.*]		'76	6	12	18	0	0	0	0	0	4	0	4	0	0	43		
Wenham,	1644	Samuel W. Clarke,	'74	'77	35	70	105	15	6	1	7	3	0	0	3	4	3	207	80	60.00
Westborough,	1724	Heman P. Deforest, p.	'67	'71	129	256	385	34	5	14	19	7	4	0	11	2	1	478	290	1,815.60
West Boylston,	1796	Francis J. Fairbanks,	'64	'77	46	96	142	14	0	4	4	5	1	3	9	0	0	175	75	286.29
West Brookfield, 1st,	1717				73	153	226	35	0	2	2	1	2	0	3	0	0	300		382.24
Westfield, 1st,	1679	Judson Titsworth, p.	'73	'73	109	264	373	78	11	12	23	5	9	0	14	5	3	314	210	748.45
" 2d,	1856	Henry Hopkins, p.	'61	'66	116	220	336	45	21	4	25	2	9	0	11	11	3	350	258	858.78
Westford,	1828	Rufus C. Flagg,	'72	'77	26	73	99	13	5	0	5	3	5	0	8	2	2	91	53	313.08
Westhampton,	1779	Edward S. Palmer, p.	'56	'76	89	125	214	60	15	1	16	4	9	0	13	7	4	200	75	282.02
Westminster,	1742	Charles E. Cooledge,	'71	'74	77	123	200	28	1	0	1	2	0	0	2	1	0	150		345.00
West Newbury, 1st,	1698	Charles Dame,	'39	'77	22	44	56	8	0	0	0	1	0	0	1	0	0	60	80	19.50
" 2d,	1731	Seneca M. Keeler, p.	'62	'72	34	124	158	13	7	2	9	0	4	0	4	5	1	299	202	120.91
Westport, Pac. Union,	1858				7	22	29	13	0	0	0	1	1	0	2	0	0	100	26	28.00
West Springfield, 1st,	1698				38	87	125	30	4	2	6	1	1	0	2	0	0	90	55	203.49
" Mittineague, 2d,	1850	John E. Hurlbut, p.	'75	'76	25	53	78	14	18	8	26	0	2	0	2	11	1	120	90	120.13
" Park Street,	1871	Lyman D. Calkins, p.	'71	'73	33	81	114	2	6	6	12	3	3	0	6	3	0	90	70	748.04
W. Stockbridge, Centre,	1789	{ Lewis Pennell (*ret.*), p.	'33	'54	8	20	28	7	0	0	0	1	0	0	1	0	0	0	25	18.00
		{ J. Jay Dana,	'35	'76																
" Village,	1833	Harry M. Hazeltine,	'60	'76	31	65	96	22	4	4	8	1	0	0	1	4	0	217	75	47.00
Weymouth, 1st,	1623	Franklin P. Chapin, p.	'57	'73	42	83	125	13	0	2	2	0	9	0	9	0	0	152	90	313.33
" South, 2d,	1723	George F. Stanton, p.	'66	'70	35	103	138	15	0	0	0	3	3	0	6	0	0	259	160	969.00
" and Braintree,	1811	Lucien H. Frary, p.	'69	'75	45	114	159	20	11	10	21	7	2	0	9	4	3	200	192	535.65
" South, Union,	1842	George N. Marden,		'77	29	79	108	18	0	0	0	0	0	0	0	2	0	130	80	52.50
" North, Pilgrim,	1852	George Dodson, p.	'75	'76	67	94	161	10	8	0	8	3	0	0	3	4	0	152		302.25
" East,	1860	Henry W. Eldredge, p.	'76	'77	93	150	243		3	0	3	1	0	0	1	3	0	235		
" Lovell's Corner,	1872				9	25	36	2	2	0	2	0	0	0	0	2	0	80	68	
Whately,	1771				59	101	160	14	39	2	41	4	3	0	7	21	3	120	85	213.42
Wilbraham,	1741	Martin S. Howard, p.	'56	'68	79	137	216	76	11	1	12	4	1	0	5	3	4	210	100	230.72
" South,	1785	Edward P. Root, p.	'76	'76	39	74	113	36	0	1	1	1	1	0	2	0	2	60	52	210.00
Williamsburg, 1st,	1771	S. C. Kendall,	'54	'76	72	143	215	37	0	2	2	1	8	0	9	0	1	160	100	378.26

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Williamsburg, Haydenv.	1851	Winfield S. Hawkes,	'68	'76	40	121	161	43	11	3	14	0	7	0	7	4	0	147	84	$169.29
Williamstown, 1st,	1765	Albert C. Sewall, p.	'71	'73			391	71	22	10	32	8	12	1	21	14	5			300.05
" College,	1834	Mark Hopkins, D.D., p.	'36	'36	17	4	21	10	2	3	5	0	0	0	0	0	0	0		
" South, 2d,	1836	Arthur L. Perry, p.	'75	'75	18	22	40	5	5	4	9	1	0	0	1	3	1	60	40	77.00
Wilmington,	1733	Daniel P. Noyes, p.	'49	'77	42	100	142	21	0	0	0	1	2	0	3	0	0	90	72	240.22
Winchendon, 1st,	1762	Thomas S. Robie,	'59	'76	25	40	65	20	0	0	0	3	3	0	6	0	0	45		123.25
" North,	1843	Davis Foster, p.	'55	'69	69	162	231	30	2	5	7	3	7	0	10	2	5	267		2,662.25
Winchester,	1840	Alfred B. Dascomb, p.	'62	'74	114	248	362	40	4	9	13	10	12	4	26	0	4	362	175	5,622.32
Windsor, ch. of Christ,	1772	George L. Edwards,	'69	'76	11	16	27	9	3	3	6	0	2	0	2	3	0	80	40	12.00
Woburn, 1st,	1642	[D. March, D.D., *Pres.*]	'45	'77	173	373	546	102	4	6	10	11	7	0	18	1	0	418		1,848.23
" North,	1849	Charles Anderson, p.	'74	'74	24	65	89	18	14	7	21	1	0	0	1	9	4	134	70	178.18
Worcester, 1st,	1716	Louis B. Voorhees, p.	'71	'77	125	280	405	91	9	12	21	6	22	17	45	5	3	338		491.28
" Central,	1820	{ Seth Sweetser, D.D., p.	'36	'38	72	215	287		6	2	8	3	7	0	10	2	5	200		6,369.64
		{ Daniel Merriman, p.	'68	'68																
" Union,	1836	Ebenezer Cutler, D.D., p.	'50	'55	109	214	323	20	3	2	5	11	8	0	19			230		2,271.99
" Salem Street,	1848	Charles M. Lamson, p.	'69	'71	112	254	366	126	11	14	25	4	7	1	12	7	5	410		1,073.71
" Mission Chapel,	1865	William T. Sleeper, p.	'54	'77	22	41	63	10	17	7	24	1	1	0	2	12	1	113	40	19.50
" Plymouth,	1869	George W. Phillips, p.	'64	'71	180	315	495		3	20	23	2	14	0	16	1	8	540		372.96
" Piedmont,	1872	David O. Mears, p.	'67	'77	124	210	334	3	7	19	26	3	10	0	13	3	2	677		165.35
" Tabernacle,	1874	William M. Parry, p.[1]	'66	'74	60	93	153	5	2		2	1	5	0	6	1	3	140	50	
Worthington,	1771				46	81	127	18	0	2	2	6	4	0	10	0	1	97	80	35.75
Wrentham, 1st,	1692	William R. Tompkins,	'56	'66	41	140	181	31	11	4	15	5	0	0	5	6	0	140		632.00
Yarmouth, 1st,	1639	John W. Dodge, p.	'60	'68	44	118	162	20	10	3	13	4	1	0	5	4	1	176	130	724.63
" West,	1844				4	13	17	2	1	0	1	0	0	0	0	1	0	40	30	

CHANGES in list of churches: *New*, — Olivet Church in Boston; Chelmsford, Central Church; Dennis, Union Church; church in Linden, Malden; Three Rivers, in Palmer; Wollaston, in Quincy; Hope Church, in Springfield. *Dropped*, — Cambridge, East; Washington.

ORDINATIONS, Installations, etc, see Summary IV.

CHURCHES: 269 with pastors; 174 with acting pastors; 83 vacant (including 10 supplied by Licentiates, Presbyterians, etc.) Total, 526.

MINISTERS: 275 pastors; 171 acting pastors; 217 others Total, 663.

CHURCH MEMBERS: 27,479 males; 59,994 females. Total, 87,473, including 12,833 absent Gain, 2,519.

ADDITIONS: 4,407 by profession; 2,085 by letter. Total, 6,492.

BAPTISMS: 2,480 adult; 1,078 infant.

REMOVALS: 1,517 by death; 1,807 by dismissal; 178 by discipline. Total, 3,502.

IN SABBATH SCHOOLS: 96,715. Gain, 754. (Last year's *Quarterly* should have given 95,961, instead of 99,018.)

FAMILIES: 407 churches reporting, 41,861.

BENEVOLENT CONTRIBUTIONS: 478 churches reporting (492 last year). $384,611.08. Decrease, $16,274.77.

HOME EXPENDITURES: 324 churches reporting (256 last year), $837,766.72 (of which, for salaries, $484,577.17). Increase, $35,277.42.

ORGANIZATION. — Twenty-seven Associations of Ministers and twenty-five Conferences of Churches are united in a GENERAL ASSOCIATION.

[1] By vote of the church.

Ada, 1st,	1849	Jesse A. S. Worden,	'67	'76	14	41	55	0	5	9	14	0	6	0	6	1	2	60
" 2d,	1875				11	12	23	3	0	0	0	0	6	0	6	0	0	60
Adrian, Plymouth,	1854	Ira C. Billman.	'68	'76	89	220	309	91	44	7	51	6	15	0	21	26	4	175
" West,	1867	[*Prof.* Lowery, *Meth.*]		'76	14	36	50	2	0	0	0	1	1	0	2	0	0	70
Alamo,	1867	Frederick W. Bush,	'71	'77	11	16	27	1	0	3	3	1	5	0	6	0	0	70
Allegan,	1858	[John Sailor, *Presb*.]		'75	52	103	155	16	33	8	41	2	1	0	3	21	2	230
Allendale,	1871	John J. Bunnell,	'65	'76	6	10	16	0	0	0	0	0	0	0	0	0	0	40
Alma,	1871				4	12	16	3	0	0	0	0	2	0	2	0	0	0
Almira,	1864	Elihu Linkletter, p.	'76	'75	8	7	15	1	3	0	3	0	3	0	3	4	0	0
Almont,	1838	Horace R. Williams,	'64	'64	42	91	133	35	4	7	11	2	2	0	4	2	0	100
Alpena,	1862	Abraham B. Allen,	'60	'70	93	141	234	25	3	1	4	2	8	1	11	0	3	375
Alpine and Walker,	1869	George A. Pollard,	'55	'74	22	33	55	18	3	1	4	2	0	0	2	1	0	103
Ann Arbor,	1847	William H. Ryder,		'77	66	109	175	0	11	2	13	0	6	0	6	0	0	170
Armada,	1858	*Thomas G. Pearce,		'77	35	61	96	0	17	3	20	1	3	0	4	16	5	241
Atherton,	1836	Lewis P. Frost,	'50	'76	4	7	11	0	6	2	8	0	0	0	0	3	0	60
Augusta,	1840	Stephan G. Updyke,	'71	'77	21	55	76	6	2	4	6	0	2	0	2	1	0	120
" Ypsilanti P.O.,	1854				33	34	67	19	2	2	4	2	3	0	5	0	1	60
Banks, Atwood P. O.,	1867	Cyrenius N Coulter,	'67	'71	12	18	30	5	1	4	5	0	0	0	0	1	3	70
Bay City,	1875	J. Homer Parker,	'73	'76	26	60	86	4	31	25	56	0	0	0	0	8	16	164
Bedford,	1848	Alonzo Sanderson,	'39	'76	22	37	59	10	0	0	0	2	4	0	6	0	0	80
Benton Harbor,	1866	[E. L. Hurd, D.D., *Presb*.]		'76	25	37	62	4	8	9	17	1	5	0	6	2	0	107
Benzonia,	1860	Albert L. Gridley,	'76	'75	53	63	116	14	3	5	8	1	4	0	5	1	4	70
Big Rapids,	1876	Elisha W. Miller,	'73	'77	3	13	16	2	0	17	17	0	1	0	1	0	0	65
Bridgehampton,	1862				12	15	27	5	0	0	0	0	5	0	5	7	10	0
Bridgeport,	1868				13	22	35	5	0	0	0	0	3	0	3	0	0	70
Brown,	1877	William Adams,	'77	'77			10											
Bronson,	1868	John R. Bonney,	'63	'68	17	52	69	11	1	6	7	1	2	0	3	1	0	70
Bruce,	1833				2	2	4	0	0	0	0	1	0	0	1	0	0	80
Calumet,	1873	Richard Miller,	'73	'77	37	37	74	3	30	3	33	1	0	0	1	5	8	170
Canandaigua,	1859	John Van Antwerp,	'47	'74	9	21	30	12	0	2	2	2	0	0	2	0	0	30
Cannon,	1846	Henry M. Goodell,	'76	'76	22	22	44	6	0	2	2	0	6	3	9	0	0	20
Cannonsburgh,	1875	Henry M. Goodell,	'76	'76	5	16	21	4	0	0	0	0	2	0	2	0	0	70
Carson City,	1872	George Candee,		'77	32	32	64	1	48	6	54	0	7	0	7	29	0	70
Cedar Springs,	1874	J. Malcolm Smith,	'63	'76	17	31	48	3	20	6	26	0	0	0	0	5	0	70
Ceresco,	1869	D. A. Strong,		'77	10	22	32	12	0	0	0	0	0	0	0	0	0	0
Charlotte,	1851	August F. Bruske,	'71	'72	78	163	241	17	43	14	57	2	20	0	22	20	0	380
Chase,	1873	Leander Curtiss,		'76	10	15	25	1	6	3	9	0	3	0	3	2	0	60
Cheboygan,	1872	Robert M. Thompson,	'66	'77														
Chelsea,	1849				49	90	139	13	6	1	7	0	0	0	0	5	0	140

See note at end of Michigan tables.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Chesterfield,	1847	N. Dimic Glidden,	'49	'74	18	32	50	3	12	1	13	4	0	0	4	6	1	70		
Clare,	1872	Austin H. Norris,	'62	'72	9	9	18	4	0	2	2	0	0	0	0	0	0	100		
Clinton,	1833	John T. Husted,	'68	'76	35	77	112	8	14	2	16	2	6	0	8	11	3	130		
Clio,	1868	*J. P. Sanderson,		'77	17	22	39	10	0	0	0	0	2	0	2	0	3	65		
Columbus,	1851	Ward I. Hunt,	'54	'74	18	31	49	13	0	2	2	0	2	0	2	8	29	120		
Cooper,	1843	John H. Williams,	'76	'77	12	34	46	12	0	0	0	1	1	0	2	0	0	80		
Coral,	1872				15	21	36	1	0	5	5	0	4	1	5	0	0	100		
Corinth,	1870																			
Covert,	1870	*E. F. Alden,		'77	35	42	77	3	10	0	10	0	0	1	1	1	2	175		
Croton,	1871	Darius Betts,	'48	'76	5	15	20	1	0	3	3	0	1	0	1	2	0	28		
Delta,	1862	[Benjamin Franklin, *Pres.*]		'76	10	15	25	1	6	7	13	0	1	0	1	3	0	75		
Detroit, 1st,	1844	Zachary Eddy, D D., p.	'35	'73	184	280	464	40	31	18	49	6	20	0	26	15	6	300		
" 2d,	1866	W. T. Sprole, D.D., p.	'33	'75	82	176	258	47	27	10	37	3	9	1	13	5	2	209		
Dorr,	1857	Nathaniel K. Evarts,	'50	'75	27	35	62	8	10	6	16	0	1	0	1	5	0	186		
Dorr Village,	1875				10	19	29	5	13	2	15	0	0	0	0	7	0	55		
Dowagiac,	1850	Orange H. Spoor,	'61	'76	71	30	101	10	0	0	0	0	2	0	2	0	0	150		
Dundee,	1837				7	15	22	0	1	4	5	0	0	0	0	1	0	0		
East Gilead & Bethel,	1865	L. P. Rose,	'74	'74	9	14	23	4	0	0	0	0	2	0	2	0	0	50		
East Irving,	1877	Ira B. Jones,		'77	10	7	17	0	3	14	17	0	0	0	0	0	0	30		
East Johnstown,	1865				5	16	21	3	0	0	0	0	0	0	0	0	0	0		
Eastmanville,	1866	John J. Bunnell,	'65	'76	14	16	30	2	10	2	12	1	1	0	2	5	0	100		
East Saginaw,	1857	Warren F. Day,	'66	'77	100	249	349	45	29	4	33	0	20	0	20	15	17	232		
East Tawas,	1876	Henry E. Brown,	'66	'77	13	12	25	0	22	3	25	0	0	0	0	3	2	80		
Eaton Rapids,	1843	[Robert C. Bedford, *Lic.*]		'76	31	60	91	9	8	10	18	1	2	0	3	4	1	80		
Empire,	1877	Elihu Linkletter,	'76	'77	5	7	12	1	3	9	12	0	0	0	0	3	0	0		
Essex,	1856	William Platt,	'44	'76	5	5	10	0	3	0	3	0	0	0	0	3	0	0		
Farwell,	1872	James Hall,	'48	'76	4	14	18	4	0	4	4	0	2	0	2	0	2	65		
Flat Rock,	1858	Robert Parsons,	'54	'71	23	49	72	23	8	0	8	0	3	8	11	2	3	80		
Flint,	1867	Richard Cordley, D.D.,	'58	'75	61	140	201	18	16	7	23	2	6	0	8	5	2	200		
Frankfort,	1868	Levi F. Waldo,	'44	'75	19	22	41	6	0	3	3	2	6	0	8	0	0	190		
Franklin, Tipton P. O.,	1848	*James Vincent,		'76	22	37	59	7	0	6	6	0	2	0	2	0	0	120		
Fredonia,	1863	D. A. Strong,		'76	37	61	98	6	11	0	11	2	1	0	3	5	0	100		
Freeport,	1877	Ira B. Jones,		'77	6	12	18	0	18	0	18	0	0	0	0	18	0	0		
Fremont Centre,	1875	Gerrit Dangremond,	'70	'75	6	6	12	0	4	0	4	0	2	0	2	0	0	60		
Fulton,	1866	William Platt,	'47	'76	6	12	18	0	0	0	0	0	0	0	0	0	0	100		
Galesburg,	1852	Lewis M. Hunt,	'68	'74	51	103	154	13	3	1	4	1	10	0	11	1	1	125		
Gaylord,	1877	Thomas Nield,	'74	'77	12	10	22	0	17	5	22	0	0	0	0	7	0	30		

Genesee,	1857				10	22	32	0	2	0	2	0	0	0	0	0	0	40
Glen Arbor,	1867				0	0	0	0	0	0	0	0	0	0	0	0	0	0
Goodrich,	1855				10	22	32	12	0	0	0	1	2	0	3	0	0	0
Grand Blanc,	1833	Lewis P. Frost,	'50	'76	27	51	78	2	0	2	2	1	7	0	8	0	0	112
Grand Haven,	1874	James Barnett,	'66	'77	26	45	71	9	19	1	20	0	2	0	2	5	3	165
Grand Ledge,	1864	Edwin T. Branch,	'49	'74	11	36	47	0	7	1	8	6	0	0	6	0	1	120
Grand Rapids, 1st,	1836	J. Morgan Smith,	'60	'63	215	425	640	0	44	24	68	5	7	1	13	29	8	375
" 2d,	1870	Eugene C. Olney,	'72	'77	27	48	75	10	0	0	0	0	2	0	2	0	0	150
Grandville,	1839	Edwin Booth,		'77	10	23	33	0	0	0	0	0	0	0	0	0	0	48
Grass Lake,	1835	*W. G. Roberts,		'77	46	92	138	7	2	5	7	1	0	0	1	3	0	170
Greenville,	1852	James L Patton,	'62	'66	64	118	182	9	1	3	4	1	0	0	1	0	4	240
Hancock,	1862	Edmund R. Stiles,	'64	'77	*71	80	151	0	0	0	0	0	0	0	0	0	0	0
Hart,	1868	Thomas Towler,	'53	'76	2	10	12	1	0	5	5	0	0	0	0	0	0	50
Hartland,	1844	William H. Osborne,	'39	'76	5	16	21	1	0	0	0	1	5	0	6	0	0	60
Hersey,	1870	Otis B. Waters,	'61	'74	24	33	57	2	6	1	7	1	2	1	4	5	1	90
Homestead,	1864	John Pettitt.	'30	'73	22	30	52	11	0	0	0	0	0	0	0	0	0	60
Hopkins,	1857	John S. Kidder,		'76	21	22	43	1	0	0	0	1	0	0	1	0	0	100
Hubbardston,	1855				27	41	68	0	2	2	4	0	2	0	2	0	2	112
Hudson,	1836	Theron G. Colton, p.	'49	'75	49	111	160	19	26	8	34	3	2	0	5	22	1	314
Hudsonville,	1877	Edwin Booth,	'60	'77	16	16	32	0	32	0	32	0	0	0	0	20	0	60
Imlay City,	1872				26	56	82	0	29	18	47	1	1	0	2	13	3	175
Ionia,	1868	*William H. Thomas,		'77	15	37	52	6	8	2	10	0	0	0	0	3	0	100
Irving,	1877				8	21	29	0	6	23	29	0	0	0	0	3	0	75
Ithaca,	1866				18	25	43	13	13	1	14	0	3	0	3	6	0	75
Jackson, 1st,	1841	Moses Smith, p.	'59	'74	145	320	465	25	33	36	69	6	30	3	39	15	8	553
" 2d,	1867	John L. Maile,		'76	30	49	79	15	14	9	23	0	2	0	2	12	0	130
Johnstown and Barry,	1865				9	11	20	2	5	2	7	0	0	0	0	11	0	25
Kalamazoo, 1st,	1836	Frank Russell, p.	'67	'74	112	229	341	60	33	15	48	0	6	0	6	13	8	230
Kalamazoo, Plymouth,	1869	Horatio N. Burton, D.D.,	'57	'76	72	128	200	24	38	19	57	2	1	3	6	17	3	260
Kalamo,	1867	Henry Marsh,	'75	'77	15	40	55	4	9	4	13	0	2	0	2	9	0	81
Kalkaska,	1874				7	10	17	2	1	2	3	0	1	1	2	1	1	60
Keeler,	1850				9	16	25	8	0	0	0	0	0	9	9	0	0	50
Laingsburg,	1864	J. Charles Thompson,	'48	'75	18	39	57	5	3	3	6	0	5	0	5	1	0	150
Lamont,	1849	Charles Doolittle,	'32	'76	14	37	51	9	1	2	3	1	27	1	29	0	0	70
Lansing,	1864	Theo. P. Prudden, p.	'74	'74	64	144	208	17	13	11	24	1	6	0	7	5	0	260
Lawrence,	1837	James Watts,	'57	'76	17	22	39	4	3	2	5	2	2	0	4	0	0	125
Leland,	1865	George Thompson,	'48	'65	15	20	35	0	1	0	1	0	3	5	8	1	0	52
Leroy,	1846	James Verney,	'68	'73	28	42	70	11	5	1	6	0	1	0	1	5	0	80
Leslie,	1865	William Mulder,	'67	'75	23	69	92	6	0	0	0	0	2	0	2	0	0	125
Lexington,	1866	*William W. Robson,		'76	6	10	16	5	0	4	4	0	0	0	0	0	0	60
Litchfield,	1839				50	95	145	9	30	2	32	5	2	4	11	10	5	186
London,	1838				10	16	26	3	0	0	0	1	0	0	1	0	0	60

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Lowell,	1856	Danforth L. Eaton,	'48	'74	25	75	100	6	19	7	26	2	12	0	14	7	0	170		
Ludington,	1870	Richard Lewis,	'64	'75	17	32	49	4	21	3	24	0	2	0	2	11	0	140		
Mancelona,	1874	Stephen O. Bryant,	'68	'76	9	17	26	3	3	5	8	0	7	0	7	3	0	58		
Manistee,	1862	Joseph F Gaylord,	'67	'73	67	115	182	17	78	2	80	0	1	0	1	33	1	319		
Maple Rapids,	1868	William Platt,	'47	'75	49	58	107	8	4	5	9	1	6	4	11	3	0	140		
Marilla,	1872				4	4	8	2	0	0	0	0	0	0	0	0	0	0		
Marshall,	1869				22	35	57	0	2	1	3	0	1	0	1	2	0	70		
Mattawan,	1867	[S. A. Cole, *Bapt.*]		'77	16	37	53	12	6	5	11	1	9	0	10	5	0	82		
Matteson,	1862				0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Memphis,	1840	William P. Russell,	'40	'48	33	83	116	24	22	5	27	2	0	0	2	10	3	173		
Michigan Centre,	1869				16	21	37	5	1	3	4	3	2	0	5	0	0	100		
Middleville,	1816	Benjamin Moore,	'57	'76	26	47	73	5	15	7	22	0	2	2	4	11	0	80		
Millbrook,	1877	Henry M. Holiday,		'76	4	3	7	0	0	7	7	0	0	0	0	0	0	50		
Morenci,	1858	John Van Antwerp,	'47	'74	22	50	72	6	12	1	13	1	1	0	2	8	0	175		
Muskegon,	1859	William R. Seaver,	'69	'72	34	106	140	19	47	8	55	4	2	0	6	16	13	0		
Nankin and Livonia,	1871				13	23	36	4	4	0	4	0	5	0	5	4	0	130		
Napoleon,	1855				11	16	27	9	0	3	3	3	0	0	3	0	0	35		
Newaygo,	1855				4	18	22	6	2	2	4	0	5	0	5	2	1	45		
New Baltimore,	1856	Jonathan E. Higgins,	'75	'77	11	30	41	6	6	1	7	0	0	0	0	4	1	97		
New Haven,	1868	N. Dimic Glidden,	'49	'74	31	46	77	8	0	0	0	2	3	1	6	0	0	80		
North Adams,	1847	*George E. Wilson,		'77	27	57	84	3	0	0	0	1	5	0	6	0	0	55		
North Leoni,	1877	Ferdin'd W. Dickinson,	'68	'77	11	12	23	1	12	11	23	0	0	0	0	11	0	50		
Northport,	1863	Page F. M.Clelland,	'72	'75	13	27	40	4	14	3	17	0	0	0	0	7	0	75		
Nunica,	1874				6	10	16	1	0	2	2	0	1	0	1	0	0	75		
Oakwood,	1848	Motier A. Bullock,	'76	'76	20	40	60	2	15	2	17	0	4	0	4	12	0	81		
Olive, Robinson P. O.,	1875				7	8	15	4	0	2	2	0	0	0	0	0	0	30		
Olivet,	1845	{ H.Q.Butterfield, D. D., / Henry M. Goodwin,	'54 / '51	'76 / '75	122	145	267	69	17	13	30	3	15	0	18	4	0	188		
Onekama,	1874	Lewis E. Hale,	'71	'71	12	13	25	0	0	0	0	0	0	0	0	0	3	0		
Orion,	1853				17	39	56	11	23	2	25	0	0	0	0	16	0	75		
Osceola,	1843																			
Otsego,	1837																			
Otsego Lake,	1875				5	7	12	2	0	0	0	0	0	0	0	0	0	25		
Ovid,	1871																			
Owosso,	1853	Lucius O. Lee,	'75	'75	59	102	161	0	13	8	21	2	5	0	7	6	3	179		
Oxford,	1877				11	26	37	0	28	9	37	0	0	0	0	12	0	90		
Paris,	1860	Jesse A. S. Worden,	'67	'76	9	14	23	6	0	0	0	1	0	0	1	0	0	40		

Penfield,	1869				6	12	18	0	0	0	0	0	0	0	0	0	0	0
Pentwater,	1866	William E. Caldwell,	'71	'77	14	27	41	14	0	0	0	1	12	0	13	0	0	50
Pinckney,	1848	James Campbell,	'69	'75	11	30	41	2	5	2	7	0	0	0	0	4	0	40
Pleasanton,	1866	Joseph D. Millard,	'61	'69	8	10	18	0	1	2	3	0	2	0	2	0	0	65
Pontiac,	1831	Wells H. Utley, p.	'77	'76	76	152	228	33	11	3	14	5	6	0	11	6	6	180
Port Huron,	1840	A. Hastings Ross, p.	'61	'76	102	184	286	43	4	11	15	4	8	0	12	2	6	200
Portland,	1843	Adin H. Fletcher,	'45	'76	34	80	114	3	3	8	11	1	2	0	3	3	1	125
Port Sanilac,	1854	Daniel Berney,	'36	'76	10	26	36	0	1	0	1	0	0	0	0	0	2	125
Potterville,	1872	[Frank B. Olds, *Meth.*]		'76	13	22	35	0	12	0	12	1	0	0	1	5	1	100
Prattsville,	1875	S. B. Downer, p.	'75	'75	24	28	52	2	15	1	16	1	1	0	2	14	0	60
Raisinville,	1849	[H. S. Jordan, *Student.*]		'77	8	13	21	3	0	0	0	0	3	0	3	0	0	30
Ransom,	1848	Kendrick H. Crane,	'72	'76	23	31	54	8	2	7	9	0	7	1	8	2	1	80
Ray,	1838				5	5	10	0	1	0	1	0	0	0	0	0	1	75
Reed City,	1872	Otis B. Waters,	'61	'74	10	14	24	4	8	4	12	0	0	0	0	3	0	70
Richmond,	1872	Ward I. Hunt,	'54	'74	13	39	52	4	10	1	11	0	5	0	5	8	1	80
Robinson,	1877	Leman N. Barber,		'76	2	15	17	0	10	7	17	0	0	0	0	0	0	50
Rochester,	1827	C. O. Brown,	'75	'76	37	84	121	11	48	7	55	3	0	0	3	33	0	100
Rockford,	1847	Richard Redeoff,	'61	'77	34	10	44	0	0	0	0	0	4	0	4	0	0	75
Romeo,	1829	Minor W. Fairfield, p.	'47	'74	105	169	274	29	83	4	87	3	5	0	8	46	0	175
Royal Oak,	1842	C. Sidney Cady.		'77	17	42	59	0	9	1	10	1	0	1	2	3	0	100
Salem,	1844	*T. D. Childs,		'77	15	25	40	0	10	2	12	0	0	0	0	0	0	25
Sandstone,	1869				22	32	54	17	5	2	7	2	3	0	5	4	0	50
Saranac,	1871	Edwin W. Shaw,		'76	7	18	25	5	2	2	4	0	0	0	0	0	0	105
Saugatuck,	1860				27	53	80	19	3	1	4	2	4	0	6	1	13	165
Sebewa,	1870																	
Shelby,	1864	Thomas Towler,	'53	'76	25	25	50	3	2	0	2	0	8	3	11	1	4	50
Sheridan,	1877	J. T. Otis,	'77	'77														
Sherman,	1872	Wm. P Esler,	'42	'77	18	9	17	2	0	0	0	0	0	0	0	0	0	0
Smyrna,	1868	S. S. Slyter,	'74	'74	14	19	33	2	2	0	2	1	0	2	3	1	0	70
Solon,	1869				6	6	12	0	0	0	0	0	0	0	0	0	2	34
Somerset, 1st,	1858				30	46	76	6	16	1	17	0	0	0	0	9	0	50
" 2d, Jerome P.O.	1867				10	18	28	5	0	1	1	0	1	0	1	0	0	70
South Boston,	1848				10	14	24	1	8	1	9	0	0	0	0	0	0	45
South Haven,	1856	Edward Paddock,	'76	'76	31	46	77	9	13	22	35	1	0	0	1	7	0	160
Stanton,	1874	Levi P. Spelman,	'60	'75	26	41	67	4	19	7	26	0	4	0	4	16	1	130
St. Clair,	1841	George H. Grannis,	'76	'76	21	52	73	4	5	11	16	0	0	0	0	3	4	90
St. Johns,	1860	J. E. Richards,	'76	'76	39	94	133	0	22	7	29	2	1	0	8	14	0	95
St. Joseph,	1854	Abel S. Wood,	'67	'78	38	60	98	18	23	1	24	0	4	0	4	11	2	150
Summit, Salem Sta. P.O.	1851	*T. D. Childs,		'77	23	41	64	12	0	0	0	0	1	0	1	0	0	80
Tawas City,	1877																	
Three Oaks,	1848	Porter B. Parrey,	'47	'72	30	56	86	11	2	1	3	0	2	0	2	2	0	150
Traverse City,	1863	Helmas H. Van Auken,	'64	'77	39	50	89	13	8	2	10	2	3	0	5	4	0	125

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Tyrone,	1876	William H. Osborne,	'39	'76	18	26	44	0	44	0	44	0	0	0	0	20	0	65		
Union City,	1837				93	144	237	18	6	4	10	4	7	0	11	3	0	200		
Utica,	1855	D. Payson Breed,	'72	'72	27	78	105	3	26	4	30	2	0	0	2	19	2	150		
Vermontville,	1838	Ferd'nd W. Dickinson,	'68	'77	68	105	173	20	40	8	48	1	4	0	5	27	0	100		
Vernon,	1751	Warren Mooney,	'72	'77	24	52	76	5	38	4	42	0	1	0	1	21	8	120		
Vicksburg,	1865	Elizur Andrus,	'50	'77																
Victor,	1845	J. Charles Thompson,	'71	'77	26	37	63	7	9	0	9	1	1	0	2	6	0	80		
Vienna,	1845	[Jared Warner, *Meth.*]		'76	9	32	41	4	0	0	0	0	0	0	0	0	0	60		
Wacousta,	1862	W. H Skentelbury,	'75	'73	45	18	63	1	11	2	13	1	0	0	1	10	0	35		
Watervleit,	1852																			
Wayland,	1860	Charles K. Gibson,p.	'77	'76	16	29	45	0	8	3	11	0	8	0	8	6	0	58		
Wayne,	1848	Joseph Estabrook,	'52	'73	81	151	232	20	57	9	66	7	2	0	9	36	4	190		
Webster,	1860	[B. Parsons, *Pres.*]																		
Weldon Creek,	1876	Leander Curtiss,		'76	4	5	9	0	6	3	9	0	0	0	0	0	0	40		
Westwood,	1877	Stephen O. Bryant,	'68	'76	7	8	15	0	9	6	15	0	0	0	0	1	0	0		
Wheatland, Church's,																				
Whitehall,	1868	Chas. H. Seaver,	'77	'77	13	21	34	5	2	2	4	1	0	0	1	0	2	130		
Whitewater,					0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Windsor,	1846				13	22	35	0	12	0	12	0	0	0	0	5	1	120		

(60)

CHANGES in list of churches: *New*, or replaced, — Big Rapids; East Irving; East Tawas; Empire; Freeport; Fremont Centre; Gaylord; Hudsonville; Irving; Millbrook; North Leoni; Otsego Lake; Oxford; Robinson; Tyrone; Weldon Creek; Westwood; Windsor. *Dropped*, — Bellevue; Dexter; Farmer's Creek.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 12 with pastors; 140 with acting pastors; 60 vacant (including 10 supplied by licentiates, or ministers of other denominations). Total, 212.

MINISTERS: 12 pastors; 117 acting pastors; 65 others. Total, 194.

CHURCH MEMBERS: 5,614 males; 10,115 females. Total, 15,729, including 1,626 absent. Gain, 1,650.

ADDITIONS: 1,989 by profession; 771 by letter. Total, 2,760.

REMOVALS: 168 by death; 559 by dismissal; 57 by discipline. Total, 784.

BAPTISMS: 1,048 adult; 265 infant.

IN SABBATH SCHOOLS: 20,277. Gain, 104.

FAMILIES: not reported.

BENEVOLENT CONTRIBUTIONS: 147 churches reporting (140 last year), $22,252.08. Increase, $888.47. (Charities of each church are given in the Minutes, but are in seven columns, not added up.)

CHURCH EXPENSES: 174 churches reporting (158 last year), $199,544.68. Increase, $6,737.66.

ORGANIZATION. — Ten conferences of churches. The churches are also united in a GENERAL ASSOCIATION. East Gilead is connected with the GENERAL ASSOCIATION OF INDIANA.

Afton,	1858	Alvah D. Roe,	'67	'67	3	13	16	5	0	3	3	0	0	0	0	0	1	75	$30.15
Albert Lea,	1872	James D. Todd,	'60	'77	9	25	34	11	0	0	0	1	1	0	2	0	0	50	2.00
Alexandria,	1867	Pliny S. Smith,	'64	'77	12	19	31	1	9	0	9	0	0	0	0	5	3	60	11.06
Anoka,	1855	Kingsley F. Norris, p.	'77	'77	25	64	89	10	0	0	0	0	0	0	0	0	0	81	0.00
Audubon,	1872	George S. Pelton,	'77	'77	9	12	21	3	1	0	1	0	0	0	0	3	4	30	17.95
Austin,	1857	Cassius E. Wright, p.	'75	'75	68	104	172	12	21	7	28	0	0	0	0	15	5	225	609.09
Baldwin,	1876	*J. E. Storm,		'77	7	11	18	3	0	0	0	0	0	0	0	0	0	20	0.00
Belgrade,	1873	Dudley B. Eells,	'61	'76	3	10	13	0	2	0	2	0	0	0	0	2	0	35	10.35
Belle Prairie,	1870	D. W. Rosenkrans, p.	'75	'75	4	9	13	1	0	0	0	0	0	0	0	0	0	20	5.00
Benson,	1876	Edmond C. Ingalls, p.	'77	'77	6	6	12	1	2	1	3	0	0	0	0	3	4	30	2.95
Berlin,	1877	Wilbur Fiske,	'76	'77	4	5	9	0	9	0	9	0	0	0	0	6	0	35	2 75
Brainerd,	1872	Charles A. Conant,	'64	'76	38	52	90	35	3	0	3	0	3	0	3	3	0	190	0.00
Breckenridge,	1876	[C. M. Woodbridge, *Lic.*]		'77	8	9	17	2	2	0	2	0	0	0	0	0	0	20	0.00
Brownsdale,	1870	Isaac F. Tobey,	'73	'73	8	12	20	3	0	3	3	2	1	0	3	0	1	50	10.00
Burns,	1876	Oliver P. Champlin,	'70	'74	4	9	13	2	3	1	4	0	0	0	0	3	0	40	1.50
Butternut Valley, Salem,	1855	T. G. Jones,	'67	'76	20	30	50	1	7	3	10	1	4	1	6	0	0	60	25.25
" Goshen,	1876	T. G. Jones,	'67	'76	6	12	18	0	9	0	9	0	0	0	0	0	1	20	5.25
Cannon City,	1872				11	18	29	0	0	1	1	0	0	0	0	7	0	50	0.00
Cannon Falls,	1856	[B. Fay Mills, *Lic.*]		'77	28	32	60	4	0	1	1	0	3	0	3	0	0	75	38.00
Chain Lake Centre,	1865	Adam Simpson,	'76	'76	7	11	18	1	13	0	13	1	0	0	1	3	0	55	3.78
Claremont,	1860	Andrew J. Drake,	'45	'77	19	24	43	0	10	0	10	0	0	2	2	9	0	75	7.73
Clearwater,	1859	Nelson Clark,	'44	'76	11	39	50	13	0	1	1	1	2	0	3	0	1	85	0.00
Collins,	1871	William Wilson,	'70	'77	11	19	30	13	0	2	2	0	3	0	3	0	0	50	0.00
Cottage Grove,	1858	Edwin J Hart, p.	'56	'67	26	53	79	10	5	0	5	0	0	0	0	1	3	155	15.67
Detroit,	1872	George S. Pelton,	'77	'77	5	10	15	0	0	0	0	0	7	0	7	0	0	40	0.00
Dexter,	1877	[Cyrus Stone, *Lic.*]		'77	3	5	8	0	3	5	8	0	0	0	0	1	0	35	0.00
Dodge Centre,	1875	Andrew J. Drake,	'45	'77	9	24	33	0	4	2	6	0	0	0	0	1	3	150	4.00
Douglass,	1870	[B. Fay Mills, *Lic.*]		'77	16	19	35	2	0	0	0	1	5	0	6	0	0	58	0.00
Duluth,	1871	Charles A. Conant,	'64	'76	38	52	90	35	3	0	3	0	3	0	3	3	0	190	0.00
Elgin,	1868				9	12	21	0	0	0	0	0	0	0	0	0	0	65	12.00
Elk River,	1875	*C. M. McConnell,			8	21	29	2	0	0	0	0	0	0	0	0	0	75	6.45
Excelsior,	1853				54	61	115	15	1	1	2	1	0	0	1	0	0	100	125 00
Fairmont,	1868	Adam Simpson,	'76	'76	22	26	48	3	27	9	36	0	0	0	0	17	2	75	26.00
Faribault,	1856	*W. B. Y. Wilkie,		'77	88	159	242	45	4	9	13	0	18	0	18	3	1	310	558.99
Fergus Falls,	1872	Dennis Goodsell,	'77	'77	7	11	18	2	3	4	7	0	5	0	5	1	3	65	19.47
Freeborn,	1873	Wilbur Fiske, p.	'77	'75	14	20	34	2	14	0	14	0	2	0	2	7	0	0	15.00
Gilmanton,	1876	Charles C. Breed,	'57	'77	8	9	17	0	3	4	7	0	0	0	0	4	0	20	0.00
Glencoe,	1857	Joseph Chandler,	'46	'76	6	15	21	1	0	1	1	0	0	1	1	0	0	45	30.00
Glenwood,	1868	Alfred C. Lathrop,	'42	'68	1	0	1	0	0	0	0	1	6	0	7	0	0	25	0.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad	In.			
Glyndon,	1872	George S. Pelton,	'77	'77	18	20	38	0	0	0	0	0	0	0	0	0	2	60		$15.00
Granite Falls,	1872	Charles A. Ruddock,	'61	'77	8	11	19	7	1	4	5	0	8	0	8	0	0	34		0.00
Granville,	1860				4	4	8	6	0	0	0	0	0	0	0	0	0	0		0.00
Guildford,	1860	Cassius E. Wright,	'75	'75	4	2	6	0	0	0	0	0	0	0	0	0	0	30		0.00
Hamilton,	1860	Francis L. Fuller, p.	'43	'75	32	33	65	3	10	2	12	0	1	0	1	5	2	90		86.50
Hancock,	1873	Jesse L. Fonda,	'73	'73	7	12	19	0	12	5	17	0	0	0	0	7	0	45		9.30
Hartland,	1874	Wilbur Fisk,	'76	'75	6	10	16	0	1	1	2	0	0	0	0	2	0	40		10.00
Havelock,	1877	Otis A. Starr,	'71	'77	6	5	11	0	7	4	11	0	0	0	0	6	0	20		0.00
Hawley,	1873	Ludwic Kribs,	'41	'77	11	13	24	2	0	1	1	0	1	1	2	0	1	37		8.80
Hutchinson,	1870	William Wilson,	'70	'77	11	14	25	1	12	5	17	0	0	0	0	9	9	180		6.00
Lac qui Parle,	1872	Otis A. Starr,	'71	'71	3	5	8	4	0	0	0	0	0	0	0	0	0	18		10.00
Lake City,	1856	Perrin B. Fisk, p. e.	'63	'77	36	93	129	23	0	5	5	0	5	0	5	0	0	96		156.28
Lakeland,	1858	Alvah D. Roe,	'67	'76	6	14	20	3	0	0	0	0	0	0	0	0	0	50		8.60
Lake Park,	1877			'77	5	5	10	0	2	8	10	0	0	0	0	2	0	37		0.00
Lamberton,	1876	[L. H. Moses, *Lic.*]		'76	30	32	62	4	38	1	39	0	3	0	3	24	0	80		5.00
Lansing,	1867	[F. L. Tuttle. *Meth.*]		'76	5	7	12	1	0	0	0	2	0	0	2	0	0	00		0.00
Lenora,	1857	*George Sterling,	'74	'76	4	13	17	1	5	0	5	0	0	0	0	2	0	58		15.16
Little Falls,	1872	D. W. Rosenkrans, p.	'75	'75	9	13	22	10	8	2	10	0	0	0	0	0	2	50		5.00
Maine,	1876	*Thornton A Mills,	'77	'76	17	15	32	6	0	0	0	0	0	0	0	0	0	60		46.04
Mankato,	1870	Lucien W. Chaney, p.	'52	'72	54	63	117	28	8	3	11	0	5	0	5	4	2	100		209.00
Mantorville,	1858	William Gill,	'63	'75	18	37	55	3	11	3	14	0	0	0	0	6	0	0		99 00
Marine Mills,	1858	F. N. Walcott,	'77	'77	5	18	23	3	0	0	0	0	3	0	3	0	0	55		35.00
Marshall,	1872	Henry C. Simmons, p.	'72	'74	25	46	71	6	9	2	11	0	2	0	2	1	0	60		53.00
Marshfield,	1875	Henry C Simmons,	'72	'75	4	4	8	0	0	0	0	0	0	0	0	0	0	0		0.00
Mazeppa,	1860	William M. Weld,	'52	'77	11	29	40	0	0	0	0	0	0	0	0	0	0	60		0.00
Medford,	1856	Alpheus Graves	'41	'77	14	24	38	3	0	3	3	1	2	0	3	0	0	75		30.00
Minneapolis, 1st,	1851	Edward M. Williams, p.	'69	'75	40	68	108	14	10	5	15	3	5	0	8	4	2	216		970.00
" Plymouth,	1857	Henry A. Stimson, p.	'70	'69	142	301	443	41	33	32	65	5	29	1	35	20	7	675		2,682.75
" 2d,	1867	Edwin S. Williams,	'64	'75	41	81	122	15	9	19	28	1	0	0	1	5	1	115		360.68
" Pilgrim,	1873	George A. Hood, p.	'69	'77	24	44	68	0	9	18	27	1	4	0	5	8	3	133		0.00
Montevideo,	1872	Otis A. Starr,	'71	'71	11	15	26	4	12	2	14	0	4	0	4	5	0	60		23.00
Monticello,	1856	David Jenkins,	'76	'75	10	22	32	2	1	2	3	0	3	3	6	1	0	53		70.00
Morris,	1874	Jesse L. Fonda,	'73	'73	12	17	29	2	4	8	12	0	0	0	0	6	4	50		8.47
Mountain Lake,	1874				2	4	6	2	0	0	0	0	0	0	0	0	0	0		0.00
Muskoda,	1873	George S. Pelton,	'77	'77	2	3	5	0	0	0	0	0	0	0	0	0	0	20		0.00
Nevada,	1868	Alfred Morse,	'47	'72	3	2	5	0	0	0	0	0	0	0	0	0	0	40		0.00
Northfield,	1856	Delavan L. Leonard,	'63	'75	121	157	278	37	25	15	40	4	13	1	18	17	3	418		711.32

Owatonna,	1857	D. Allen Morehouse,	'65	'76	59	89	148	19	3	13	16	0	10	0	10	1	2	150	21.00
Park,	1873	Ludwic Kribs,	'41	'75	14	10	24	4	0	0	0	0	0	0	0	0	0	15	2.00
Paynesville,	1866	Thomas R. Wilkinson,	'76	'76	7	6	13	3	0	0	0	0	2	0	2	0	0	80	8.75
Plainview,	1863	Henry Willard,	'58	'63	63	97	160	7	44	5	49	1	14	2	17	30	1	175	162.22
Prairieville, East,	1860				11	21	32	2	0	0	2	1	0	0	1	0	0	45	16.00
Princeton,	1856	*J. E. Storm,		'77	17	16	33	2	9	0	9	0	0	0	0	5	0		0.00
Providence,	1869	Dudley B. Eells,	'61	'76	12	16	28	0	5	4	9	0	4	0	4	3	0	45	18.12
Quincy,	1863	Andrew J. Drake,	'45	'75	8	13	21	0	3	0	3	1	2	0	3	1	0	30	28.00
Rochester,	1858	Geo. P. Blanchard, p.	'60	'77	41	94	135	21	6	9	15	0	4	0	4	5	1	150	405.00
Rose Creek,	1872	Alfred Morse,	'47	'69	3	13	16	0	5	0	5	0	0	1	1	3	0	60	6.32
Round Grove,	1875	Joseph Chandler.	'46	'77	7	10	17	0	0	0	0	0	0	0	0	0	0		0.00
Rushford,	1860	William W. Snell,	'59	'55	17	30	47	3	6	2	8	1	2	0	3	4	2	110	28.07
Saratoga,	1856	[H. L. Craven, *Pres.*]		'75	10	8	18	0	0	0	0	0	0	0	0	0	0	30	0.00
Sauk Centre,	1867				22	34	56	20	10	1	11	0	1	0	1	6	3	80	32.00
Sauk Rapids,	1855	Sherman Hall,	'31	'54	10	12	22	4	0	0	0	0	1	0	1	0	0	25	25.00
Scambler,	1876	George Johnson,	'72	'77	11	15	26	1	0	0	0	0	0	0	0	0	0	33	0.00
Sleepy Eye,	1873	Oliver P. Champlin, p.	'70	'74	9	12	21	3	4	1	5	0	0	0	0	2	1	45	28.55
South Bend,	1859	T. G. Jones,	'67	'76	4	4	8	0	0	0	0	0	0	0	0	0	0	25	14.50
Spring Valley,	1856	Charles W. Merrill,	'73	'75	51	70	121	7	29	11	40	3	2	2	7	19	0	125	185.83
St. Charles,	1859	James M. Van Wagner,	'46	'77	23	54	77	3	1	2	3	1	0	0	1	0	0	190	21.63
St. Cloud,	1864				16	27	43	3	7	0	7	0	0	0	0	3	0	53	8.00
St. Olaf,	1876	*Thornton A. Mills,	'77	'76	11	28	39	2	3	1	4	0	1	0	1	3	0	50	24.46
St. Paul,	1858	Malcolm McG. Dana, p.e.	'63	'77	107	161	268	45	9	12	21	0	7	1	8	4	4	317	895.54
Sterling,	1857	Nehemiah A. Hunt,	'46	'77	20	21	41	6	0	0	0	0	0	0	0	0	1	40	10.00
Tracy, Union church,	1875				5	5	10	2	0	0	2	1	0	0	1	0	0	35	0.00
" Bethel "	1875	Philip Peregrine,	'61	'75	22	32	54	2	2	0	0	0	2	1	3	0	4	55	.75
Two Rivers,	1875	T. C. Kinne, p.	'75	'75	20	14	34	1	10	0	10	0	0	0	0	0	0	125	10.00
Underwood,	1876	Henry C. Simmons,	'72	'75	4	7	11	0	0	0	0	0	0	0	0	0	0	0	0.00
Union Grove,	1876	Thomas R. Wilkinson,	'76	'76	5	3	8	0	0	0	0	0	0	0	0	0	0	43	5.50
Wabasha,	1857	John W. Ray.	'58	'77	30	55	85	28	12	8	20	2	1	0	3	0	0	100	0.00
Wadena,	1874	George S. Pelton,	'77	'77	8	8	16	0	1	0	1	0	0	0	0	0	0	23	4.00
Walnut Station,	1874	[L. H. Moses, *Lic.*]		'75	15	23	38	4	18	0	18	0	2	1	3	15	1	50	5.00
Waseca,	1868	Levi Loring,	'62	'75	53	48	101	12	3	3	6	1	4	1	6	0	0	139	79.40
Westford,	1871	Adam Simpson,	'76	'76	5	7	12	3	0	0	0	0	2	0	2	0	0	35	.87
Winnebago Agency,	1875	Robert S. Armstrong,	'56	'76	5	5	10	0	10	0	10	1	0	0	1	3	3	40	34.73
Winona,	1854	John H. Morley, p.	'67	'76	70	145	215	24	8	10	18	0	7	0	7	1	4	475	1,323.15
Worthington,	1873	Harmon B. Tuttle,	'74	'74	33	48	81	8	5	7	12	1	0	1	2	4	1	75	144.83
Zumbrota.	1857				50	93	143	9	6	4	10	1	7	0	8	0	0	250	168.81

CHANGES in list of churches: *New*, — Benson; Berlin; Breckenridge; Dexter; Havelock; Lake Park. *Dropped*, — none.
ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 16 with pastors; 76 with acting pastors; 22 vacant (including 9 supplied by licentiates, etc.). Total, 114.
MINISTERS: 15 pastors; 45 acting pastors; 26 others. Total, 86.

CHURCH MEMBERS: 2,274 males; 3,647 females. Total, 5,921, including 677 absent. Gain, 629.
ADDITIONS: 604 by profession; 302 by letter. Total, 906.
REMOVALS: 41 by death; 226 by dismissal; 20 by discipline. Total, 287.
BAPTISMS: 353 adult; 90 infant.
IN SABBATH SCHOOLS: 9,289. Gain, 870. Average attendance, 6,384.
FAMILIES: not reported.
BENEVOLENT CONTRIBUTIONS: 114 churches reporting (77 last year), $10,585.86. Increase, $1,630.10. Thirty-two (32) churches are officially reported to have made no contributions.
CHURCH EXPENSES: 114 churches reporting (94 last year), $62,087.27. Decrease, $38,139.07. Twenty-one (21) churches are officially reported to have raised nothing for church expenses during the year.

MISSISSIPPI.—SEPTEMBER 30, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	De.	To.	Ad.	In.			
Columbus,	1832	R. M. D. Feemster,			17	27	44	3	0	0	0	0	0	0	0	0	0	75		
Pleasant Ridge,	1875	[Eli Tapley, *Lay Preacher.*]			4	9	13	0	0	0	0	0	1	0	1	0	0	18		
New Ruhamah,	1870	[Eli Tapley, *Lay Preacher.*]			4	2	6	0	0	0	0	0	0	0	0	0	0	16		
Tougaloo,	1871	George S. Pope,	'73	'77	47	35	82	28	10	0	10	0	0	0	0	10	0	115		

(64)

CHANGES in list of churches: none.
CHURCHES: 2 with acting pastors; 2 with licentiates. Total, 4.
MINISTERS: 2 acting pastors; no others. Total, 2.
CHURCH MEMBERS: 72 males; 73 females. Total, 145, including 31 absent. Gain, 12.
ADDITIONS: 10 by profession; none by letter. Total, 10.
REMOVALS: none by death; 1 by dismissal; none by discipline. Total, 1.
BAPTISMS: adult, 10; infant, none.
IN SABBATH SCHOOLS: 224. Gain, 36.
FAMILIES and BENEVOLENT CONTRIBUTIONS not reported.
ORGANIZATION.—In the CENTRAL SOUTH CONFERENCE, see TENNESSEE.

MISSOURI.—OCTOBER 1, 1877.

Amity,	1871	James P. Field, p.		'76	26	24	50	2		2	2							50		$18.20
Athens,	1865	John Bennett,	'58	'76																
Barton City,	1871	William McFarland,	'58	'77	27	35	62	2	14	2	16	1	12		13	6	3	72		151.37
Bevier, *Welsh*,	1864	Robert J. Mathews,		'76	26	40	62		2	6	8		5		5	1	1	90		9.00
Bevier,	1865	Robert J. Mathews,		'76	9	11	20			8	8	1			1			110		
Billings,	1877	Stephen G. Elliott,	'65	'77	5	5	10											70		
Breckenridge,	1866	Irwin T. Hull, p.	'68	'77	20	30	50	4	2	2	4		6		6					60.00
Brookfield,	1865	Irwin L. Caton,		'77	36	73	109	15	9		9	1	10		11	7	1	100		13.20

Cahoka,	1865	John Bennett,	'58	'75	17	22	39	6				2		2			60		11.75
California,	1867	P. B. West,	'73	'77	5	8	13	2									75		
Cameron,	1865	R. R. Davies, p.	'75	'76	47	66	113				3	2		5		4	85		72.00
Carthage,	1870	Elisha F. Fales,	'74	'74	23	40	63	12	5	7	12	1		1			173		60.50
Chillicothe,	1865																		
Dawn, *Welsh*,	1868	Hugh X. Hughes, p.	'70	'76	20	24	44	2	5	2	7	2		2		2	35		38.97
Dublin,	1873	William McFarland,	'58	'77	5	5	10										30		5.00
Fairmount,	1867																		
Farber,	1875	William H. Hicks,	'56	'75	17	15	32	3	3		3				3		15		
Fiery Fork,	1873	Henry H. Dodd,	'62	'73															
Gallatin,	1866				9	10	19	14				1	3	4			50		
Glenwood,	1869																		
Good Hope,	1870	Samuel B. Feemster,	'76	'77	10	19	29		1		1		3	3			30		19.00
Green Ridge,	1871	John G. Baily,	'64	'72	31	26	57	5	1	1	2	1		1		6	85		18.00
Greenwood,	1867																		
Hamilton,	1868	[Thomas A. Wickes, *Lic.*]		'77	10	27	37	5	5	4	9		2	2	2		102		
Hannibal,	1859	George W. Grover, p.	'77	'77	144	152	296	23	26	3	29	14	10	24	11	1	150		
Hematite,	1874	John Rice, p.	'62	'72	15	25	40	5	6	2	8	1		1	3	5	40		
Honey Creek,		John Bennett,	'58	'76															
Iberia,	1871																		
Joplin,	1876	Joseph C. Plumb,	'69	'76															
Kansas City,		Jas.G.Roberts, D.D., p.	'58	'69															
Kidder,	1864	Samuel D. Cochran,	'41	'76	11	25	36	9				1	10	1	12		65		10.00
Kingston,	1865	[Thomas A. Wickes, *Lic.*]		'77	10	16	26	3	1		1		1	1	1	1	75		5.00
Laclede,	1865	Samuel Ollerenshaw,	'73	'76	13	30	43	8	9	4	13				4	4	76		22.00
La Grange, *German*,	1869	John Schaerer,	'69	'69	26	32	58	12	7		7		1	1		7	75		7.00
Lamar,	1869	William E. Catlin,	'51	'77	12	30	42		22	6	28	1	1	2	9		70		125.00
Lathrop,	1869	Samuel D. Cochran,	'41	'76	13	15	28						1	1		1			
Lebanon,	1869	Alfred H. Missildine,	'59	'75	28	42	70	19	7	5	12	1	1	2	3		100		10.00
Macon,	1866				16	16	32	22				1	2	3					
Marionville,	1875																		
Marshfield,	1870																		
Meadville,	1870	Samuel Ollerenshaw,	'73	'77	19	19	38	6		4	4	1		1	2		40		7.00
Memphis,	1865	Arthur M. Thome,	'66	'65	16	39	55	8		2	2	1	2		3		60		35.00
Moniteau,	1867	P. B. West,	'73	'77	7	13	20	2				1	1		2		65		
Mount Carmel,	1873	Irwin T. Hull,	'68	'77	11	14	25		4		4	1			1	2	1	50	150 00
Neosho,	1866	Andrew J. Smith,	'74	'74	25	47	72	9	9	1	10	1	7		8	3	5	70	73.15
New Cambria, *Welsh*,	1864	George M. Jones,	'63	'75															
North Fork,	1873	William McFarland,	'58	'77	7	8	15	1				1		1	2	2	35		10.00
North Springfield,	1869	James H. Harwood,	'63	'76	35	79	114	25	3	10	13	2	6	8			140		2,508.00
Palmyra, *German*,	1875	John Schaerer,	'69	'77	10	13	23	2								5	50		20 50
Pauldingsville,	1872	Joseph S. Rounce, p.	'52	'72	10	27	37	7	3		3	1	5	6	1		75		42.50

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Pierce City,	1872	A. H. Sloat,		'77	16	33	49	7	2	2	4		1		1			75		
Pleasant Hill,	1867				3	12	15													
Pleasant Mount,	1867																			
Prospect Grove,	1865	John Bennett,	'58	'76																
Republic,	1876	Stephen G Elliott.	'65	'76	13	24	37		21	16	37					7		65		$10.00
Sedalia,	1867	Charles L. Mitchell,	'71	'77	47	69	116		3	4	7		1		1	1	6	90		72.30
Seneca,	1870																			
St. Catherine,	1866	Irwin L. Caton,			10	13	23	3												
St. Joseph,	1867	Fergus L. Kenyon, p.	'64	'70	27	60	87	19	3	7	10		11		11			80		41.00
St. Louis, 1st Trin.,	1852	Truman M. Post, D D.p	'52	'52	90	150	240	55	1	9	10	1	2		3			250		1,127.70
" Pilgrim Ch.,	1866	C. L. Goodell, D.D., p.	'59	'72	196	311	507	57	41	32	73	2	9		11	14	31	450		5,426.20
" 3d Ch.,	1869	Theodore Clifton, p.	'73	'75	34	63	97	23	15	4	19	2	3		5	8	9	150		
" Plymouth Ch.	1869	John E. Wheeler,	'62	'75	15	28	43	10	6	4	10	1	10	2	13	3	1	75		6.55
Stokes Mound,	1869	Israel Carlton, p.	'63	'72	19	12	31	2	2	1	3		3		3	1	8	40		
Syracuse,	1867																			
Union Grove,	1865																			
Utica,	1866	Israel Carlton, p.	'63	'65	13	19	32	9	1		1			12	12			30		
Valley, *Welsh*,	1867	George M. Jones, p.	'63	'75	9	22	31		1	2	3							45		6 00
Webster Groves,	1866	Robert Kerr, p.	'76	'76	37	57	94	18	1		1	3			3	2	1	106		7.15
Wellsville,	1867	William H. Hicks,	'56	'75	12	18	30	5	6	1	7					4	4	75		11.25
West Hartford,	1868																			
Wet Glaze,	1873	Henry H. Dodd,	'62	'72																
Windsor,	1868	John G Bailey, p.	'64	'72	47	63	110	20	10		10	1			1	3	1	85		35.00

CHANGES in list of churches: *New*, Honey Creek; Joplin. *Dropped*, —none. Turkey Creek is now Good Hope.
ORDINATIONS, INSTALLATIONS, etc., see Summary IV.
CHURCHES: 17 with pastors; 36 with acting pastors; 20 vacant (including 2 supplied by licentiates). Total, 73.
MINISTERS: 16 pastors; 18 acting pastors; 10 others. Total, 44.
CHURCH MEMBERS: 1,498 males; 2,249 females. Total, 3,747, including 539 absent. Gain, 27.
ADDITIONS: 257 by profession; 153 by letter. Total, 510.
REMOVALS: 136 by death; 16 by dismissal; 46 by discipline. Total, 198.

BAPTISMS: 101 adult; 110 infant.
IN SABBATH SCHOOLS: 4,407. Gain, 581.
FAMILIES: not reported.
AVERAGE attendance at church: 47 churches reporting, 4,442.
BENEVOLENT CONTRIBUTIONS: 36 churches reporting (36 last year), $10,124.59. Decrease, $3,139.98.
PARISH EXPENSES: 40 churches reporting (45 last year), $32,355.35. Decrease, $8,677.68.
VALUE of church property: 30 churches reporting, $122,350.00.
ORGANIZATION. — Five Associations of churches, and a GENERAL ASSOCIATION.

Albion,	1874	Chester C. Humphrey,	'64	'74	15	10	25	1	3	1	4		1		1	5		25	15	$6.00
Arborville,		W. S. Hampton,	'77	'77	6	10	16		6	1	7					5		90	50	
Ashland,	1871		'73		18	35	53	15		4	4		1		1		3	65	21	18.48
Aurora,	1872	William Woolman,	'77		13	13	26	3	10	3	13		2		2	1	1	30	30	2.75
Batin,																				
Beaver Crossing,	1873	Fred Alley,	'67	'77	11	11	22	1	1		1							30	20	
Blair,	1876	[*W. G. Sperry, *Lic.*]		'77	11	25	36	17	3	2	5		2		2	1		60		41.25
Boone,	1874	Chester C. Humphrey,	'64	'74	6	4	10	1					2		2			20	6	
Buda Flat,	1875	William Suss,	'76	'75	6	8	14	2					2		2			40	6	8.00
Butler County, 1st,	1867	Amos Dresser,	'41	'69	10	31	41	3		1	1	1	1	1	3			90	30	67.00
Camp Creek,	1858	Josiah E. Lowes, p.	'73	'76	15	27	42	1	7	1	8	1	1		2	7	4	50	20	73.33
Cedar Bluffs,	1871	John Gray,‡	'63	'76	6	9	15	1										114		17.50
Cedar Creek,																				
Central City,	1872	Albert Fitch,	'59	'75	13	14	27			2	2		3		3	2		50		20.00
Clear Water,	1873	Henry Griffith,	'73	'73	3	6	9										1	22		
Columbus,	1866	Thomas Bayne,	'47	'76	8	18	26	3		3	3		3		3		1	65	20	53.97
Council,	1872				27	27	54													
Crete,	1870	Harmon Bross,	'63	'73	34	46	80	14	3	17	20		4		4	1	1	110	39	178.06
" (*German*),	1876	Christian F. Veitz,	'52	'75	6	7	13						1		1		4	10	10	13.00
Creighton,	1872	Charles H. Emerson,	'58	'71	11	9	30	5	2	3	5		1		1		1	30	30	20.00
Dayton,	1877	Chester C. Humphrey,	'64	'77	2	5	7										1	30	15	13.00
DeWitt,	1874	D. J. Jones,		'77	8	9	17	3	3	5	8		1		1	2		80	35	17.00
Dorchester,	1871	Herman A. French,	'73	'75	14	17	31													1.33
Exeter,	1872	Benjamin G. Page,	'65	'76	17	16	33	2	1	5	6	2	4	1	7		1	90	58	116.00
Fairfield,	1872	*A. Abbott,		'77	24	25	49		7	8	15		3		3	4		80		2.50
Fairmont,	1872	Warren Cochran,	'46	'76	28	30	58	9	1	8	9	1	5		6	1		45	35	9.60
Fontanelle,	1856	Reuben Gaylord,		'76	14	27	41	10	7	2	9						5	50		23.50
Fort Sully, Peoria B'tm,	1872	Thomas L. Riggs,	'72	'72	3	2	5	0	0	0	0	1	0	0	1	0	0	125	200	146.25
Franklin,	1873																			
Fremont,	1857				26	38	64	17	3	5	8	2	7	3	12	1		100		47.00
Friendville,	1875	Benjamin G. Page,	'65	'74	8	7	15	1	1		1	1		2	3			40		13.45
Glencoe,	1872	Wallace Bruce,	'75	'76	4	4	8		1		1							20		4.82
Green Island,	1873	Charles Seccombe, p.	'50	'74	4	9	13	0	0	0	0	0	0	0	0	0	0	60	60	30.00
Greenwood,	1864	M. Fayette Platt,	'63	'76	6	7	13						2		2			30	12	7.00
Harmony,																				
Harvard,	1872	Henry P. Page,	'68	'77	15	11	26	10		3	3						2		50	27.80
Hastings,	1872	Asher W. Curtis,	'68	'77	10	18	28	3	4	4	8		10		10		4		13	15.50
Hazle Dell	1876																			
Highland,	1875	Fred Alley,	'67	'75	9	14	23	1	6	2	8					1		475	16	17.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Inavale,		Abram Maxwell,	'66	'73	7	16	13	1										25		
Indianola,																				
Iowa Ridge,																				
Irvington,	1866	J. G. Spencer,	'63	'75	21	32	53	7	4	5	9		3		3	2	3	70	20	$65.00
Jalappa,	1870	Ledyard E. Benton,	'74	'75	5	12	17		3	7	10					1	2	25		6.20
Juniata,	1874	E. F. Smith,	'75	'77	4	6	10	2					2		2				12	
Kearney,	1872	Lebbeus B. Fifield,	'57	'72	9	22	31	8	1		1		5		5	1		25	12	9.00
Lincoln,	1866	Lewis Gregory, p.	'66	'75	59	98	157	5	24	28	52	2	5		7	9	1	90	120	207.30
" (*German*),	1876	Henry H. Sallenbach,	'67	'75	9	15	24	7	7		7						5	30	7	
Lincoln Valley,	1877																			
Linwood,																				
Macon,	1874																			
Mainland,	1870	B. F. Diffenbacher,		'77	17	17	34	1	1		1	3			3			35	1	
Mapleville,	1876	Ledyard E. Benton,	'74	'75	4	4	8			8	8							18		5.00
Milford,	1869	Herman A. French,	'73	'72	15	27	42	3	1		1					1		65		9.95
Monroe,		Charles C. Starbuck,	'55	'75	9	12	21	6	3	1	4			1	1		2		10	5.07
Nebraska City,	1853	John L. Collier,	'54	'77	25	51	76	14	2	5	7		6	1	7	2		75	24	30.00
Neligh,	1875	Henry Griffith,	'73	'74	4	19	23	2		2	2	1			1		3	45	24	22.30
Norfolk,	1870	James W. Kidder,	'58	'70	9	24	33	5										50	23	9.00
North Hastings,	1874				10	9	19													
Oakdale,																				
Olive Branch,	1875	William Suss,	'76	'77	12	13	25		10		10						10	45	11	11.70
Omaha,	1876	Alvan F. Sherrill, p.	'69	'69	76	124	200	23	8	9	17	5		1	6	3	4	230		351.10
Orford,	1874	Chester C. Humphrey,	'64	'74	5	5	10											20	10	2 00
Pleasant Hill,	1874																			
Pleasant Prairie,	1874	Simon Barrows,	'55	'74	6	8	14	1	1							1		20	21	8.96
Plymouth,	1872	Henry Bates,	'43	'72	25	37	62	5	6	4	10		4		4	4	2	160	35	13.50
Polk County, 1st Cong.	1874	Simon Barrows, p.	'55	'74	8	12	20	3	3		3					2	3	25	26	13.20
Prairie Home,		William Woodman,	'77	'76	4	7	11		9	2	11					3			20	
Randolph,		W. S. Hampton,	'77	'77	7	12	19		6		6					6		63	42	
Red Cloud,	1874	Abram Maxwell,	'66	'74	4	9	13						1		1					11.50
Red Willow,																				
Richardson County, 1st,	1868	John A. Jones,	'64	'74	20	37	57		2	3	5							60		5.00
" " 2d,	1877	John A. Jones,			10	18	28											40		
Rock Creek,	1875				7	12	19	4		2	2							75	20	2.16
Riverton,																				
Scribner,	1871	Wallace Bruce,	'69	'69	6	7	13											20		7.24

Schuyler,																			
Scott Precinct,	1876	Emanuel Jose,	'76	'76	13	13	26	1		8	8					10	10	13	
Seeley,	1876	William S. Hills,	'66	'75	11	13	24	1	21	3	24				12	1	60	25	18.00
Silver Creek,					9	5	14	1	1	2							25	15	3.60
South Guide Rock,	1877																		
Spring Ranche,	1876	Thomas Pugh,	'42	'72	4	4	8								1		25	18	10.00
Steele City,	1872	Samuel C. Dean,	'56	'72	17	17	34	4	2		2	1	1	2	2		120	40	47.00
Summit,	1875	Amos Dresser,	'41	'75	13	13	26										72	25	26.50
Sunlight,	1877																		
Sutton,	1872				9	15	24		4		4				2	2	75	20	
Syracuse,	1871	[J. M. F. Chessington, *Lic.*]	'77		8	13	21	2	3	1	4		13	13	1		75	24	
Ulysses,	1877	Simon Barrows,	'55	'76	4	3	7										28	30	1.00
Valley Grange,																			
Wahoo,	1871	John Gray,	'69	'69	6	12	18	2		8	8						80		7.50
Waverley,	1876	M. Fayette Platt,	'63	'76	6	6	12	1					1	1			30	15	10.00
Weeping Water,	1860	James B. Chase, p.	'65	'74	90	105	195	14	18	2	20	1	11	18	30	10		†98	84.75
West Cedar Valley,	1874	Henry Griffith,	'73	'74	13	8	21	3									32	13	
Western,	1876	D. J. Jones,		'77	6	5	11	1									30	20	9.22
West Hamilton,	1876	William Woolman,	'77	'76	10	11	21	3	2	1	3	2	1		3	2	2	35	25	3.15
Wheatland,		Abram Maxwell,	'66	'74	6	8	14						4		4			30		5.00
Wilber,	1873	Fred Alley,	'67	'73	6	1	17		3		3		3	3	6		2	115	†31	21.00
York,	1872	C. S. Harrison,	'58		21	30	51	7	1	1	2					1		35	13.50

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CHANGES in list of churches: *New.* — Albion; Batin; Dayton; Fort Sully; Harmony; Inavale; Lincoln (*German*); Lincoln Valley; Mapleville; Prairie Home; Richardson County, 2d; Seeley; South Guide Rock; Sunlight; Ulysses; Wheatland. *Dropped* from the list: Boone County, 1st, a duplicate of Cedar Creek. Osceola, 1st, now appears as Polk County; and Pebble is now Scribner.

CHURCHES: 6 with pastors; 74 with acting pastors; 18 vacant (including 2 supplied by licentiates). Total, 98.

MINISTERS: 6 pastors; 40 acting pastors; 12 others. Total, 58.

CHURCH MEMBERS: 1,092 males; 1,539 females. Total, 2,631, including 260 absent. Gain, 207.

ADDITIONS: 215 by profession; 181 by letter. Total, 396.

REMOVALS: 24 by death; 114 by dism'l; 30 by discipline. Total, 168.

BAPTISMS: 96 adult; 81 infant. IN SABBATH SCHOOLS: 3,879. Gain, 813. FAMILIES: 58 churches reporting, 1,708.

BENEVOLENT CONTRIBUTIONS: 64 churches reporting (65 last year), $2,050.64. Increase, $683.08.

HOME EXPENDITURES: 71 churches reporting (79 last year), $42,370.38. Increase, $6,694.57.

ORGANIZATION. — Four Associations of churches. The churches are also united in a GENERAL ASSOCIATION. Green Island and Fort Sully are connected with DAKOTA.

NEVADA. — SEPTEMBER 1, 1877.

Reno,	1871			'77	6	22	28	6		4	4						65		$8.50

CHANGES: None in list. Gain of members, 10. No change in Sabbath School. CONTRIBUTIONS: Decrease, $9.00.

FOR CURRENT EXPENSES: $900.00; not reported last year.
VALUE of church property: $2,500 00.

NEW HAMPSHIRE. — JANUARY 1, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Acworth,	1773				52	96	148	34	1	1	2	4	2	0	6	1	1	70	90	$41 77
Alstead Centre, 1st,	1778	Gilbert B. Richardson,	'57	'74	17	31	48	6	0	1	1	0	0	0	0	0	0	65	32	22.64
" East, 2d,	1788	Gilbert B. Richardson,	'57	'74	34	52	86	25	0	0	0	1	1	0	2	0	0	80	44	22.67
" 3d,	1842	George F. Chapin,	'66	'73	8	29	37	6	0	0	0	2	0	0	2	0	0	80	47	36.65
Alton,	1827	Leander S. Coan,	'63	'75	13	29	42	7	0	0	0	0	0	0	0	0	0	125	50	0.00
Amherst,	1741	Josiah G. Davis, D.D. p.	'44	'44	44	138	182	25	2	0	2	6	0	0	6	1	0	155	140	498.87
Andover,	1782	Howard Moody,	'43	'69	9	16	25	4	8	0	8	0	0	0	0	7	1	50	20	69.16
Atkinson,	1772	Charles T. Melvin,	'59	'75	27	57	84	27	2	2	4	1	1	0	2	2	0	100	56	153.28
Auburn,	1734	Charles E. Houghton,	'76	'75	14	37	51	13	0	0	0	0	0	0	0	0	0	60	42	11.00
Barnstead, North,	1804	*Unite with F. W. Bapt.*			13	17	30	14	0	0	0	1	0	0	1	0	0	0	6	0.00
" Parade,	1867	William O. Carr,	'61	'67	15	21	36	7	0	0	0	0	0	0	0	0	0	110	60	5.00
Barrington,	1755				16	35	51	5	0	0	0	1	0	0	1	0	0	50	52	0.00
Bath,	1844	George W. Kinne,	'74	'76	25	74	99	23	0	0	0	1	0	0	1	0	0	75	70	18.00
Bennington,	1839	James Holmes,	'42	'69	17	36	53	5	0	0	0	0	2	0	2	0	0	100	55	151.05
Bethlehem,	1802	*C. H. H. Pannel,		'77	4	4	8	0	0	0	0	1	0	0	1	0	0	0	25	0 00
Boscawen,	1740				46	81	127	43	3	1	4	2	0	0	2	1	0	100	68	67.85
Bradford,	1803				8	14	22	12	0	0	0	1	0	0	1	0	0	0	25	0.00
Brentwood,	1748	William C. Jackson,	'35	'70	10	53	63	11	0	0	0	1	0	0	1	0	0	45	26	5.35
Bristol.	1826	[John M. Hart, *Lic*]		'77	45	98	143	32	1	2	3	1	0	0	1	0	0	140	100	110.44
Brookline,	1795	Frank D. Sargent, p.	'69	'69	29	64	93	10	12	1	13	2	3	0	5	9	5	175	94	32.27
Campton,	1774	Quincy Blakely, p.	'59	'64	32	67	99	15	5	0	5	0	1	0	1	1	0	120	55	201.72
Canaan,	1800				1	4	5	1	0	0	0	2	0	0	2	0	0	0	4	0.00
Candia,	1771				102	145	247	37	3	0	3	1	1	0	2	1	0	220	103	120.75
Canterbury,	1760	James Doldt,	'43	'70	31	50	81	1	0	1	1	4	0	0	4	0	1	110	90	35.72
Centre Harbor,	1838	Edward P. Stone,	'61	'77	21	35	56	16	0	0	0	1	0	0	1	0	0	80	35	26.12
Charlestown,	1835	George H Dunlap, p.	'77	'77	9	35	44	10	0	0	0	1	1	0	2	0	0	87	45	0.00
Chatham (*and Stow, Me.*)	1861	[James H. Leavitt, *Lic.*]		'75	17	26	43	14	0	0	0	1	0	0	1	0	0	40	21	25.00
Chester,	1731	Charles Tenney, p.	'44	'71	63	144	207	22	8	2	10	0	2	0	2	6	1	220	106	266.42
Chesterfield,	1771				3	5	8	2	0	0	0	1	0	0	1	0	0	0		0.00
Chichester,	1791				34	51	85	25	12	2	14	2	0	0	2	6	0	90	35	0.00
Claremont,	1770	Levi Rodgers, p.	'71	'71	65	164	229	35	0	3	3	3	2	0	5	0	1	240	144	350.14
Colebrook,	1802	Leonard W. Harris,	'42	'73	25	57	82	15	0	0	0	4	0	0	4	0	0	50	80	57.92
Concord, 1st,	1730	Franklin D. Ayer, p.	'61	'67	96	206	302	17	2	2	4	5	4	0	9	1	5	320	230	667.81
" West,	1833	John W. Colwell, p.	'75	'77	60	113	173	43	9	0	9	2	0	0	2	6	0	200	75	82.64
" South,	1837				136	284	420	30	4	3	7	6	13	1	20	2	8	454	400	1,855.56
Concord, East,	1842	Abraham Burnham,	'57	'72	20	48	68	16	3	3	6	1	0	0	1	1	0	130	65	15.69

Conway, North,	1778	S. Girard Norcross,	'59	'73	23	51	74	26	0	0	0	0	0	0	0	0	2		145	90.00
Cornish,	1781	James T. Jackson, p.	'74	'74	39	66	105	14	0	1	1	1	0	0	1	0	1	72	45	43.10
Croydon,	1778				5	9	14	5	0	0	0	0	0	0	0	0	0	0	9	0 00
Dalton,	1816	[Albert E. Hall, *Lic.*]		'74	13	35	48	9	3	1	4	1	2	0	3	3	0	78	41	28.00
Danbury,	1809	Samuel F Lougee,	'73	'77	28	39	67	8	5	1	6	0	2	0	2	5	0	80	32	27.00
Deerfield, prob.	1766	Lyman White,	'49	'75	38	79	117	30	0	0	0	1	2	0	3	0	0	95	83	306.10
Deering,	1789	A. Burton Palmer,	'76	'77	5	11	16	0	0	0	0	1	0	0	1	0	0	60	18	0 00
Derry, 1st,	1719	Cyrus W. Wallace, D.D.	'40	'77	46	110	156	38	9	3	12	3	1	0	4	4	1	62	90	105.00
" 1st Cong.,	1837	Robert W. Haskins, p.	'72	'72	30	93	123	20	1	3	4	3	1	0	4	0	0	130	100	62.00
Dorchester,	1828				3	7	10	3	0	0	0	0	0	0	0	0	0	40	10	0.00
Dover, 1st,	1638	George B. Spalding, p.	'61	'69	78	203	281	57	0	0	0	1	2	0	3	2	9	241	200	1,113.26
" Belknap,	1856	James De Buchananne,	'77	'77	17	49	66	11	0	0	0	0	0	0	0	0	0	60	70	4.87
Dublin, Trin. Cong.,	1827				6	9	15	9	0	0	0	0	0	0	0	0	0	30	8	10.25
Dunbarton,	1789	William E. Spear, p. / James Wells,	'73 / '49	'73 / '77	31	77	108	3	0	2	2	1	0	0	1	0	0	158	45	108.42
Durham,	1718	Henry L. Talbot, p.	'73	'73	15	53	68	8	0	0	0	1	0	0	1	0	0	100	60	42.00
Effingham,	1798				3	6	9	1	0	0	0	0	0	0	0	0	0	40	20	0.00
Enfield,	1326	[Francis Parker, *Lic.*]		'75	8	27	35	10	0	0	0	0	0	0	0	0	0	35	18	17.50
Epping,	1747	Josiah H. Stearns,	'44	'57	30	52	82	17	4	0	4	0	0	0	0	3	0	145	59	64 25
Epsom,	1761	Elliot C Coggswell,	'42	'76	12	30	42	6	0	0	0	1	0	0	1	0	0	40	30	0.00
Exeter, 1st,	1698	Swift Byington, p.	'52	'71	46	119	165	29	0	1	1	3	0	0	3	0	0	150	122	102.86
" 2d,	1744	George E. Street, p.	'64	'71	46	121	167	47	1	2	3	2	3	0	5	0	2	90	70	905 29
Farmington,	1819	Walter E. Darling,	'62	'77	23	55	78	15	2	1	3	1	0	0	1	1	2	160	40	54 32
Fisherville,	1850				40	99	139	20	0	0	0	3	0	0	3	0	2	200	86	10.00
Fitzwilliam,	1771	John Colby,		'55	'73	45	108	153	18	9	0	9	2	0	0	2	5	0	189	109	63.65
Francestown,	1773				70	165	235	20	0	0	0	4	6	0	10	0	0	150	85	57.00
Franconia,	1814	George A. Beckwith,	'62	'76	5	9	14	0	1	2	3	0	0	0	0	0	0	75	50	0.00
Franklin,	1822	Austin H. Burr, p.	'75	'75	33	73	106	32	9	2	11	0	0	0	0	6	0	125	75	171.99
Gilmanton, East,	1774				5	6	11	7	0	0	0	1	0	0	1	0	0	0	12	0 00
" Centre,	1826	Joseph Blake, D. D., p.	'41	'60	30	72	102	16	0	0	0	0	0	0	0	0	0	68	55	136.80
" Iron Works,	1830	Charles L. Tomblen,	'77	'77	21	59	80	44	1	0	1	0	0	0	0	0	0	75	30	50.00
Gilsum,	1772	Sylvanus Hayward,	'61	'75	15	40	55	7	0	2	2	2	0	0	2	0	0	140	75	44.75
Goffstown,	1771	Samuel L. Gerould, p.	'61	'69	58	153	211	16	0	3	3	3	2	0	5	0	2	264	213	218.19
Gorham,	1862	Arthur J. Benedict,	'75	'76	4	24	28	7	0	0	0	0	0	0	0	0	0	104	77	15.50
Goshen,	1802	*United with Baptists.*			9	23	32	0	2	0	2	1	0	0	1	2	0	100	50	9.65
Greenfield,	1792	Samuel H. Partridge,	'53	'69	46	76	122	9	0	0	0	3	2	0	5	0	0	120	105	37.00
Greenland,	1706	Edward Robie, D. D., p.	'52	'52	10	52	62	11	0	0	0	2	0	0	2	0	0	65	42	317.30
Greenville,	1847	George F. Merriam, p.	'65	'65	24	66	90	20	5	4	9	0	2	0	2	3	1	112	70	51 00
Groton,	1803				6	10	16	5	0	0	0	0	0	0	0	0	0	45	35	0.00
Hampstead,	1752	Albert Watson, p.	'71	'76	33	78	111	19	33	4	37	0	0	0	0	30	0	187	80	20.00
Hampton,	1638	John S. Batchelder,	'58	'75	67	129	196	25	13	0	13	1	0	0	1	7	7	115	110	88.25
Hancock,	1788	Nathaniel S. Moore,	'68	'77	37	73	110	12	6	3	9	4	0	0	4	2	0	165	70	94 00
Hanover, Dart. Coll.,	1805	Samuel P. Leeds, D.D., p.	'51	'61	80	136	216	65	6	0	6	1	7	0	8	3	3	225	100	575.98

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Hanover, Centre,	1810	George Smith,	'53	'77	39	67	106	27	0	0	0	0	4	0	4	0	0	84	40	$0 00
Harrisville,	1840	Henry W. L. Thurston,	'75	'77	20	50	70	19	6	0	6	1	6	0	7	4	2	110	36	76.00
Haverhill,	1764	John Q. Bittinger, p.	'60	'74	50	122	172	44	0	0	0	0	0	0	0	0	0	150	95	86.40
Hebron,	1779				4	14	18	2	1	6	7	0	0	0	0	0	0	60	30	5.00
Henniker,	1769	John H. Hoffman,	'77	'77	44	111	155	26	0	0	0	2	1	0	3	0	0	180	90	145.00
Hill,	1815				5	9	14	0	0	0	0	1	0	0	1	0	0	0		0.00
Hillsborough Centre,	1769	John Adams,	'41	'61	8	23	31	4	0	0	0	1	5	0	6	0	1	60	30	20.00
" Bridge,	1839	Harry Brickett,	'58	'76	19	46	65	22	3	4	7	3	1	0	4	1	0	150	80	24.00
Hinsdale,	1763	Henry H. Hamilton,	'72	'77	43	123	166	17	0	2	2	2	0	0	2	0	0	215	110	210.68
Hollis,	1743	Hiram L. Kelsey, p.	'65	'75	89	159	248	29	20	0	20	4	3	0	7	19	1	246	150	214.22
Hooksett,	1828				9	15	24	2	0	0	0	0	0	0	0	0	0	0	20	0 00
Hopkinton,	1757	Clarendon A. Stone, p.	'73	'74	69	142	211	35	13	1	14	2	0	0	2	12	0	150	128	127.50
Hudson,	1737	John W. Haley,	'64	'76	8	27	35	12	0	0	0	0	0	0	0	0	0	50	50	1.00
Jaffrey,	1780	John F. Bassett,	'70	'76	33	53	86	24	0	0	0	1	0	0	1	0	0	105	40	0.00
" East,	1850	William H. Dowden,	'63	'75	21	78	99	7	21	2	23	1	1	0	2	5	1	100	31	0 00
Keene, 1st,	1738	Cyrus Richardson, p.	'69	'73	80	237	317	25	28	5	33	3	2	2	7	20	2	445	200	888.89
" 2d,	1867	Joseph A. Leach, p.	'64	'69	95	213	308	47	12	11	23	1	4	0	5	5	2	350	225	171.73
Kensington,	1737	Frederic D. Chandler, p.	'69	'76	16	35	51		10	0	10	0	0	0	0	0	1	90	40	28.88
Kingston,	1725	Jacob Chapman, p.	'45	'72	11	41	52	8	4	0	4	0	0	0	0	4	0	100	45	88 20
Laconia,	1824	Jeremiah E. Fullerton, p.	'70	'77	33	99	132	32	3	2	5	5	1	1	7	3	0	90	85	127.06
Lancaster,	1794	Chas. E. Harrington, p.	'74	'74	55	120	175	27	5	7	12	0	0	0	0	4	4	175	115	159.00
Langdon,	1792	George F. Chapin,	'66	'73	8	25	33	8	2	0	2	0	0	0	0	0	0	40	25	13.62
Lebanon,	1768	John M. Dutton, p.	'76	'76	43	97	140	10	0	5	5	1	2	0	3	0	0	140	130	135 00
" West,	1849	Alonzo B. Rich, D.D., p.	'46	'71	56	107	163	19	4	3	7	2	6	0	8	1	9	220	135	188.36
Lee,	1867	John W. Lees, p.	'70	'70	6	37	43	11	0	0	0	0	0	0	0	0	0	230	56	13.00
Lempster,	1781	John LeBosquet,	'36	'71	23	29	52	11	0	0	0	1	0	0	1	0	0	44	30	32.00
Littleton,	1803	Charles E. Milliken, p.	'60	'60	50	132	182	26	2	1	3	0	2	0	2	2	1	175	100	254.00
Loudon,	1789				10	42	52	12	0	0	0	2	0	0	2	0	0	50	40	25 00
Lyme,	1771	Edward P. Butler, p.	'74	'74	87	161	248	64	9	0	9	1	2	0	3	8	0	250	175	235.28
Lyndeborough,	1757	Lincoln Harlow,	'63	'76	25	38	63	6	4	5	9	2	0	0	2	2	0	80	60	5.00
Manchester, 1st,	1839	{ C. W. Wallace, D D., p. / Edward G. Selden, p.	'40 / '73	'40 / '73	135	343	478	37	2	4	6	4	8	0	12	1	0	550	283	641.49
" Franklin St.,	1844	Wm. V. W. Davis, p.	'77	'77	116	322	438	90	2	2	4	0	5	0	5	2	8	450	320	217.12
Marlborough,	1778	John L. Merrill, p.	'60	'71	64	132	196	19	4	0	4	3	4	0	7	4	2	200	100	21.00
Mason,	1772	Daniel Goodwin, p.	'39	'60	27	58	85	15	3	1	4	3	0	0	3	3	2	75	35	53.00
Meredith Village,	1815	George I. Bard, p.	'60	'37	14	50	64	10	2	0	2	0	0	0	0	2	0	125	60	73.70
Merrimack, 1st,	1771	Charles L. Hubbard, p.	'68	'68	69	122	191	39	0	2	2	0	1	0	1	0	0	275	110	38.00
" South,	1829				1	10	11	0	0	0	0	0	0	0	0	0	0	25	12	5.00

Milford,	1778	George Pierce, Jr., p.	'63	'72	117	240	357	(?)	0	2	2	1	1	1	3	0	0	258	150	187.79
Milton,	1815	John N. Lowell, p.	'77	'77	29	55	84	4	0	0	0	1	0	1	2	0	0	130	70	0.00
" Mills,	1871	Darius B. Scott,	'27	'77	14	25	39	8	2	2	4	0	1	0	1	0	1	137	30	21.20
Monroe,	1874				13	24	37	5	0	0	0	0	0	0	0	0	1	60	37	0.00
Mont Vernon,	1780	William H. Woodwell,	'73	'76	53	83	136	6	3	2	5	2	0	0	2	1	2	182	88	174.22
Moultonborough,	1777				3	7	10	4	0	0	0	0	0	0	0	0	0	35	16	0.00
Nashua, 1st,	1685	Frederick Alvord, p.	'58	'69	184	304	488	63	0	0	0	4	3	0	7	0	1	320	190	567.84
" Olive Street,	1835	Jeremiah K. Aldrich,	'63	'76	86	211	297	79	0	0	0	5	2	0	7	0	0	200	175	190.00
" Pearl Street,	1846	Charles Wetherby, p.	'59	'71	75	200	275	32	1	3	4	0	2	0	2	0	0	240	185	61 89
Nelson,	1781				44	66	110	26	28	4	32	0	0	0	0	21	1	125	38	51.60
Newcastle,	1700				12	48	60	15	7	1	8	0	0	0	0	7	0	86	65	20.00
Newington,	1715				6	24	30	5	3	1	4	0	0	0	0	3	0	75	61	31.00
New Ipswich,	1760	Bela N. Seymour,	'55	'74	51	114	165	32	0	2	2	1	1	0	2	0	0	120	90	93.46
Newmarket,	1828	Isaac C. White,	'50	'65	33	76	109	37	0	0	0	2	0	0	2	0	0	200	75	100.25
Newport,	1779	Ephraim P. Abbott, p.	'68	'75	85	117	262	48	11	5	16	6	2	0	8	8	4	275	115	252.17
North Hampton,	1739	Thomas V. Haines, p.	'61	'70	83	134	217	24	6	0	6	0	0	0	0	2	1	250	117	119.30
Northwood,	1798	Ezra B. Pike,	'63	'77	30	55	85	30	0	1	1	2	1	0	3	0	0	100	40	0.00
Nottingham,	1742				2	2	4	0	0	0	0	0	0	0	0	0	0	0		0.00
Orfordville,	1786	Theodore C. Pratt,	'59	'77	37	53	90	12	2	0	2	1	0	0	1	2	0	90	56	16.26
Orford, West,	1822	Francis B. Knowlton,	'65	'71	32	69	101	12	8	3	11	1	0	0	1	5	2	86	71	74.82
Ossipee Centre,	1806	Edward P. Eastman,	'71	'76	16	45	61	7	0	0	0	0	0	0	0	0	0	50	40	44.00
Pelham,	1751	Augustus Berry, p.	'61	'61	22	48	70	6	0	1	1	2	1	0	3	0	0	177	100	232.40
Pembroke,	1737	Cyrus M. Perry,	'65	'77	31	83	114	28	0	0	0	1	0	0	1	0	0	123	60	80 55
Peterborough,	1822	George Dustan, p.	'59	'59	70	161	231	10	2	0	2	0	0	0	0	2	0	294	100	44.81
Piermont,	1771	Augustus L. Marden, p.	'61	'61	41	72	113	34	3	1	4	4	0	0	4	2	0	85	58	42.00
Pittsfield,	1789	Stephen S. N. Greeley,	'39	'73	49	95	144	34	4	1	5	2	1	0	3	3	0	160	75	0.00
Plainfield,	1804	Lewis A. Austin,	'62	'76	7	20	27	6	4	0	4	0	0	0	0	2	0	25	18	90.00
" Meriden,	1780	Charles M. Palmer, p.	'68	'73	41	66	107	28	5	0	5	3	4	0	7	4	0	145	62	103.25
Plaistow,	1730	David Bremner,	'55	'75	43	78	121	19	3	2	5	1	1	0	2	2	4	115	40	567 00
Plymouth,	1764	George H. Scott, p.	'73	'73	31	135	166	28	2	0	2	0	0	0	0	1	1	250	120	283.96
Portsmouth,	1671	James W. Hubbell,	'64	'77	104	229	333	60	0	0	0	3	2	0	5	0	4	270	200	595.00
Raymond,	1791	Charles B. Sumner,	'68	'67	44	65	109	17	0	0	0	4	0	0	4	0	0	75	72	33.50
Rindge,	1765	Frank G. Clark, p.	'69	'73	63	130	193	25	19	2	21	3	3	0	6	15	0	267	171	224.78
Rochester,	1737	Abram J. Quick,	'64	'75	45	115	160	20	2	4	6	1	4	0	5	1	3	143	140	111.55
Rollinsford, S. Falls,	1846				15	35	50	25	7	0	7	0	3	0	3	3	0	75	41	0.00
Roxbury,	1816				8	21	29	7	7	0	7	0	1	0	1	5	0	60	15	21.52
Rye,	1726	[Willis A. Hadley, *Lic.*]			26	72	98	7	33	0	33	2	7	0	9	30	0	100	51	53.29
Salem,	1740	Samuel Bowker,	'45	'73	13	43	56	5	0	0	0	1	0	0	1	0	0	80	53	46 00
Salisbury,	1773				18	39	57	9	18	3	21	0	5	0	5	12	1	70	60	15.00
Sanbornton,	1771	Moses T. Runnels, p.	'56	'68	44	86	130	15	0	0	0	2	0	0	2	0	0	144	89	192.33
Sandwich,	1814				9	34	43	6	0	2	2	0	0	0	0	0	1	75	24	10.00
" North,	1832				7	11	18	4	0	0	0	0	0	0	0	0	0	0	20	2.00
Seabrook & Ham. Falls,	1799	Frank Haley,	'63	'75	17	30	47	5	7	0	7	0	0	0	0	0	0	70	50	3.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Seabrook, South,	1867	William A. Rand, p.	'75	'75	4	14	18	0	0	0	0	0	0	0	0	0	0	75	120	$0.00
Shelburne,	1818				0	4	4	0	0	0	0	0	0	0	0	0	0	0	4	0.00
Somersworth, G. Falls,	1827	Stephen W. Webb, p.	'70	'73	58	169	227	51	6	1	7	1	3	0	4	6	0	275	160	107.80
South Newmarket,	1730				5	15	20	1	1	0	1	0	0	0	0	0	0	45	26	0.00
Stewardstown, West,	1846	William S. Bugbey,	'75	'75	10	29	39	1	0	0	0	1	0	0	1	0	0	75	30	0.00
Stoddard,	1787	Henry H. Colburn,	'69	'73	10	41	51	16	1	0	1	0	0	0	0	1	0	55	50	0.00
Stratham,	1718	Albert B Peabody, p.	'60	'69	17	38	55	4	0	0	0	0	0	0	0	0	0	96	50	165.00
Sullivan,	1792	Samuel S. Drake,	'34	'73	30	44	74	15	2	1	3	0	2	0	2	0	0	80	40	35.00
" East,	1876				24	23	47	0	17	1	18	0	0	0	0	14	0	65	38	0.00
Surry,	1769				1	6	7	3	0	0	0	2	0	0	2	0	0	0	10	0.00
Swanzey,	1741	Henry H. Saunderson,	'48	'77	32	50	82	10	6	1	7	2	0	0	2	6	0	110	35	30.05
Tamworth,	1792	Franklin Davis,	'47	'76	23	55	78	14	0	0	0	1	1	0	2	0	0	115	93	54.50
Temple,	1771	William L. S. Clark,	'44	'76	42	61	103	26	15	7	22	5	4	0	9	9	2	113	58	90.00
Tilton and Northfield,	1822	Frederic T. Perkins,	'43	'75	48	88	136	12	0	0	0	0	0	0	0	0	0	138	96	100.00
Troy,	1815	James Marshall,	'71	'77	37	70	107	20	4	0	4	1	0	0	1	3	7	120	50	57.63
Wakefield,	1785	George O. Jenness,	'61	'75	5	33	38	10	0	0	0	0	0	0	0	0	0	80	50	57.25
Walpole,	1761	Fred L. Allen, p.	'77	'77	22	74	96	22	12	0	12	2	0	1	3	8	0	152	52	165.48
Warner,	1772				26	70	96	8	0	0	0	3	1	0	4	0	0	140	105	0.00
Washington,	1780	Henry H. Colburn,	'69	'71	3	17	20	3	0	0	0	0	0	0	0	0	0	50	38	0.00
Weare, South,	1876	A. Burton Palmer,	'76	'74	11	18	29	0	7	1	8	0	0	0	0	6	0	108	38	22.40
Webster,	1804	Edward Buxton, p.	'36	'37	37	62	99	28	0	0	0	0	0	0	0	0	0	95	40	39.80
Wentworth,	1830	George J. Pierce.	'72	'75	10	40	50	(?)	10	1	11	2	4	1	7	8	4	75	40	80.00
Westmoreland,	1864	Charles N. Flanders, p.	'74	'74	36	81	117	22	13	3	16	4	1	0	5	11	0	163	85	69.61
Wilmot,	1829	John H. Larry,	'73	'77	19	32	51	15	4	0	4	0	0	0	0	1	0	70	32	23.84
Wilton,	1823	Justus N. Brown,	'70	'76	50	104	154	15	0	0	0	1	0	0	1	0	0	233	100	0.00
Winchester,	1736	Elijah Harmon, p.	'67	'67	63	114	177	28	0	0	0	3	2	0	5	0	2	157	100	146.08
Wolfeborough,	1834				30	67	97	21	5	5	10	2	2	0	4	4	2	145	75	66.59
" North,	1839				6	15	21	4	0	0	0	1	0	0	1	0	0	30	24	5.20

CHANGES in list of churches: *New*, — none. *Dropped* from the list, — Bridgewater; Lempster, 2d ch.; Thornton; Tuftonborough. Fisherville appears distinct, instead of in Boscawen.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 60 with pastors; 76 with acting pastors; 50 vacant (including 6 supplied by licentiates, etc.). Total, 186.

MINISTERS: 62 pastors; 72 acting pastors: 43 others. Total, 177.

CHURCH MEMBERS: 6,241 males; 13,771 females. Total, 20,012, including 3,309 absent. Gain, 332.

ADDITIONS (in 7 months): 611 by profession; 185 by letter. Total, 796.

REMOVALS: 238 by death; 188 by dismissal; 8 by discipline. Total, 434.

BAPTISMS: 407 adults; 135 infants.

IN SABBATH SCHOOLS: 22,960. Loss, 961.

FAMILIES: 183 churches reporting, 13,713.

BENEVOLENT CONTRIBUTIONS (seven months only): 147 churches reporting (166 last year), $20,414.88. Decrease, $16,380.82.

ORGANIZATION. — Twelve Associations of ministers and eight Conferences of churches united in a GENERAL ASSOCIATION, which includes also six Presbyterian churches.

NEW JERSEY. — SEPTEMBER 30, 1877.

Bound Brook,	1876	James D. Eaton, p.	'72	'76	29	50	79	9	4	14	18	0	0	0	0	1	1	108	$182
Chester,	1740	Frank A. Johnson, p.	'71	'75	73	149	222	22	3	9	12	3	2	0	5	0	3	235	356
Elizabeth,	1864	Thomas Heywood,	'71	'76	29	62	91	21	11	7	18	1	6	0	7	3	2	108	31
Franklinville,	1867	Merit S. Platt,	'37	'67	4	9	13	0	0	0	0	0	0	0	0	0	0	59	
Jersey City, 1st,	1858	Addison P. Foster, p.	'66	'77	80	165	245	30	5	0	5	5	19	1	25	0	5	467	367
" 2d,	1870	Hiram H. Waite,	'42	'77	23	37	60		29	5	34	1	13	0	14	4	1	200	107
Lodi,	1846				30	55	85	24	0	0	0	0	8	0	8	0	2	153	
Montclair,	1870	Amory H. Bradford, p.	'70	'70	106	165	271	12	22	15	37	2	17	1	20	5	7	338	4,138
Newark, 1st,	1851	William B. Brown, p.	'43	'55	140	350	490	68	26	12	38	6	7	1	14	15	12	226	2,592
" Belleville Av.,	1868	George M. Boynton, p.	'63	'72	77	151	228	10	0	14	14	3	6	5	14	0	13	144	491
Newfield,	1867	Charles Willey,	'45	'75	9	17	26	0	6	4	10	0	1	0	1	3	0	81	30
North Vineland,	1867	Carles Willey,	'45	'75	3	5	8	5	0	0	0	1	4	0	5	0	0	0	
Orange, Valley,	1860	Joseph A. Ely, p.	'77	'76	111	200	311		28	13	41	3	25	0	28	6	20	375	2,437
" Valley, 2d,	1867	Charles H. Oliphant, p.	'76	'76	25	35	60	15	8	5	13	2	7	0	9	2	5	56	10
" East,	1868	Rowland B. Howard,	'60	'75	51	97	148	9	8	9	17	0	2	0	2	1	5	190	317
" Trinity ch.,	1870	Richard G. Greene, p.	'56	'75	30	61	91	6	6	17	23	1	1	0	2	0	3	76	791
Park Ridge,	1875				14	13	27		3	0	3	0	0	0	0	0	0	115	
Paterson,	1853	Shearjashub Bourne,	'54	'75	33	117	150	25	4	0	4	0	2	0	2	0	0	208	28
Plainfield,	1872	Nicholas E. Smith, p.	'45	'72	99	178	277	12	7	13	20	3	7	0	10	1	4	357	
Stanley,	1873				29	27	56	0	3	3	6	1	5	1	7	0	1	82	195
Vineland,	1871	Frederic B. Pullan, p.	'76	'76	45	77	122	21	5	8	13	0	4	0	4	1	0	209	63
Warren,	1872	George Bowers, p.	'72	'70	45	70	115		3	0	3	0	1	0	1	0	17	93	20
Woodbridge,	1874				39	57	96	2	14	7	21	2	0	0	2	6	12	119	43

(75)

CHANGES in list of churches: *New*, — none. *Dropped*, — Monmouth Junction, disbanded.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 13 with pastors; 7 with acting pastors; 3 vacant. Total, 23.

MINISTERS: 13 pastors; 6 acting pastors; 14 others. Total, 33.

CHURCH MEMBERS: 1,124 males: 2,147 females. Total, 3,271, including 291 absent. Gain, 121.

ADDITIONS: 195 by profession; 155 by letter. Total, 350.

REMOVALS: 34 by death; 137 by dismissal; 9 by discipline. Total, 180.

BAPTISMS: 48 adult; 113 infant.

IN SABBATH SCHOOLS: 4,289. Gain, 665.

FAMILIES: not reported.

CHARITIES: 18 churches reporting (18 last year), $12,198.00. Decrease, $879.00.

HOME EXPENSES: 21 churches reporting (23 last year), $71,361.00. Increase, $6,291.00.

ORGANIZATION. — THE GENERAL ASSOCIATION OF NEW JERSEY, which includes also five churches in Pennsylvania, the two in Maryland, two in Virginia, and the one in the District of Columbia.

NEW YORK.—August 31, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Families.	Sab. Sch.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Albany,	1850	Wm. S. Smart, D.D., p.	'61	'77	115	249	362	13	31	15	46	4	9		13	10	4	789	225	$2,250.00
Alleghany,	1835	[Wm. Hall, *Pres.*]	'34	'34	27	39	66					2	1	5	8	4				19.00
Angola,	1863	Charles W. Drake,	'71	'74	24	47	71	7				1	3		4			90		15.00
Antwerp,	1819	John H. Crum, p	'62	'74	92	169	261	32	12	2	14	6	6		12	5	1	230	102	335.00
Aquebogue,	1754	Thomas N. Benedict,		'70	75	114	189	14	1	1	2	2	3	1	6	1	1	140	90	185.00
Arcade,	1813	Newton H. Bell,		'77	19	40	59	7										100	50	
Ashville,	1820	[E. D. Kelsey, *Lic.*]		'77	30	48	78	9				1	5	1	7		1	90		10.00
Austerlitz,	1872	J. H Goodell,	'64	'74	10	22	32	1					1		1	1		40		19.00
Baiting Hollow,	1791	Eusebius Hale,	'76	'76	31	34	65	3	19	6	25		1	1	2	10	1	150	45	32.00
Bangor,	1826	D. B. Bradford,	'38	'72	26	68	94	17	5	1	6	2	3		5	4		175		66.00
Barryville,	1836	Felix Kyte,	'32	'33	5	19	24											73		
Bay Shore,	1861	Stephen Haff,	42	'71	20	19	39		1	3	4			4	4	1	3	97		
Bennington,						7													5	
Berkshire,	1833	[S. A. Whitcomb, *Pres.*]		'76	45	83	128	2		3	3	1			1		3	160	95	178.00
Bethany,	1840				8	22	30													
Bethel,	1839	Robert Evans, p.	'53	'71	33	47	80		4		4					2	3	50		30.00
Binghamton,	1836				115	274	389	26	5	4	9	3	13		16	2	5	356	204	663.00
Black Creek,	1822	[W. J. Ballard, *Lic.*]	'76	'74	23	26	59	7	22		22		4		4	13		100	150	11.00
Blooming Grove,	1770	Warren Hathaway, p.	'52	'66	69	99	168									1		100	100	
Bridgewater,	1798	Leonard W. Church,	'73	'73	30	63	93	15	2		2	1	1		2			80	40	29.00
Bristol,	1835	William Dewey,	'43	'74	12	32	44	14					1		1			60	24	9.00
Brooklyn:—																				
Ch. of the Pilgrims,	1844	Richard S. Storrs, D.D., p.	'45	'46	328	553	881	63	61	29	90	5	23		28	12	42	300	280	8,187.79
Plymouth,	1847	Henry W. Beecher, p.	'39	'47	935	1621	2556		72	32	105	27	47	1	75		55	2331		4,458.00
Clinton Avenue,	1847	W.I. Budington, D D. p.	'40	'55	221	449	670	3	9	37	46	6	53		59	4	16	325	375	13,000.00
Bedford,	1849	*H. S. Carpenter,		'77	42	95	137	60	5	7	12		9		9	2	3	240	60	
South,	1851	Albert J. Lyman,	'70	'74	145	253	398											422		
Central,	1854	H. M. Scudder, D.D., p.	'53	'71	323	655	978	0	30	61	91	8	43		51	9	15	439	442	910.03
N. England (E.D),	1857	John H. Lockwood, p.	'71	'73	84	137	221	25	9	4	13	3		14	17	2	0	225	65	126.68
Puritan,	1864	*H. L. Singleton,		'77	163	369	532		2	3	5			16	16	1	15	350		147.00
Park,	1867	T. R. Slicer, p.		'77	29	43	72	11	2	3	5		7		7			300	44	63.00
Ch. of the Mediator,	1866	Bishop Falkner, p.	'65	'63	41	85	126	9	6	3	9		3	3	6	0	19	603	50	50.94
Ch.of the Covenant,	1868	*Edward P. Thwing,	'58	'76	53	83	136	17	9		9	1	16		17	1	7	80	100	100.00
Union,	1874	Joseph Wild, p.		'75	79	168	247		20	9	29	5	50		55	9	3			
Tompkins Avenue,	1875	C. D. Helmer, D.D., p.	'39	'76	77	126	203		27	78	105	2	4		6	13	12	524		720.00

Burrville,	1834	Albert Lee,	76	'75	9	11	20	1									55			
Cambria,	1818	James W. Grush,	'64	'77	33	60	93	9	9	5	14	1	1		2	7	3	160	54	
Camden,	1798	Ethan Curtis, p.	'68	'68	70	151	221	29		4	4	2	4		6			200	110	80.00
Canaan Four Corners,	1772	[George W. Warner, *Pres.*]		'68	22	63	65	17										100	31	
Canandaigua,	1799				84	242	226	20	3	5	8	11	4		15	2	1	300	200	1,494.00
Candor,	1808	Augustine Barnum,	'76	'73	89	139	228		2		2	4	3		7			275	75	
Carthage,	1835	Harlan P. Blair,	'77	'77	19	29	48		6		6	1	3		4	4		50		5.00
Centre Lisle,	1830	Lewis T. Mason,	'73	'77	14	20	34		1		1	1	2		3			90	37	
Champion,	1801	William T. Osmun,		'77	10	15	25		3	2	5							35		
Chenango Forks,	1821	Edward W. Root,	'50	'75	15	62	77	3	4		4	1	3		4	3	2	117	100	20.00
Churchville,	1852	*Edward A. Leeper,			44	94	138	17	5	1	6	1	3		4			152	60	152.00
Clear Creek,	1876				16	19	35	4					2		2			62		10.00
Columbus,	1806	[Ira B. Allen, *Lic.*]		'77	6	25	31	3	2	3	5		3		3	1	3	44	20	75.00
Commack,	1857	[J. Sinclair, *Pres.*]		'71	10	15	25											35	14	
Copenhagen,	1870	Harlan P. Blair,	'77	'77	18	38	56		12	3	15	1	1		2	8	2	73	43	
Crown Point, 1st,	1804	Irving L. Beman, p.	'62	'77	18	78	96		2	5	7	5			5	2		120		
" " 2d,	1845	A. T. Clark,		'77	3	15	18	2				1			1			50	53	18.00
Danby,	1807	James Weller,	'51	'72	35	45	80		4		4		2	1	3	4	1	150	75	96.00
Deansville,	1853	Samuel Miller,	'64	'75	20	38	58											75	50	
Deerfield,	1832	William D. Williams, p.	'37	'43	19	33	52													
Deer River,	1826	Harlan P. Blair,	'77	'77	20	51	71	20	7	2	9	2	1		3	4	1	90	40	7.00
De Peyster,	1828	Gorham Cross,	'40	'77	22	35	57					1			1			75		
East Ashford,	1854	Frederick Long,	'77	'77	19	31	50	8	3	1	4					1		100	60	11.00
East Bloomfield,	1796	John P. Skeele,	'50	'73	64	122	186	10										269	143	
East Evans,	1818	Charles W. Drake,	'71	'74	9	28	37	2		1	1							40	28	
East Otto,	1834				3	8	11						1		1				9	18.00
East Pharsalia,	1850	Joseph Clements,	'72	'74	44	58	102	20	25	6	31		2		2	20		59	25	16.00
East Pitcairn,	1844				7	13	20	3												
Eaton,	1831	Thomas Wilson,	'48	'77	20	73	93	28		6	6							68	37	124.00
Eden,	1817	Jacob D. Woodruff,	'75	'76	9	18	27	1	1	1	2		3	1	4	1				70.00
Elizabethtown,	1844	George W. Barrows,	'44	'63	14	47	61	10	1		1		2		2	1		50	60	7.00
Ellington,	1828				38	84	122	9				3	6		9			75		57.00
Elmira, Park,	1846	*Thomas K. Beecher,		'54	147	317	464	42	3	5	8	5	4		9		16	570		
" Welsh,	1874				10	15	25													
Fairport,	1824	Jeremiah Butler,	'45	'64	72	148	220	23	1	4	5	1			1			302	87	660.00
Fairview,	1845	James Griffiths, p.	'33	'75	9	19	28				1	1			1					5.00
Farmingville,	1858				11	11	22	7	4		4							25	16	
Flatbush,	1858	*S. Anderson,		'77	15	7	22													
Florence,	1859	H. W. H. Watkins,	'76	'77	5	20	25	1	1		1	1	1		2	1		25		7.00
Floyd,	1834	John R. Griffiths, p.	'54	'66	25	32	57			1	1	2	10		12		5	66	22	101.00
Flushing,	1851	Albert C. Reed, p.	'63	'73	45	105	150		2	1	3		7		7	6	2			731.00
Fowlerville,	1826				19	21	40	3				1			1			70		

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Franklin,	1792	S. W. Meek,	'73	'76	105	174	279	47	5	6	11	3	5		8	3		150	126	$145.00
Frewsburgh,	1856	[G. E. Henshaw, *Lic.*]		'77	15	31	46	18				2	2	1	5			52	16	6.00
Friendship,	1855	Henry M. Higley,	'65	'72	24	45	69	8	4	4	8	1			1	2		90	45	
Gaines,	1864	George P. Anderson,		'77	47	80	127	25	1	4	5	2	4		6	1		150	68	206.00
Gainesville,	1815	David Henderson, p.	'74	'73	29	35	64	20				1	1		2			90	50	38.00
Gasport,	1817	Edward Howard, M. D.,	'77	'77	11	37	48	15		2	2		2		2			80		14.00
Gloversville,	1852	William E. Park, p.	'67	'76	84	227	311	44		14	14	4	3		7		3	291	85	1,503.00
Granville Centre,	1875				13	12	25													
Greene,	1811	Alexander B. Dilley,	'49	'75	36	92	128		10	8	18	2	2	2	6	4	1	125	60	27.00
Greenport,	1848	Otis Holmes,	'42	'75	9	16	25												22	
Greenwich,	1837				24	30	54													
Griffin's Mills,	1875				26	50	76											50	60	
Groton,	1849	*William A. Smith,		'77	53	107	160		1	3	4	2	5		7			150	125	140.00
Hamilton,	1824	George A. Rawson,	'66	'77	59	102	161	28		3	3		3	6	9		1	100	48	27.00
Hancock,	1830	Isaac D. Cornwell,	'38	'65	14	44	58	3	2	2	4	4			4		2	80	41	45.00
Harford,	1831				14	19	33	8												
Harpersfield,	1798	Gardiner Dean,	'37	'76	10	17	27	4	2		2	3	1	1	5	1		50	40	42.00
Harrisville,	1864				11	11	22	7										40		
Henrietta,	1816	George Strasenburgh,	'62	'77	17	23	40	5		1	2	3	2		5		1	70	60	15.00
Holland,	1842				7	15	22													
Homer,	1801	Wm. A. Robinson, p.	'66	'71	117	271	388	20	13	13	26	9	8		17	7	5	375	185	1,697.00
Hopkinton,	1808	*Elmer J. Beach,		'77	25	70	95	20				3	4		7			120	40	206.00
Howell's Depot,	1782	Coles Wilkins,		'77	42	78	120	18	1	1	2		1		1		2	103	60	5.00
Ithaca,	1830	Charles M. Tyler, p.	'57	'72	60	100	160		2	6	8		2		2	2	2	194	80	
Jamesport,	1854	[J Fitch, *Presb.*]		'77	40	64	104	15	12	2	14							94	40	15.00
Jamestown,	1816	Martin L. Williston, p.	'70	'76	89	210	299	59	24	8	32	3	6		9	12	6	260		75.00
Jamesville,	1866				7	15	22	6												
Keene Valley,	1873	Thomas Watson,	'60	'69	14	13	27			2	2	1			1			30	23	4.00
Kiantone,	1815	Elliot C. Hall,	'66	'69	31	52	83	19										90	40	138.00
Kirkland,	1834	[A. A. Watson, *Bapt.*]		'77	4	17	21	3	1	2	3	1			1	1		61	21	
Lawrenceville,	1826	*J. A. Griffiths,		'76	32	40	72	8	23		23		1		1	16	2	77	45	6.00
Lebanon,	1802	[Ward Batchelor, *Lic.*]		'76	27	62	89	39										75	50	25.00
Lewis,	1807				30	62	92		8		8	1	3		4			125	100	
Lincklaen,	1859	[J. Clark, *Bapt.*]		'77	11	19	30	4				1	1		2			70	27	
Lisbon,	1842	Rodney C. Day, p.	'72	'71	54	70	124	30	15		15							85	56	50.00
Lisle,	1797	John T. Marsh,	'53	'77	21	38	59			3	3	3			3			120	38	21.00
Little Valley,	1840	Jeremiah D. Stewart,	'72	'74	23	58	81	13	21	1	22		2		2	17		130	50	25.00

Lockport,	1838				158	310	468	26	67	3	70	6	24	2	32	38	10	466	200	1,151.00
Lumberland,	1799	Felix Kyte, p.	'32	'32	26	42	68	12										117		9 00
Lysander,	1877	Henry T. Sell, p.	'77	'77	42	128	170	26				2			2			190	115	
Madison,	1796	George Hardy,	'63	'72	41	67	108	8		3	3	3			3		1	114	47	87.00
Madrid,	1807	*J. H. Koph,		'74	26	56	82		15	5	20	5	1		6	4	6	90	50	
Maine,	1819	William O. Baldwin,	'54	'75	21	33	54	5	1		1	1			1			110	25	33.00
Mannsville,	1833				37	65	102	29					3		3			80	25	
Massena, 1st,	1819	Olney Place,	'46	'77	8	14	22					1			1			40	9	
" 2d,	1834	Olney Place,	'46	'77	33	57	90	1										40	47	
Middle Granville,	1860				19	23	42		1	2	3	1			1			45	14	
Middletown,	1785				91	145	236	25	21	4	25	4			4	12	4	200	110	
Millville,	1820	Calvin S. Shattuck,	'49	'74	26	34	60	7	7		7					2		125	45	70.00
Moira,	1823	J. H. Griffiths,	'74	'76	16	31	47	2	22	1	23	2	2		4	12	3	60	40	
Monsey,	1871	Lemuel Jones,	'65	'77	10	11	21	6	2		2					2		95	20	25.00
Moravia,	1806	*S. B. Sherrill,		'77	54	109	163	6	8	7	15	2	1		3	4	2	160	140	
Moriah,	1808	D. M. Seward,		'75	21	33	54	7												
" Mineville,	1875	D. M. Seward,		'76	21	40	61	2	4		4		6	1	7	2		160	120	13.00
Morristown,	1852	William D. Westervelt,	'74	'76	38	61	99	15	16	5	21					12	3	110	45	20.00
Morrisville,	1805	George A. Pelton,	'65	'77	39	83	122	21	12		12	1	2		3	5	5	153	70	96.00
Mott's Corners,	1868	Rufus A. Wheelock,	'43	'77	30	41	71	6					4		4			149	68	
Mount Sinai,	1789	[Morse Rowell, *Presb.*]		'75	28	78	106	16				1			1		3	150	180	91.00
Munnsville,	1828	Samuel H. Switzer,	'74	'75	23	44	67	2		1	1	1	3		4			90	45	6.00
Napoli,	1821	Jeremiah D. Stewart,	'72	'77	20	33	53	3										75	25	20.00
Nelson,	1850	Griffith Jones, p.	'53	'75	87	91	178		16	5	21	3	3		6			125	70	700.00
Newark Valley,	1803	Jay Clizbe, p.	'65	'72	100	142	242	22	3	2	5	5	4		9	1		240	145	247.00
New Haven,	1817	Henry D. Kutz,	'70	'77	34	69	103	17				4	2		6		3	119	70	
New Lots,	1869	[J. S. Davison, *Pres.*]		'75	19	21	40													
New Village,	1815	[S. H. Thompson, *Pres.*]		'77	23	35	58	11		1	1	1			1		3	40	30	23.00
New York City, *Welsh*,	1801	David D. Davies, p.		'75	16	25	41													
Broadway Tab.	1840	Wm M. Taylor, D.D., p.	'53	'72	358	579	937		43	56	99	11	109	12	132	8	19	1448		18,468.13
Morrisania, 1st,	1851	Anselm B. Brown,	'73	'77	24	63	87											150		
Harlem,	1862	Samuel H. Virgin, p.	'68	'71	94	150	244	33	26	12	38	1	10		11	7	13	350	140	1,032.00
Morrisiania, 2d,	1868				12	20	32	8	9	8	17	1	2		3	1	2	41		
Ch. of the Disciples,	1872	Geo. H. Hepworth, D D.	'53	'72	307	468	775		99	16	115	0	2	0	2	50	10	405	300	
New York Mills,	1847	Thomas M. Owens, p.	'68	'71	32	46	78		1	3	4		5		5		6	55		650 00
Niagara City,	1853	Joseph L. Bennett,		'75	26	61	87		2	3	5					2	4	250	50	100.00
Ninety-Six,	1845	G. J. Jones,		'77	2	8	10		1		1	1	2		3			20		45.00
Norfolk,	1817	George B. Rowley, p.	'44	'71	20	34	54	6				1			1			50	34	9.00
North Collins,	1817	Jacob D. Woodruff,	'75	'76	8	13	21										1			18.00
North Evans,	1834	[J. H. Campbell, *Lic.*]		'77	22	30	52	3				2	3		5			120	22	30.00
North Greig,	1877	*—— Crandall,		'77	5	13	18	1	10	8	18					3		25	20	
North Java,	1847	J. C. Caswell,	'73	'74	12	22	34											54	32	

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
North Pitcher,	1837				9	24	33	4				1			1			50	40	$36.00
North Lawrence,	1852				3	8	11	1											4	
North Walton,	1816	Walter W. Curtis, p.	'72	'74	45	79	124	5	11	6	17	2	1		3	7		105	42	259.00
Norwich,	1814	Samuel Scoville,	'61	'61	146	293	439	96	10	8	18	4	10		14	7	10	250	207	174.00
Norwood,	1858	[C. H. Rowley, *Lic.*]		'75	30	61	91	10										125	50	
Onondaga,	1806				3	9	12													
Oramel,	1842	[Walter J. Ballard, *Lic.*]		'77	2	10	12											100	60	
Orient,	1735	William R. Joyslin,	'64	'76	64	91	155	8	1	1	2	2	1		3	1	1	130	65	140.00
Oriskany Falls,	1823	Samuel Miller,	'64	'75	6	25	31	8										50	35	10.00
Orwell,	1858	Frank N. Greeley,	'77	'76	35	48	83	2	62	2	64	1			1	52		80	75	
Osceola,	1853	H. W. H. Watkins,	'76	'76	23	49	72	12	2	1	3	1	2		3	1		89	35	
Oswego,	1857	William Smith, p.	'74	'74	90	187	277			10	10	6	5		11	2	3	364	100	552.00
Otto,	1828	William D. Williams,	'37	'76	23	48	71	13	1	3	4	2	1		3			100	59	38.00
Owego,	1820	*William C. Scofield,	'52	'77	47	116	163	4	16	7	23	1	8		9		1	112	105	
Palermo,	1835	*T. Melbourne May,	'72	'77	10	5	15													
Paris,	1791	[B. F. Willoughby, *Presb.*]		'72	16	28	44	2	1		1	1			1	1		85	33	55.00
Parishville,	1823	E. W. Fisher,		'75	26	47	73	9										100		
Parkville,	1866				20	42	62											71		
Patchogue,	1793				55	109	164		1	1	2	5			5	1	1	200	100	
Penymynydd,	1832	E. R. Hughes, p.	'64	'75	10	15	25													
Perry Centre,	1814	Edgar Perkins,	'45	'77	31	69	100											136	65	
Philadelphia,	1868				24	36	60	14	9		9	2	2		4	6	1	90		
Phœnix,	1837	Henry P. Bake,	'72	'76	47	78	125	14	32	8	40	4			4	23	4	150	90	
Pitcher,	1815				54	76	130	32	3		3		1	9	10	1	1	130	70	125.00
Plainfield,	1861	Hugh R. Williams, p.	'45	'68	54	52	106													
Portland,	1833				13	30	43	6										50		
Port Leyden,	1834	[Lewis Williams, *Presb.*]		'77	23	33	56	2	1		1					1		70	80	30.00
Poughkeepsie,	1837	E A. Lawrence, jr., p.	'73	'75	67	167	234	22	7	5	12	3	7		10	3	1	191	120	209 00
Prospect,	1864	G. J. Jones, p.		'77	0	21	31		2	3	5		1		1			30		117.00
Pulaski,	1808	James Douglas.	'53	'64	102	173	275	58	5	1	6		2		2	3		160	115	250.00
Randolph,	1834	Charles W. Pitcher,	'76		46	60	106	35	1	3	4	3	9		12		1	105	36	27.00
Raymondville,	1828	George B. Rowley.	'44	'71	24	31	55	7				2	5		7			75	22	6.00
Reed's Corners,	1843	[N. S. Lowrie, *Presb.*]		'69	14	30	44	5	4	3	7	2			2	3		115	40	
Remsen,	1838	Robert Evans, p.	'53	'71	37	76	113					2	5		7	1	5		62	600.00
Rensselaer Falls,	1842	George A. Rockwood, p.	'63	'69	35	69	104	21	9		9	1			1	6	1	160	60	101.00
Richford,	1823				24	52	76	6		1	1	3		1	4			160	40	
Richville, 1st,	1828	Gorham Cross,	'40	'39	20	27	47											100		

Richville, *Welsh*,	1850	David Jones, p.	'40	'65	20	27	47													
Riga,	1809	Isaac R. Bradnack,		'76	16	29	45	11	2	4	6							90	31	10.00
Riverhead,	1834	William J. Chalmers,	'72	'72	63	109	172		6	7	13	3	1		4	1	1	175	100	
Rochester,	1855	Myron Adams, p.	'69	'76	88	173	261		15	13	28	4	10		14	8	3	550	130	884 00
Rodman,	1805	Eugene F. Atwood,	'74	'77	36	62	98	13				1	1		2			104	58	114.00
Rome,	1854	David E. Prichard, p.	'53	'64	21	33	54													
Rushville,	1802	C. M. Bartholomew,	'77	'77	34	75	109	17	14	1	15	7	4		11	8		150	100	
Rutland,	1808	Albert Lee,	'76	'75	16	32	48	3										124	55	
Salamanca,	1875				6	18	24	6		5	5		11		11			50	13	8 00
Sand Bank,	1852	Edward D. Curtis,		'77	11	25	36	5	8	6	14	1	3		4	6	1	130	30	7.00
Sandy Creek,	1817	J. H. Munsell,	'75	'76	40	96	136	17	7	5	12	1	3		4	7			82	
Saratoga Springs,	1865	W. R. Terrett,	'74	'77	55	92	147	27	4	1	5		5		5			75	70	23.00
Saugerties,	1853	John M. Wolcott, p.	'61	'77	60	94	154					2	25	2	29	2	2	150	60	50.00
Sayville,	1858	[John Boyd, *Presb.*]		'77	38	45	83	6	9	2	11	1	1		2			125		
Schenectady,	1876	*H. H. Northrup,		'77	54	114	168		34	20	54							150	100	
Schroon Lake,	1829				8	18	26	4	5	6	11		1		1	5		45	20	
Seneca Falls,	1864				34	75	109	17	14	1	15	7	4		11	8		150	100	
Sherburne,	1794	James Chambers,	'75	'75	86	145	231	53	53	11	64	7	7	11	25	25	12	160	102	788 00
Shinnecock,	1751				8	12	20		9		9					5				
Sidney Centre,	1851				12	16	28					1			1					
Sidney Plains,		Samuel Johnson,	'56	'77	62	112	174	12	17	4	21	3	6	1	10	8	2	283	112	40.00
Siloam,	1856	James Griffiths, p.	'33	'75	16	19	35	1	2	2	4							50	16	220.00
Sinclairville,	1842	Christopher S Vincent,	'74	'77	22	49	71	4				1	1	3	5			75	100	157.00
Smyrna,	1824	Charles C. Johnson, p.	'69	'74	54	83	137	15	30	9	39	2	4		6	23	2	200	75	330.00
South Canton,	1824	*Charles W. Fifield,		'77	21	24	45	10	19	1	20					11		50	50	20.00
South Granville,		R. Hanks,																		
South Hartford,	1808	Gilbert A. Curtiss, p.	'76	'77	12	20	32	5		1	1									
South Herman,	1563				25	24	49	29										96	45	
South Setauket,	1876				2	3	5													
Spencerport,	1850	Charles M. Whittlesey,	'68	'73	53	121	174	15	2	2	4	5	3		8			206	106	333.00
Steuben,	1804	E. R. Hughes, p.	'64	'75	26	55	81	2	2	8	10	3	1		4		3	40	50	500 00
Stockholm,	1807	Albro L. Greene,	'65	'77	34	59	93	15	20	1	21	1	1		2	8	4	115	65	
Strykersville,	1825	Oscar M. Smith,	'76	'76	20	32	52	13					1		1		1	60	10	
Success,					59	87	146											75		
Summer Hill,	1827	[Wisner Brown, *Bapt.*]		'76	18	33	51	9				1	5		6			50	25	4,005.00
Syracuse,	1853	A. F. Beard, D. D., p.	'60	'69	169	333	502	56	53	12	65	7	9	5	21	27	13	400	108	
Tallman,	1874	Lemuel Jones,	'65																	
Ticonderoga,	1813	*T. W. Jones,		'76	15	45	60	8									2	70		4.00
Trenton,	1854				12	18	30			2	2	1			1				16	
Triangle,	1819	Huntington Lyman,	'39	'73	15	29	44	8	4	2	6	2			2	3	2	78	20	21 00
Tug Hill,	1843	Thomas M. Griffiths, p.	'74	'74	8	17	25													
Turin,	1843	Thomas M. Griffiths, p.	'74	'74	5	9	14													

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.				BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.	Sab. Sch.	Families.	
Union Centre,	1841	[C. S. Dewing, *Presb.*]		'77	31	48	79	15	8		8	1	3		4	8		90	30	$3.00
Union Valley,	1845				13	17	30												50	
Utica,	1802	Rhys G. Jones, D. D., p.		'51 '67	123	202	325											140		
Upper Jay,	1813				2	3	5											50		
Volney,	1812	*T. Melbourne May,		'72 '75	37	62	99	37					2		2		2	100	59	68.00
Wadham's Mills,	1821	David K. Pangborn.		'76	23	51	74	11				1			1			65	40	13.00
Wading River,	1784	[W. H. Seelye, *Presb.*]		'77	36	66	102											102	42	95.00
Walton,	1793	Henry M. Ladd, p.		'75 '75	131	193	324	24	2	3	5	7	16		23	1	2	250	90	909.00
Warsaw,	1840	Horace F. Dudley, p.		'66 '73	122	183	305		3	1	4	3	7		10	3	2	205	105	407.00
Waterville,	1852	B. H. Williams, p.		'64 '74	43	65	108													
Wellsville,	1856	Frederick W. Beecher,		'60 '74	55	70	125		2	4	6	1	1		2	1	1	100	30	100.00
West Bloomfield,	1843	*Otis D. Crawford,		'77	39	80	119	12	18	2	20	2	2		4	11		260	62	100.00
West Brook,	1857	Walter W. Curtis, p.		'62 '74	30	50	80	10	2		2		5		5		2	65	35	28.00
West Greece,	1819	Henry B. Swift,		'77	19	37	56	8		2	2		1		1			83	50	5.00
West Groton,	1816	*John Cunningham,		'43 '77	27	48	75	4	2		2	2			2			60	30	57.00
West Java,	1854	Oscar M. Smith,		'76	18	34	52	8				1			1		1	75	30	158.00
West Monroe,	1867	[D. D. Owen, *Bapt.*]		'74	5	7	12	1											40	
Westmoreland,	1792	James Deane,		'66 '67	54	112	166	13	16	7	23	4	11		15	9	9	269	93	105.00
West Newark,	1823	Henry L. Hubbard,		'77 '77	5	9	14	4										70		
West Salamanca,	1877				7	8	15		4	11	15					1		100		
West Winfield,	1799	Leonard W. Church,		'72 '73	28	41	69	3	5	6	11	2			2	4	2	80	40	42.00
Willsborough,	1833	[C. N. Wilder, *Presb.*]		'76	22	59	81	19		2	2							60	34	
Wilmington,	1834	Thomas Watson,		'60 '65	16	20	36	8										60		
Woodhaven,	1863	William James,		'65 '65	26	48	74	10	5		5	1	2		3	2	9	175	33	60.00
Woodville,	1836	[Frederick Hebard, *Pres.*]		'74	23	29	52	4	1		1	1	2		3			115	40	13.00

CHANGES in list of churches: *New* or replaced, — Lysander; North Greig; Palermo; Shinnecock; Sidney Plains; South Granville; South Hartford; South Setauket; West Salamanca. *Dropped*, — Macomb; New York, Church of the Alliance; South Colton. Collins, North, appears as North Collins; Jay, Upper, as Upper Jay; Upper Aquebogue, as Aquebogue. The Welsh churches are now placed in the general list.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 59 with pastors; 127 with acting pastors; 73 vacant (including 30 supplied by licentiates, etc.). Total, 259.

MINISTERS: 54 pastors; 109 acting pastors; 96 others. Total, 259.

CHURCH MEMBERS: 11,375 males; 20,827 females. Total, 32,202, including 2,419 absent. Gain, 1,190.

ADDITIONS: 1,433 by profession; 736 by letter. Total, 2,169.

REMOVALS: 348 by death; 734 by dismissal; 85 by discipline. Total, 1,167.

BAPTISMS: 625 adult; 439 infant.

IN SABBATH SCHOOLS: 33,717. Loss, 2,355.

FAMILES: 185 churches reporting, 13,188.

BENEVOLENT CONTRIBUTIONS: 144 churches reporting (160 last year), $77,934 57. Decrease, $40,707.56.

ORGANIZATION. — The churches are in ten Associations and one Conference, and in a GENERAL ASSOCIATION, which includes also ten Pennsylvania churches. There is also the Manhattan Association of ministers (organized Jan. 4, 1877), the reports of whose churches above cover the calendar year 1877.

NORTH CAROLINA.—September 30, 1877.

Beaufort,	1870				4	16	20	4									126		
Dudley,	1870	David Peebles,	'71	'77	32	32	64	1	1	1	2	0	1	8	9	0	0	50	
McLeansville,	1871	John Ingle,	'66	'75	36	56	92	20	8	0	8	1	2	0	3	7	11	99	
Raleigh,	1874	George S. Smith,	'76	'76	14	30	44	2	1	1	2	2	2	6	10	0	0	250	
Wilmington,	1870	D. D. Dodge,	'76	'73	4	13	17	0	7	1	8	0	0	0	0	4	0	150	
					90	147	237	27	17	3	20	3	5	14	22	11	11	675	

Changes in list of churches: None.
Churches: 4 with acting pastors; 1 vacant. Total, 5.
Ministers: 4 acting pastors; no others. Total, 4.
Church Members: 90 males; 147 females. Total, 237, including 27 absent. Gain, 20.
Additions: 17 by profession; 3 by letter. Total, 20.
Removals: 3 by death; 5 by dismissal; 14 by discipline. Total, 22.

Baptisms: adu't, 11; infant, 11.
In Sabbath Schools: 675. Gain, 29.
Families: not reported.
Benevolent Contributions: not reported.
Organization.—None. Assisted by the American Missionary Association.

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OHIO.—April 30, 1877.

Akron,	1842	Thomas E. Monroe,	'59	'73	163	382	545	0	36	14	50	1	11	0	12	10	0	335	300	$940.05
Alexandria,	1830	D. Sebastian Jones, p.	'61	'71	7	36	43	2	1	1	2	2	4	0	6	1	0	150	30	25.00
Amboy,	1869				5	7	12	0	0	0	0	0	0	0	0	0	0	0		
Amherst, South,	1834	[Harry W. George, *Lic.*]			10	20	30	10	0	1	1	1	4	0	5	0	0	50		27.60
" North,	1840	Henry C. Haskell,	'62	'77	12	48	60	6	0	0	0	0	5	0	5	0	0	100		
Andover, West,	1818	John E. Smith, p.	'77	'76	31	44	75	0	29	4	33	3	1	0	4	28	0	90	52	142.00
" Centre,	1832	John E. Smith, p.	'77	'76	16	26	42	4	8	5	13	0	2	0	2	2	0	75	52	
Ashtabula,	1860	John Safford,	'62	'77															61	
Atwater,	1818	Roswell Chapin, p.	'74	'74	43	87	130	12	6	6	12	2	4	0	6	1	0	170	65	222.50
Aurora,	1809	C. L. Hamlen,	'67	'72	48	66	114	6	12	3	15	4	4	0	8	10	3	133	75	100.00
Austinburg,	1801	John K. Nutting,	'58	'74	68	106	174	9	7	1	8	6	8	0	14	2	0	140	89	6 87
Bellevue,	1836	John W. White,	'58	'74	60	149	209	56	9	5	14	2	8	0	10	6	1	200	100	186.92
Belpre,	1826	Martin K. Pasco,	'69	'77	66	116	182	38	8	7	15	5	4	0	9	3	1	120	85	171.51
Berea,	1855	Elihu H. Votaw,	'74	'77	45	64	109		1	9	10	0	0	0	0	0	0	227	29	3 00
Berlin Heights,	1823	Alexander D. Hail,	'67	'75	15	39	54		15	2	17	1	9	0	10	11	2	125	50	22.03
Birmingham,	1838	Charles C. Creegan,	'74	'77	7	15	22	3	0	0	0	1	0	0	1	0	0		10	
Bloomfield, North,	1821			'76	21	41	65	8	15	5	20	1	0	0	1	12	0	75	38	6.50
Bowling Green,	1867				5	10	15	0	0	0	0	0	5	0	5	0	0	0	10	2.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad.	In.			
Braceville,	1814																		5	
Brighton,	1836	David T. Williams, p.	'77	'77	17	23	40	8	1	1	2	0	0	0	0	1	0	80	32	$23.03
Bristolville,	1817	[Robert R. Kendall, *Lic*.]		'76	39	59	98	12	22	2	24	2	3	1	6	11	0	124	31	25.00
Brooklyn,	1819				25	49	74	3	1	3	4	0	3	0	3	1	0	100	87	49 00
Brownhelm,	1819	Allen D. Blakeslee,	'75	'75	28	55	83	4	5	2	7	1	2	0	3	4	1	189		126.63
Brunswick,	1819	[John Scott, *Lic*.]		'75	13	31	44	12	4	0	4	0	0	0	0	0	0	66	23	2.50
Burton,	1808	Charles Cutler,	'57	'75	29	73	102	13	0	2	2	3	7	0	10	0	0	113		81.46
Canfield,	1804				6	24	30	0	0	0	0	0	1	0	1	0	0	25	19	82.15
Castalia,	1835	[H. E. Stevens, *Lic*.]		'77	11	31	42	0	3	1	4	1	0	0	1	2	0	107	20	6.00
Cedar Narrows,	1871	Morchant S. Riddle,		'77	13	28	41	0	0	0	0	1	0	0	1	0	0	60	18	5.00
Chagrin Falls,	1835	Wm. Woodmansee,	'71	'76	52	107	159	35	4	6	10	3	7	0	10	3	1	167		100.06
Chardon,	1875	John Patchin,	'55	'76	12	30	42	1	2	1	3	0	0	0	0	2	0	80	30	
Charlestown,	1811	Aaron M. Hills,	'74	'75	19	26	45	5	2	0	2	3	5	1	9	1	0	80	25	18.43
Chatham,	1834	John S. Whitman,	'61	'77	59	79	138		3	0	3	2	4	0	6	2	0	162	60	244.50
Cincinnati, Storrs ch.	1832	Horace Bushnell, p.	'32	'31	27	42	69	6	7	1	8	2	1	0	3	4	0	150		30.00
" Lawrence St.,	1840	Griffith Griffiths,	'53	'73	38	87	125		6	5	11	2	5	3	10	2		110	43	90.00
" Vine St.,	1846	Charles H. Daniels, p.	'73	'77	84	152	236		8	11	19	4	3	0	7	0	0	260	100	1,614.10
" 7th St.,	1847	Eben Halley. p.	'70	'69	116	220	336	20	20	17	37	2	6	0	8	5	4	240	120	862.43
" Columbia,	1867	D. Fisk Harris, p.	'76	'76	50	80	130	11	1	0	1	0	0	0	0	1	1	180	110	46.50
Claridon,	1827	Amzi D. Barber,	'41	'76	73	95	168	13	1	5	6	0	5	0	5	0	2	140	100	355.04
Clarksfield,	1822	John M Fraser,	'40	'76	19	35	54	7	6	5	11	2	9	0	11	6	0	70	30	4.13
Cleveland, 1st,	1834	Samuel H. Lee, p.	'62	'72	119	225	344	30	2	10	12	4	20	0	24	1	6	250	163	1,144.27
" Euclid Av.,	1843	J E. Twitchell, D. D., p.	'61	'70	246	400	646		56	26	82	7	6	1	14	29	5	400	300	3,617.42
" Plymouth,	1850	Charles T. Collins, p.	'71	'74	107	207	314		24	22	46	4	15		19	11	1	475		3,214.27
" South, *Welsh*,	1858	John Jones, p.	'41	'75	52	93	145	1	13	12	25	4	2	11	17	0	20	121	56	
" Heights,	1859	Newell M Calhoun, p.	'74	'75	57	145	202	33	23	8	31	2	7	0	9	7	1	400	150	230.00
" Mount Zion,	1864	Andrew J. De Hart,	'77	'77	50	70	120		13	7	20	4	4	10	18	9	2	120	60	62.80
" Madison Av.,	1875	Oren D. Fisher,	'75	'75	33	45	78	11	15	6	21	0	0	2	2	1	9	260	50	15.00
" Franklin St.,	1876	Samuel B. Shipman,	'70	'76	12	27	39	0	14	26	40	0	1	0	1	3	2	225		6 26
Collamer,	1852				28	44	72	15	5	4	8	0	4	0	4	3	0	100	31	73.38
Collinwood,	1876	Charles E. Ruddick,	'71	'77	9	18	27	1	3	4	9	0	0	1	1	2	1	140	23	16.82
Columbia Centre,	1852																			
Columbus, 1st,	1852	Robert G. Hutchins, p.	'66	'76	148	294	442	50	18	17	35	1	7	0	8		8	350	210	1,518.81
" High Street,	1872	E. K. Squier, D. D.,		'77	37	35	102	9	5	4	9	2	0	0	2		9	90	35	4.11
" North,	1875	[Joseph Harris, *Meth*.]	'51	'75	15	40	55	0	32	1	33	0	0	0	0	30	12	165	50	
Coolville,	1841				12	47	59		1	0	1	1	1	0	2	0	0	95	40	42.15
Conneaut,	1819	Russell M. Keyes,	'65	'65	49	169	218	12	12	4	16	0	1	2	3	9	2	150	100	177.00

Cortland,	1823	Ezra B. Chase,	'76	'76	12	8	20	0	0	0	0	1	1	0	2	0	0	0	20	6 99
Cow Run,	1869	Morchant S. Riddle,		'77	8	9	17	2	0	0	0	0	1	0	1	0	0	65	20	5.00
Cuyahoga Falls,	1834	Edgar V. H. Danner, p.	'67	'66	62	125	187	25	13	5	18	4	5	0	9	7	2	211	94	215.04
*Dover,	1847	H. M. Walker,		'76																
Eaton,	1837				6	14	20	2	2	4	6	1	2	0	3	0	1	0		
Edgerton,	1858				6	17	23	3	1	1	2	1	1	0	2	0	0	0	15	10.82
Edinburg,	1823	H. R. Parmelee,	'73	'77	27	61	88	3	3	5	8	4	6	0	10	4	3	100	55	55.00
Fairfield, North,	1841				39	71	110	9	11	3	14	1	0	0	1	6		115	60	44.80
Farmington, West,	1834	George G. Lyon,	'57	'76	10	34	44	14	0	3	3	2	1	0	3	0	0	75	19	22.58
"	1877	George G. Lyon,	'57	'76	9	15	24	0	8	16	24	0	0	0	0	4	0	35	10	
Findlay,	1865	D. F. Davies,	'75	'77	27	58	85	0	1	2	3	0	5	0	5	0	0	123	38	56.00
Fitchville, 1st,	1819	George W. Wells,	'71	'76	29	50	79	21	1	12	13	3	1	0	4	1	0	90		25.30
" Second,	1855	George W. Wells,	'71	'76	8	15	23	3	0	0	0	0	0	0	0	0	0	35	19	9.30
Florence,	1832	[H. Lawrence, *Presb.*]	'42	'71	5	18	23	3	0	0	0	2	0	0	2	0	0	30	30	
Four Corners,	1846	[A. Knapp, *M. E.*]		'76	32	47	79	4	12	0	12	0	0	0	0	4	0	100	35	8.15
Freedom,	1828	John C. Burnell,	'57	'76	32	60	92	8	20	5	25	3	3	0	6	16	0	174	60	172.14
Gambier,	1867	William B. Oleson, p.	'77	'77	18	19	37	23	8	0	8	1	11	0	12	6	0		30	66.00
Garrettsville,	1834	B. N. Chamberlin,	'73	'76	17	47	64	11	6	10	16	0	0	0	0	0	0	84	30	19.00
Geneva,	1818	George W. Phinney,	'65	'72	71	122	193	10	1	11	12	7	4	0	11	1	2	190	100	73.97
Gibsonburg,	1876	Joseph P. Preston,	'68	'77	6	10	16	0	1	1	2	1	0	0	1	0	0	0	20	
Greenfield,	1822	John C. Thompson,	'45	'76	31	59	90	12	0	0	0	2	0	0	2	0	0	80	41	
Gustavus,	1852	Levi J. Donaldson,	'74	'73	27	55	82	4	9	10	19	1	0	0	1	4	0	41	30	11.53
Hampden,	1809	Amzi D. Barber,	'41	'77	10	29	39	7	0	0	0	2	0	0	2	0	0	75	35	38.31
Harmar,	1840	Josiah H. Jenkins, p.	'65	'73	59	98	157	49	11	1	12	1	6	1	8	2	0	183	95	383.11
Hartford,	1818	D. Sebastian Jones,	'61	'77	43	27	70	8	1	0	1	2	1	0	3	1	1	90	20	40.00
*Hartford,	1860	Uriah T. Chamberlin,		'76																
Hinckley,	1828	[John Scott, *Lic.*]																	5	
Hockingport,	1871																		6	
Hudson,	1838	[T. Y. Gardner, *Presb.*]	'68	'76	80	141	221	65	5	12	17	5	6	0	11	3	3	326	106	334.90
Huntington,	1835	Curtis C. Baldwin,	'35	'77	18	28	46	11	3	0	3	0	2	0	2	0	0	50	20	373.75
Huntsburg,	1818	Isaac E. Carey,	'54	'75	48	72	120	0	0	4	4	3	1	2	6	0	0	200	50	158.85
Ironton,	1872	John H. Young, p.	'59	'72	38	76	114	0	7	7	14	0	2	0	2	3	5	160	50	355 00
Jefferson,	1831	S. W. Dickinson,	'74	'75	23	86	109	4	6	6	12	1	2	0	3	3	0	115	66	39.30
Jerome,	1866																			
Johnsonville,	1814	Ezra B. Chase, p.	'76	'76	10	19	29	0	0	0	0	0	2	0	2	0	0	30	20	20.05
Kelley's Island,	1868	[C. H. Fraser, *Bapt.*]		'77																
Kent,	1819	Allen C. Barrows, p.	'71	'71	52	115	167	0	13	7	20	0	10	2	12	7	0	135	113	127.56
Kirkland,	1819	Jacob P. Riedinger,		'77	13	25	38	0	0	0	0	0	2	0	2	0	0	50	20	20.00
Lafayette,	1834	Enoch F. Baird,	'54	'74	16	25	41	2	2	1	3	0	2	0	2	1	0	60	30	16.00
Lawrence,	1846	Morchant S. Riddle,		'77	22	42	64	13	0	0	0	1	0	0	1	0	0	94	25	22.00
Lenox,	1845	[R. A. Davis, *F. W. B.*]		'77	45	70	115	8	0	0	0	4	7	0	11	0	0	107	100	36.00
Lexington,	1862	Le Roy Royce,	'54	'77	23	45	68	10	0	2	2	0	1	0	1	0	0	80	40	18.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad	In.			
Linwood,	1875				13	23	36	2	11	5	16	0	2	0	2	7	0			
Litchfield,	1833	Homer Thrall, p.	'69	'69	21	64	85	4	6	1	7	2	3	1	6	5	0	105	25	$60 00
Little Muskingum,	1843	Eugene B Read, p.	'76	'76	18	31	49	1	18	4	22	1	0	0	1	16	0	53	17	13.20
Lock,	1834	Joseph G. Aikman,	'67	'76	24	25	49	2	0	0	0	1	2	0	3	0	0	50	20	4 50
Lodi,	1817				20	47	67	3	3	4	7	0	3	0	3	2	0	165	50	84.35
Lorain,	1870	Frank McConaughey, p.	'77	'77	26	58	84	10	4	6	10	0	3	2	5	2	3	126	60	92.00
Lowell,	1858	[Samuel Lewis, *Meth.*]		'76	3	7	10	0	0	0	0	0	2	0	2	0	0	40	7	2.00
Lyme,	1817	[Wm. T. Hart, *Pres.*]		'65	55	79	134		19	2	21	3	0	0	3	7	3	196	60	250.85
Madison, North,	1814	[Sylvester S. Grinnell, *Lic.*]			6	19	25	0	1	2	3	0	0	0	0	0	0	30	15	
" Central,	1830	Edmund Gale,	'56	'74	75	157	232	35	1	3	4	4	11	0	15	0	2	173	75	573.77
Mansfield,	1835				200	283	483		10	5	15	3	16	0	19	5	4	250		284.03
Mantua,	1812				7	34	41	9	0	3	3	0	0	0	0	0	0	42	18	22.63
Marblehead,	1873	[John W. Hargrave, *Lic.*]		'76	11	31	42	2	2	1	3	0	0	1	1	1	0	40	18	
Marietta, 1st,	1796	T H. Hawkes, D.D., p.	'55	'69	108	164	272	30	26	12	38	6	12	0	18	9	6	200	98	1,342.55
" 2d,	1859	Eugene B. Read, p	'76	'76	19	41	60	5	0	0	0	0	6	0	6	0	0	50	20	17 89
Marysville,	1864	William A. James,	'67	'75	38	49	87	7	4	6	10	1	0	0	1	2	0	125	35	70.40
Mecca,	1822	Ezra B. Chase,	'76	'76	15	38	53	0	1	3	4	0	1	0	1	0	0	75	30	20 00
Medina,	1819	Arthur T. Reed,	'74	'74	66	125	191	20	2	4	6	1	3	0	4	0	0	275	200	172.36
Mesopotamia,	1817				19	31	50	7	0	1	1	3	1	0	4	0	0	80	20	128.55
Monroe,	1829	Hinds Smith.	'71	'77	29	43	72	10	0	0	0	0	3	0	3	0	0	76	42	6.25
Montgomery,	1843	Joseph P. Preston,	'68	'77	9	10	19	0	0	0	0	0	0	0	0	0	0	0	10	
Morgan,	1819				33	79	112	3	16	9	25	1	2	1	4	10	0	75	42	19.00
Mt. Vernon,	1834	Edwin B. Burrows, p.	'72	'75																
Nelson,	1813				16	34	50	8	2	2	4	3	10	0	13	0	0	46	20	39.00
New Albany,	1851				10	14	24	0	0	0	0	0	0	0	0	0	4	25	10	4.45
Newbury, South,	1832	Ezekiel D. Taylor,	'47	'73	9	20	29	5	0	0	0	0	0	0	0	0	0	32	11	22.73
Norwalk,	1867	J. Whitman Cowan, p.	'74	'76	81	149	230	43	0	3	3	1	5	0	6	0	0	150	127	29 85
Oberlin, 1st,	1834	James Brand, p.	'69	'73			748		77	51	128	9	40	1	50	0	0	650		1,091.30
" 2d,	1860	William Kincaid, p.	'67	'76	246	374	620		73	43	116	3	49	0	52	40	11	650	200	640.34
Olive Green,	1861																			
Olmsted, 1st,	1834	[Richard Grogan, *Meth.*]		'77	8	12	20		2	0	2	0	0	0	0	0	2	40	20	
" 2d,	1871	[Richard Grogan, *Meth.*]		'77	20	31	51	0	2	0	2	1	1	0	2	1	0	69		46.39
Paddy's Run,	1803	John L Davies,	'75	'76	52	103	155		14	10	24	4	15	0	19	10	0	100		200.00
Painesville,	1810	William W. Clarke,		'77	147	294	441		48	10	58	4	12	0	16	25	1	370	200	9,835.18
Paint Valley,	1867																			
Parkman,	1823	Ezekiel D. Taylor,	'47	'73	6	19	25	1	0	0	0	0	0	0	0	0	0	47	30	53 50
Penfield,	1829	Othello V. Rice, p.	'77	'77	20	29	49	2	1	2	3	1	0	0	1	0	0	47	22	30.00

Pierpont,	1849	Henry D. Lowing,	'58	'74	17	34	51	2	1	0	1	0	1	0	1	1	0	60	25	5.00
Pisgah,	1854	Marshall W. Diggs,	'57	'63	11	15	26	4	0	0	0	0	0	0	0	0	0	50		
Pittsfield,	1836	[Lyman B. Hall, *Lic.*]		'77	26	48	74	9	7	2	9	2	5	0	7	7	0	100	32	72.50
Plain,	1835	[S. D. Taylor, *Pres.*]	'47	'76	55	55	110	0	54	6	60	0	13	0	13	37	7	100	60	38.10
Plymouth,	1856																			
Providence,	1860	[Thomas Hill, *Pres.*]		'75	8	14	22	0	6	0	6	0	0	0	0	6	0	43	8	6.00
Randolph,	1812	Joseph Meriam, p.	'22	'24	16	26	42	2	0	0	0	0	2	1	3	0	0	40	20	74.00
Ravenna,	1822	Aaron M. Hills, p.	'74	'74	69	173	242	12	15	15	30	8	2	0	10	11	4	250		1,046.13
Rawsonville,	1824	[Reuben A. Beard, *Lic.*]		'77	12	25	37		14	0	14	0	0	0	0	9	0	40		
Richfield,	1818	John A. McKinstry,	'42	'64	10	50	60	18	1	0	1	4	5	0	9	0	0	75	90	70.50
Ridgeville, North,	1822	John M. Merrill,	'76	'75	22	35	57	5	11	4	15	1	2	0	3	6	0	125	35	32 00
Ridgeville,	1846	[George Strubb, *U. B.*]		'77	4	4	8	0	0	0	0	1	0	0	1	0	1	120	40	7.47
Ripley,	1851	[Avery H. Leonard, *U.B.*]			19	30	49	0	2	1	3	0	3	0	3	0	0	80		
Rochester,	1835	David T. Williams, p.	'77	'77	20	29	49		7	3	10	0	1	0	1	4	0	95	26	33 35
Rockport,	1859	Elihu H. Votaw,	'74	'74	9	27	36	6	13	2	15	1	1	0	2	10	1	72	44	58.44
Rollersville,	1860	Joseph P. Preston,	'68	'77	4	9	13	2	3	1	4	1	0	0	1	2	1	60	20	6.00
Rootstown,	1810	George L. Beach, p.	'73	'73	57	89	146	8	19	6	25	1	2	1	4	13	7	130	70	251.21
Ruggles,	1827	George V. Fry, p.	'47	'72	59	102	161	12	45	17	62	3	3	0	6	48	2	120	80	180.51
Sandusky,	1819	Josiah Strong,	'71	'76	68	184	252	50	0	1	1	3	14	0	17	0	1	315	150	475.00
Saybrook,	1847	Sereno W. Streeter,	'36	'74	30	50	80	9	2	1	3	2	1	0	3	2	0	132	60	237.34
Seville,	1838																		10	
Sheffield,	1818	Thos. W. DeLong, p.	'77	'77	27	52	79	10	21	0	21	1	0	0	1	18	0	75	20	
Springfield,	1850	William H. Warren, p.	'69	'75	59	103	162	16	10	6	16	0	5	0	5	5	1	189	75	524.04
Stanleyville,	1851	Morchant S. Riddle,		'77	4	20	24	3	0	0	0	1	0	0	1	0	0	85	20	5 00
Strongsville,	1842	Josiah W. Turner,	'57	'77	12	14	26	7	0	0	0	1	2	0	3	0	0	26	15	25.00
Steubenville,	1875	Henry M. Tenney, p.	'68	'75	22	46	68	0	13	14	27	1	1	0	2	5	4	115	36	184.95
Sullivan,	1835	Curtis C. Baldwin, p.	'35	'76	17	35	52	3	6	2	8	2	2	0	4	4	0	40	20	22.00
Sylvania,	1844	[Eli R. Loomis, *Lic.*]		'76	24	43	67	0	7	2	9	1	2	0	3	4	0	150	30	16.94
Tallmadge,	1809	[Wm. B. Marsh, *Presb.*]	'65	'75	96	158	254	18	11	0	11	6	7	0	13	0	0	266	95	591.85
Thompson,	1820	Wm. T. Richardson,	'59	'77	22	35	57	4	2	0	2	1	6	0	7	1	0	80	58	
Toledo, East,	1849	John G. Fraser, p.	'71	'70	33	59	92	19	21	6	27	1	3	0	4	5	5	160	100	104.50
" "	1868																			
" Washington St.,	1873	Robert McCune,	'49	'76	42	79	121	0	16	8	24	2	7	0	9	8	0	250	140	
Troy,	1832	Ezekiel D. Taylor,	'47	'73	11	37	48	0	0	6	6	1	1	0	2	0	0	200	16	27.76
Twinsburgh,	1822	Aurelian H. Post,	'62	'72	32	81	113	0	36	5	41	3	0	0	3	19	1	200	40	133.64
Unionville,	1834	[Sylvester A. Grinnell, *Lic.*]			8	37	45	8	4	1	5	1	1	0	2	3	1	0	50	13.00
Vermillion,	1818	Orville C. Clark,	'76	'76	13	52	65	10	7	4	11	2	3	0	5	2	1	110	30	9.75
Wadsworth,	1819	Glover C. Reed,	'65	'76															26	
Wakeman,	1844	Charles C. Creegan, p.	'74	'77	92	132	224	7	56	9	65	7	7	0	14	44	11	250	120	391.65
Washington,	1868	Le Roy Royce,	'54	'77	13	22	35	1	0	0	0	1	3	0	4	0	0	75	14	43.95
Wauseon,	1861	Chauncey N. Pond,	'66	'75	38	109	147	23	2	6	8	0	4	0	4	1	0	181	115	170.74
Wayne,	1832	Darius Woodworth,	'61	'76	40	58	98	4	0	0	0	3	7	0	10	0	0	166	70	

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Wellington,	1829	James A. Daly,	'68	'77	55	147	202		2	15	17	3	9	0	12	2	1	240	150	$552.70
West Independence,	1870				10	18	28	0	0	0	0	0	8	1	9	0	0	0	15	
West Mill Grove,	1841				22	30	52	0	0	0	0	0	7	0	7	0	0	90	20	
Weymouth,	1835	Orrin W. White,	'54	'72	35	58	93	6	1	0	1	3	0	0	3	1	1	150	40	12 01
Williamsfield, West,	1816	Anson H. Robbins,	'70	'77	37	54	91	14	5	2	7	2	2	1	5	3	1	90	76	28.78
" Centre,	1839	Darius Woodworth,	'61	'76	19	21	40	6	0	0	0	1	0	0	1	0	0	40	20	
Windham,	1811	Augustus G. Upton, p.	'76	'76	71	110	181	36	5	3	8	3	3	1	7	2	2	151	60	294.00
York,	1833	Enoch F. Baird,	'54	'73	29	54	83	12	0	1	1	1	2	0	3	0	0	78	41	26.71
WELSH CHURCHES, CENTRAL SOUTH CONFERENCE:																				
Berea,	1865																			
Brown Township,	1843	Rhys Powell,	'18	'75																
Carmel,	1847	William Powell, p.	'63	'76																
Centerville,	1859	William Powell, p.	'63	'76																
Columbus,	1838	John Jones,	'41	'77	31	39	70		4	4	8						5	50	30	19.68
Delaware,	1843	John H. Jones, p.	'42	'62																
Gomer,	1835	David Jones, p.	'51	'70			433		28	10	38	5	10	0	15			293	114	217.75
Granville,	1842	John Cadwalader, p.	'62	'73	30	49	79	1	1	3	4	1	0	0	1			60	20	66.20
Ironton,	1851																		35	
Minersville,	1853																			
Nebo,	1855	R. Richards, p.																	31	
Newark,	1839	John Cadwalader, p.	'62	'73	43	82	125	4	1	2	3	1	0	10	11	14	3	125	24	183.45
Pisgah,	1870	John A. Davies, p.	'36	'59	3	7	10					1	0	0	1			40		
Pomeroy,	1847																			
Portland,	1841																			
Radnor,	1820	Thomas Jenkins,	'58	'70	37	68	105		10	0	10	0	1	0	1	2		100	40	72.00
Shawnee,	1873				39	44	83		7	12	19	2	11	3	16	1	3	120	22	32.00
Siloam,	1860	John A. Davies, p.	'36	'59	25	44	69		30	7	37	1	3	0	4	2	4	70		36.00
Sugar Creek,	1853				8	19	27	2	1	1	2	2	0	0	2		1	32	16	
Syracuse,	1858	William Edwards, p.	'57	'75															26	
Troedrhiwdalar,	1839	Rhys Powell, p.	'18	'38																
Tynrhos,	1841	R. Richards, p.					72											42		
WELSH CHURCHES, EASTERN CONFERENCE:																				
Alliance,	1867	Llewelyn R. Powell,	'35	'76	14	18	32	0	0	0	0	0	0	0	0	0	0	45	16	6.00
Austintown, West,	1873				7	14	21	0	0	3	3	0	7	0	7	0	0	40	13	
Brookfield,	1866				51	89	140	0	6	4	10	1	14	1	16	0	0	215	50	10.00

Church Hill,	1869	John M. Evans, p.	'69	'74	13	31	44	0	9	0	9	0	13	5	18	2	10	45	25	
Cleveland,	1871	John M. Evans, p.	'69	'69	10	18	28	0	5	6	11	0	4	2	6	0	8	27	14	
Coalburgh,	1866				36	76	112	0	9	5	14	3	1	1	5	0	15	90	31	
Crabcreek,	1859				14	30	44	0	0	0	0	0	0	0	0	0	0	35		
*Etnaville,	1875																			
Hubbard,	1865				12	30	42	0	2	0	2	1	7	13	21	0	4	50	29	
Mineral Ridge,	1856	William P. Edwards, p.	'73	'73	47	93	140	0	6	8	14	1	6	4	11	0	1	100	40	120.00
Newburgh,	1858				52	93	145	1	13	12	25	4	2	11	17	0	20	126	56	
Palmyra,	1834	John J. Jenkins, p.	'66	'68																
Paris,	1850	D. Davies, p.	'52	'75	22	41	63	0	11	2	13	1	3	1	5	6	2	50		67.24
Tallmadge,	1841	John T. Lewis, p.	'62	'71	18	41	59	0	2	4	6	2	5	1	8	1	5	40	39	
Thomastown,	1867	John T. Lewis, p.	'62	'71	16	37	53	0	1	0	1	0	4	1	5	0	10	70	12	6.00
Youngstown,	1843	J. M Thomas,	'46	'76	68	107	175	2	27	28	55	1	10	0	11	4	0	70	65	13.00

CHANGES in list of churches: *New* or replaced, — Franklin Street, Cleveland; Farmington; Gibsonburg; Linwood; Ridgeville. *Dropped*, — Alliance; Salineville. North Ridgeville, now appears as Ridgeville, North; West Austintown (Welsh), as Austintown, West. Cleveland Welsh (general list), is the same as Newburg in the Welsh list, and is counted but once. Cincinnati Welsh is transferred to general list.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 58 with pastors; 91 with acting pastors; 71 vacant (including 28 supplied by licentiates, etc.). Total, 220.

MINISTERS: 49 pastors; 74 acting pastors; 44 others. Total, 167.

CHURCH MEMBERS: 7,110 males; 13,211 females. Total, 21,994, including 1,529 absent. Gain, 984.

ADDITIONS: 1,531 by profession; 827 by letter. Total, 2,358.

REMOVALS: 287 by death; 723 by dism'l; 90 by discipline. Total, 1,100.

BAPTISMS: 767 adult; 275 infant.

IN SABBATH SCHOOLS: 27,022, including mission schools not in column above. Gain, 3,852.

FAMILIES: 176 churches reporting, 9,631.

BENEVOLENT CONTRIBUTIONS: 154 churches reporting (150 last year), $40,347.39. Increase, $3,989.85.

CHURCH EXPENSES: 179 churches reporting (169 last year), $197,766.78. Decrease, $79,826.57.

ORGANIZATION. — Thirteen Conferences of churches; also the CONGREGATIONAL CONFERENCE OF OHIO; with which are also connected Conneaut, Sharon, and Wheatland, Penn.; the Western Association of Pennsylvania; and Ceredo, and Huntington, West Va. Pisgah is connected with INDIANA. Not associated.

(68)

OREGON. — [JUNE 1?], 1877.

Albany,	1853	H. W. Stratton,	'67	'75	13	31	44	5	9	8	17		2		2	5		112	22	$51.00
Astoria,	1866	Frederick Crang,	'34	'75	11	18	29	2	4	4	8	1		1	2	1	3	130	18	82.85
Dalles,	1859	J. W. Harris,		'77	11	45	56	14		3	3	2	1		3	2	4	135	40	25.00
Forest Grove,	1845	S. H. Marsh, D. D.,		'77	29	39	68	20				1	6		7			120		43.80
Hillsboro',	1866	Geo H. Atkinson, D.D.,	'47		3	2	5	1											4	
Oregon City,	1844	D. B. Gray,		'77	35	65	100	12	2		2	1		2	3		3	85	45	17.45
Portland,	1851	John A. Cruzan,	'71	'77	80	114	194	10		11	11		6		6	3		240	140	191.55
" East,	1871	Geo. H Atkinson, D.D.,	'47	'73	6	4	10	3	1		1							35	10	
Salem,	1852	Plutarch S. Knight,	'66	'67	68	118	186		4	10	14	1	2		3			125		143.00

CHANGES: none in list of churches.
CHURCHES: 9 with acting pastors. Total, 9.
MINISTERS: 8 acting pastors; 4 others. Total, 12.
CHURCH MEMBERS: 256 males; 436 females. Total, 692, including 67 absent. Gain, 26.
ADDITIONS: 20 by profession; 36 by letter. Total, 56.
REMOVALS: 6 by death; 17 by dismissal; 3 by discipline. Total, 26.
BAPTISMS: 11 adult; 10 infant.

IN SABBATH SCHOOLS: 982. Loss, 95. Average attendance, 739.
FAMILIES: 7 churches reporting, 279.
BENEVOLENT CONTRIBUTIONS: 7 churches reporting (8 last year), $554.65. Decrease, $687.40.
CHURCH EXPENDITURES: 8 churches reporting (9 last year), $7,011.26. Decrease, $1,339.64.
ORGANIZATION. — A GENERAL ASSOCIATION, which includes also Washington Territory.

PENNSYLVANIA.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad	In.			
CONNECTED WITH NEW JERSEY. — September 30, 1877.																				
Hawley, 1st, *German*,	1867	John Ulrich Wagner, p.	'44	'73	40	44	84	0	7	0	7	4	9	0	13	0	2	60		
Philadelphia, Central,	1864	James R. Danforth, p.	'68	'74	107	158	265	20	4	14	18	3	7	0	10	2	7	294		15,712.00
" Plymouth,	1866				67	116	183		1	2	3	3	11	6	20	0	3	330		34 00
" Frankford,	1874				55	128	183	7	23	1	24	4	8	7	19	0	9	159		60.00
Williamsport,	1867	R. DeWitt Mallary, p.	'76	'76	42	61	103	17	8	3	11	1	0	0	1	5	2	142		88.00
WESTERN ASSOCIATION, CONNECTED WITH OHIO. — April 30, 1877.																				
Allegheny City, Plym'th,	1859	Henry C. Crane,	'73	'77															85	
Cambridge,	1851	Dwight Dunham,	'74	'76	23	56	79	10	25	3	28	0	0	0	0	17	0	75	50	65.00
Centreville,	1859	William S. McKellar,	'70	'76															60	
Corry,	1875				13	29	42	4	5	0	5	0	0	0	6	0	0	75	75	18.00
Mercer,	1847	Samuel Manning,	'66	'74	18	31	49	0	5	0	5	0	0	0	0	1	0	45	20	84.93
Randolph,	1825				73	49	182	13	37	5	42	3	2	0	5	33	0	125	100	62.00
Riceville,	1856	Joseph B. Davison,	'66	'73	15	182	41	11	1	1	2	0	1	0	1	0	0	114	143	18.00
Spartansburg,	1875	William S. McKellar,	'70	'76	10	22	32	4	4	5	9	0	4	0	4	3	0	60	25	
Townville,	1837				7	10	17	6	0	0	0	1	3	0	4	0	0	35	53	5.00
Wilmington,	1867	Samuel Manning,	'66	'74	12	28	40	2	0	2	2	0	0	0	0	0	0	75	25	5.00
Also, WITH OHIO.																				
Conneaut,	1833	Henry D Lowing,	'58	'73	12	21	33	1	2	0	2	1	0	0	1	1	0	85	21	36 00
Sharon,	1854	John Edwards, p.	'51	'71	34	25	59	5	0	18	18	0	18	0	18	0	16	95	20	
Wheatland,	1872				11	18	29	0	9	0	9	1	12	8	21	0	0	40		

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WELSH, EASTERN ASSOCIATION.— December 25, 1877

Ashland,															
Audenried,	1865	John E. Jones,	'55	'76			98								
Bangor, East,	1873	John Williams,	'58	'77			40	1	0	1		2	2	4	50
Beaver Meadow,	1840						30								80
Blossburg,	1841	Fred. T. Evans,	'66	'69											
Bradford,	1832	E. J. Morris,	'71	'71			130	11	6	17	2	4	0	6	130
Carbondale,	1832	Lewis Williams,													
Carbon Run,	1874						60								73
Charlestown,	1840	Frederick T Evans,	'66	'69											
Coaldale,	1870	David E. Hughes,	'68	'70											
Danville,	1840														
Drifton,	1870	George Hill,	'70	'77			107	32	15	47	2	0	4	6	150
Dundaff,	1835	D. Daniels,	'47	'50			122								90
Hyde Park,	1857	Lot Lake,		'78			377	16	3	19	2	100	1	103	300
Jeansville,	1866	John E. Jones,	'55	'76			36	5	0	5		4		4	30
Jermyn,	1870	William Jenkins,	'69	'70			33	3	2	5		1	4	5	50
Kingston,	1838	Thomas C. Edwards,	'71	'78			153	6	9	15	0	5	0	5	225
Lansford,	1850	Daniel A. Evans, p.	'70	'76			114	6	5	11	2	1	1	4	140
Mahanoy,	1863														
Miners,	1868	John W. Williams,	'73	'74			53	12	15	27		4	5	9	104
Minersville,	1833														
Morris Run,	1864	Frederick T. Evans,	'66	'69											
Mount Carmel,	1870														
Nanticoke,	1874														
Olyphant,															
Parsons,	1871						30	3	3	6	0	1	0	1	45
Pittston,	1848	John Williams,	'58	'76			65	2	2	4		4	0	4	60
Plymouth,	1865	D. E. Evans,	'66	'71			182	15	13	28	2	23	21	46	233
Pottsville,	1833														
Providence,	1855	R. S. Jones,	'68	'72			145								
Shamokin,		Daniel T Davies,		'75			68	6	0	6	0	1	0	1	80
Shenandoah,	1866	D. Todd Jones,		'75			70								84
Slatington,	1859						36	2	3	5		3	1	4	60
Spring Brook,	1869						31		1	1					25
Tamaqua,	1842	David E. Hughes,													
Taylorville,	1870						27		1	1		5		5	60
Valley,	1840														
Wanamie,	1870						18	4	8	12			1	1	35
Wilkesbarre,	1869	Thomas C. Edwards,	'71	'72			148	16	2	18		11	3	14	125

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	De.	To.	Ad	In.			
WELSH, WESTERN ASSOCIATION. — November 16, 1877.																				
Birmingham,	1868						97		8	7	15	1	17	2	20			65		
Brady's Bend,	1840	David R. Davies,					45		1	1	2	1	4		5					
Ebensburgh,	1796	Thomas R. Jones,	'66	'66			230		13	1	14							233		
" North,		John G. Thomas,	'69				57		19	0	19							50		
" South,		John G. Thomas,	'69				58													
Houtzdale,	1876						22					1	2	4	7			35		
Irwin Station,	1873						49					1	5	5	11			85		
Johnstown,		E. W. Jones,	'56	'71			120		5	4	9	2	7		9			110		
Pittsburg,		Hugh E. Thomas, D.D.,	'53	'69			290		34	5	39	7	34	4	45	2	28	120		
CONNECTED WITH NEW YORK. — August 31, 1877.																				
East Smithfield,	1801	Thomas F. Chafer,		'77	36	59	95	15	5	1	6	5	2		7	1		120	40	
Farmington,	1820	Ozro A. Thomas,	'53	'77	23	25	48	5					2		2			45	17	
Gould Town,	1873	Samuel Rowland,	'67		12	4	16	4										30	15	$17.00
Knoxville,	1867				22	40	62	13					5		5			80		
Le Raysville,	1803	James A. Richmond,			17	35	52	1				1			1			50	40	15 00
Neath,	1832	E. J. Morris, p.	'71	'70	53	78	131	2	11	6	17	2	4		6	4		140	50	200.00
Potterville,	1851	E. J. Morris,	'71	'74	14	22	36		1	2	3	1			1			125	40	16.00
Prentissvale,	1851				13	19	32	15					1		1					8.00
Sugar Grove,	1856	Ozro A. Thomas,	'53	'77	16	40	56	9		4	4							60		5.00
West Spring Creek,	1847	John J. Bond, p	'75	'76	10	12	22	2	3	1	4					2	1	50	30	21.00

CHANGES in list of churches: *New* or replaced, — Wheatland, connected with Ohio. *Dropped*, — St. Clair, from Welsh Eastern Association; Smithfield, East (connected with New York), is now East Smithfield. In Welsh, Eastern, Ashton is now Lansford; Mill Creek is now Miners; and Gibson, South, is now Jermyn.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 6 with pastors; 43 with acting pastors; 27 vacant. Total, 76.

MINISTERS: 6 pastors; 31 acting pastors; 18 others. Total, 55.

CHURCH MEMBERS: 846 males; 1,331 females; 3,736 not specified. Total, 5,913, including 218 absent. Gain, 474.

ADDITIONS: 371 by profession; 174 by letter. Total, 545.

REMOVALS: 53 by death; 333 by dismissal; 79 by discipline. Total, 465.

BAPTISMS: 71 adults; 68 infants.

IN SABBATH SCHOOLS: 6,907. Gain, 14.

FAMILIES: 19 churches reporting, 909.

BENEVOLENT CONTRIBUTIONS: 29 churches reporting (29 last year), $16,486.93. Increase, $15,181.28.

HOME EXPENDITURES: 12 churches reporting (14 last year), $17,631.44. Decrease, $21,403 81.

ORGANIZATION. — No General Association. In local Associations as above.

RHODE ISLAND. — JANUARY 1, 1877.

Barrington,	1711	William House, p.	'57	'73	45	118	163	18	7	0	7	4	1	0	5	6	0	189	$626.18
Bristol,	1687	Thos. Shepard, D.D., p. / James P. Lane, p.	'18 / '61	'35 / '71	86	221	307	57	9	4	13	3	0	0	3	0	7	250	3,495.35
Central Falls,	1845	James H. Lyon, p.	'63	'67	56	138	194	21	6	7	13	4	7	35	46	5	2		1,430.47
Chepachet,	1846	George L. Dickinson,		'76	12	28	40	2	0	4	4	1	1	0	2	0	0	117	11.00
Little Compton,	1704	William D. Hart, p.	'75	'75	45	91	136	21	6	0	6	3	0	0	3	4	0	115	325.87
Cranston, Franklin,	1873	James P. Root,	'56	'76	14	23	37	3	6	5	11	0	0	0	0	6	0	101	19.57
Kingston,	1820	Isaac R. Prior,	'72	'77	14	45	59	2	1	0	1	1	0	0	1	1	0	146	432.28
Newport, United,	1833	T. Thayer, D.D., p., *ret.*,	'37	'41	71	157	228	17	23	6	29	5	1	0	6	18	21	263	3,559.17
" Union,	1859	Mahlon Van Horne, p.	'66	'68	40	99	139	8	18	1	19	0	0	0	0	7	8	140	20.00
Pawtucket,	1829	C. Blodgett, D. D., p. / Joseph J. Woolley, p.	'30 / '60	'36 / '71	94	276	370		13	7	20	8	6	0	14	11	6	359	1,368.23
Peacedale,	1857	George W. Fisher, p.	'65	'68	28	61	89	25	2	0	2	0	2	0	2	0	2	181	66.41
Providence, Benef't Ch.	1743	Jas. G. Vose, D. D., p.	'57	'66	161	426	587	60	18	4	22	18	9	0	27	13	16	550	8,280 04
" Central Ch.	1852	George Harris, p.	'69	'72	124	297	421	46	12	8	20	1	12	0	13	6	8	395	7,302.54
" Charles St.,	1865	Adelbert F. Keith,	'70	'77	35	68	103	6	3	3	6	1	4	0	5	2	4	160	111.00
" Elmwood,	1851	Geo. F. Humphreys, p.	'74	'77	42	85	127	8	9	6	15	4	3	0	7	3	3	250	170.56
" Free Evan.,	1843	William P. Fisher,	'73	'77	95	234	329	42	5	2	7	1	7	0	8	1	4	260	102.80
" Pilgrim,	1869	Thomas Laurie, D.D., p.	'42	'69	85	179	264	19	20	16	36	4	1	0	5	12	6	465	2,397.97
" Union,	1871	A. J. F. Behrends, D.D., p.	'65	'76	160	402	562	60	61	23	84	6	13	23	42	38	2	458	6,923.51
Scituate,	1834	John H. Mellish,	'55	'71	17	46	63	24	8	3	11	0	0	0	0	5	0	58	45.75
Slatersville,	1816	Calvin R. Fitts,	'66	'71	32	135	167	33	4	1	5	1	3	0	4	1	2	242	512.48
Tiverton,	1746	William H. Sturtevant,	'53	'77	13	46	59	6	9	0	9	1	0	0	1	8	1		60.65
Warwick,	1849	George F. Wright, p.	'75	'77	14	39	53	30	0	0	0	0	0	0	0	0	0	90	5.20
Westerly,	1843	David N. Beach, p.	'76	'76	74	119	193	45	10	8	18	2	7	0	9	0	5	150	56.14
Woonsocket, Globe,	1834	George W. Brooks, p.	'77	'77	17	43	60	18	5	7	12	0	0	0	0	5	0	130	

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CHANGES in list of churches: *New*, — none. *Dropped*, — Plymouth, Woonsocket.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 15 with pastors; 4 with acting pastors; 5 vacant. Total, 24.

MINISTERS: 17 pastors; 4 acting pastors; 9 others. Total, 30.

CHURCH MEMBERS: 1,374 males; 3,276 females. Total, 4,650, including 571 absent. Gain, 29.

REMOVALS: 68 by death; 77 by dismissal; 58 by discipline. Total, 203.

ADDITIONS: 255 by profession; 115 by letter. Total, 370.

BAPTISMS: 152 adult; 97 infant.

IN SABBATH SCHOOLS: 5,069. Loss, 396. Average attendance, 3,176.

FAMILIES: not reported.

BENEVOLENT CONTRIBUTIONS: 23 churches reporting (25 last year), $37,324.17. Decrease, $3,764.25.

CHURCH EXPENSES: 23 churches reporting (25 last year), $74,644.60. Decrease, $7,979.39.

ORGANIZATION. — THE RHODE ISLAND CONGREGATIONAL CONFERENCE, and an ASSOCIATION OF MINISTERS.

SOUTH CAROLINA. — September 30, 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad	In.			
Charleston,	1867	William G. Marts,	'72	'76	66	163	229	0	18	1	19	2	1	4	7	3	7	149		
Orangeburg,	1875	W. L. Johnson,	'70	'76	11	18	29	1	2	0	2	0	0	2	2	0	10	25		

CHANGES in list of churches: None. Loss of members, 19. Loss in Sabbath Schools, 87.

ORGANIZATION. — None. Assisted by the AMERICAN MISSIONARY ASSOCIATION.

TENNESSEE. — September 30, 1877.

Chattanooga, 1st,	1867	Temple Cutler,	'61	'76	38	39	77	12	1	4	5	0	0	1	1	1	0	170		$50.00
Knoxville, *Welsh*,	1869	Robert D. Thomas,			18	28	46	0	0	5	5	0	2	0	2	0	1	57		0.00
Memphis, 1st,	1864																			
" 2d,	1868	W. W. Mallory,	'64	'67	35	78	113	11	11	2	13	1	2	1	4	8	0	115		
Moffatt,	1876	S. R. Rosboro,	'49	'76	9	9	18	0	7	0	7	0	0	0	0	1	1	0		0.00
Nashville, Union,	1868	Henry S. Bennett,	'63	'67	83	58	141	32	18	6	24	3	4	0	7	16	1	100		66.00
" Knowles St.	1876	[J. W. Moore, *Lay Pr.*]		'77	5	11	16	1	5	11	16	0	0	0	0	13	1	128		25.00

CHANGES in list of churches: *New*, — None. *Dropped* from the list, — Pomona.
CHURCHES: 5 with acting pastors; 2 vacant (including 1 supplied by Lay Preacher). Total, 7.
MINISTERS: 5 acting pastors; 4 others. Total, 9
CHURCH MEMBERS: 203 males; 260 females. Total, 463, including 69 absent. Gain, 34.
ADDITIONS: 42 by profession; 28 by letter. Total, 70.
REMOVALS: 4 by death; 8 by dismissal; 2 by discipline. Total, 14.
BAPTISMS: 39 adult; 4 infant.
IN SABBATH SCHOOLS: 605. Gain, 61.
FAMILIES: not reported.
BENEVOLENT CONTRIBUTIONS: 5 churches reporting (3 last year), $141.00. Decrease, $160.00.
HOME EXPENDITURES: 5 churches reporting (5 last year), $392.00. Decrease, $328.00.
ORGANIZATION. — IN CENTRAL SOUTH CONFERENCE.

TEXAS. — September 30, 1877.

Corpus Christi,	1866	Solomon M. Coles,	'77	'77	6	14	20	3	0	0	0	2	0	1	3	0	1	39	
Dallas,	1877	Henry M. Daniels,		'77			18		17	1	18							24	
Goliad,	1872	Bethuel C. Church,	'40	'72	9	10	19	1	2	0	2	0	0	0	0	0	0	15	$9.30
Helena,	1874	Mitchell Thompson,	'70	'74	11	21	32		2	0	2					2	1	46	
Honey Grove,	1877																		
Paris, 1st,	1868	Herman B. Dean,	'75	'76															
" 2d,	1874						32		9	7	16							100	
Pattenville,	1877	William Hamilton,																	
Skidmore,	1877	F. Jones,																	

CHANGES in list of churches: *New*, — Dallas; Honey Grove; Pattenville; Skidmore. *Dropped*, — Sherman.
CHURCHES: 9 with acting pastors. Total, 9.
MINISTERS: 8 acting pastors; 1 other. Total, 9.
CHURCH MEMBERS: 91 males; 153 females. Total, 294, including 20 absent. Gain, 12.
ADDITIONS: 30 by profession; 8 by letter. Total, 38.
REMOVALS: 2 by death; 0 by letter; 1 by discipline. Total, 3.
BAPTISMS: 2 adult; 2 infant.
IN SABBATH SCHOOLS: 441. Gain, 138.
FAMILIES: not reported.
BENEVOLENT CONTRIBUTIONS: 1 church reporting (0 last year), $9.30.
ORGANIZATION. — CONGREGATIONAL ASSOCIATION OF TEXAS.

UTAH. — December 1, 1877.

Ogden,	1877																		
Salt Lake City,	1874	Walter M. Barrows,	'71	'73	11	29	9 40		6 8	3 1	9 9					4	4	130	50	$155.00

CHURCHES: *New*, — Ogden, organized July 15, 1877. *Dropped* from the list, — none.
GAIN of members, 19. Gain in Sabbath Schools, 5. Increase in Benevolent Contributions, $115.00.
ORGANIZATION. — Unassociated.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Addison,	1801				1	1	2	0	0	0	0	0	0	0	0	0	0	0		$0.00
Albany,	1818	Don E Curtis,		'77	15	27	42	10	0	0	0	2	2	0	4	0	0	85	40	
Alburgh,	1824	Richard Hicks,	'67	'77	17	58	75	7	19	0	19	1	2	0	3	6	0	96	55	8.00
Arlington, East,	1843	J. Clinton McCollom,	'69	'73	10	40	50	8	0	0	0	1	4	0	5	0	0	69	60	6.00
Bakersfield,	1811				40	83	123	20	7	0	7	1	4	0	5			91	35	57.60
Barnet,	1858	Nathan R. Nichols, p.	'72	'73	42	74	116	8	1	1	2	1	10	4	15	1	10	150	10	299.95
Barre,	1799	Leonard Tenney,	'45	'68	70	131	201	40	0	1	1	2	7	0	9	0	0	255	120	190.00
Barton,	1817				34	82	116	22	3	1	4	0	3	0	3	2	0	123	60	168 00
Bennington, 1st,	1762	Isaac Jennings, p.	'43	'53	59	115	174	50	6	0	6	1	0	0	1	4	3	160		389.33
" 2d,	1836	Edward G. Reed, p.	'65	'75	61	165	226	26	26	9	35	2	1	0	3	16	5	279	126	667.43
" North,	1868	Lewis C. Partridge,	'60	'75	25	41	66	17	9	4	13	1	0	0	1	3	3	104	42	42.90
Benson,	1790	John C. Houghton,	'68	'76	57	97	154	38	0	3	3	3	1	0	4	0	1	148	73	94.58
East Berkshire,	1820	Elias W. Hatch,	'66	'66	37	46	83	10	7	1	8	2	0	0	2	4	1	100	21	37.26
Berlin,	1798	William Schofield,	'74	'76	29	47	76	32	3	4	7	2	2	0	4	0	0	144		39.84
" West,	1865	John F. Stone,	'29	'63	5	13	18	1	0	0	0	1	3	0	4	0	0	50	20	50 00
Bethel,	1817	Elbridge Gerry,	'68	'72	13	43	56	13	6	0	6	0	0	0	0	3	2	86	36	24.50
Bradford,	1810	Lester H. Elliot,	'66	'73	32	129	161	19	11	7	18	6	2	0	8	8	0	218	154	269.49
Braintree,	1794				17	32	49	15	5	0	5	1	0	0	1	5	0	57	20	
" East,	1871				20	47	67	10	1	1	2	0	0	0	0	0	0			7.00
Brandon,	1785	Sedgwick P. Wilder, p.	'75	'76	60	126	186	36	7	6	13	4	3	0	7	6	0	169	80	219 80
Brattleboro', West,	1770	Charles H. Merrill, p.	'70	'73	63	110	173	20	2	5	7	2	2	0	4	1	5	177	100	248.61
Brattleboro',	1816				92	223	315	28	10	4	14	5	14	0	19	6	7	263	150	1,330.22
Bridgewater,	1793																			
Bridport,	1790	W. W. Winchester, p.	'54	'67	66	109	175	46	5	2	7	3	1	0	4	4	0	350	200	395.89
Brighton,	1841																			
Bristol,	1805				20	30	50	13	0	0	0	1	0	0	1	0	0	0		115.00
Brookfield, 1st,	1785	George B. Tolman,	'62	'71	33	67	100	9	8	0	8	2	0	0	2	2	1	142	60	87.42
" East,	1848	William A. Bushee, p.	'69	'68	54	83	137	9	7	3	10	2	2	1	5	6	0	150	70	140.75
Brownington, Barton Landing,		E. P. Chittenden,	'77	'77	48	74	122	13	19	7	26	3	5	0	8	10	3	172		72.91
Burke, East,	1807	Matthew A Gates,	'58	'76	22	36	58	10	11	1	12	1	0	0	1	8	0	73		56 00
Burlington, 1st,	1805	Lewis O. Brastow, p.	'61	'73	171	225	396	100	5	11	16	6	6	0	12	2	6	232	180	824.30
" 3d,	1860	George B. Safford, p.	'58	'60	44	102	146	30	2	10	12	3	2	0	5	0	0	144	75	459.41
Cabot,	1801	Benjamin S. Adams, p.	'71	'71	44	84	128	28	1	1	2	6	1	0	7	1	0	122	23	85.02
Cambridge,	1792	Edwin Wheelock,	'56	'76	26	45	71	5	15	2	17	4	0	0	4	7	5	90	90	338.00

Castleton,	1784	Edward P. Hooker, p.	'68	'75	47	126	173	31	17	0	17	3	6	3	12	14	2	110	70	245 55
Charleston,	1844	William T. Herrick,	'51	'72	36	52	88	15	2	2	4	0	4	0	4	1	2	170	25	222.97
Charlotte,	1792	Charles C. Torrey, p.	'55	'71	40	70	110	3	0	0	0	2	2	0	4	0	0	118	10	139.00
Chelsea,	1789	Edward E. Herrick, p.	'64	'70	73	120	193	25	1	2	3	3	1	0	4	1	0	167	202	124.72
Chester,	1773	Henry L. Slack, p.	'77	'77					3	1	4	3	5		8	3		150		164.55
Clarendon,	1822	George H. Morss, p.	'64	'76	24	50	74	7	8	1	9	0	0	0	0	8	1	134	60	63.16
Colchester,	1804	Alanson S. Barton,	'62	'77	9	51	60	13	1	2	3	0	2	0	2	1	0	81		72.00
Corinth,	1820	Caleb M. Winch,	'53	'69	51	102	153	22	6	2	8	4	1	0	5	6	0	160	113	66.16
Cornwall,	1785	Seagrove W. Magill, p.	'37	'67	54	106	160	31	5	3	8	2	1	0	3	5	1	240	90	280.11
Coventry,	1810	W. C. Somerville,	'51	'73	29	70	99	13	0	3	3	5	1	0	6	0	0	125		38.94
Craftsbury,	1797	Joseph Boardman,	'61	'75	45	83	126	21	5	0	5	3	5	0	8	4	7	165	60	922.50
Danby,	1869	Lucien D. Mears,	'71	'76	4	13	17	7	0	0	0	0	4	0	4	0	0	76	20	10.00
Danville,	1782	Chas. W. Thompson, p.	'69	'69	45	83	128	11	0	5	5	3	2	0	5	0	0	120	90	219.15
Derby,	1807	Edward P. Wild,	'65	'77	34	69	103	16	9	3	12	2	2	0	4	7	0	156	100	55.00
Dorset,	1784	Parsons S. Pratt, p.	'47	'56	35	87	122	8	3	1	4	3	5	0	8	2	2	173	113	201.25
Dorset, East,	1867	[S. Gardiner, *Meth.*]		'77	1	3	4	0	0	0	0	0	1	0	1	0	0	60	25	
Dover,																				
Dover, West,	1868	Frank Pierce,		'76	17	25	42	10	0	0	0	1	4	0	5	0	0	66	20	
Dummerston,	1779	Levi G. Chase, p.	'70	'70	23	79	102	29	1	1	2	3	5	1	9	1	0	87	90	245.60
Duxbury,	1836	[C. S. Buswell, *Meth.*]		'76	9	8	17	5	2	0	2	0	0	0	0	2	0	85		
Enosburgh,	1811	Alfred B. Swift,	'55	'61	72	87	159	34	7	0	7	0	0	0	0	4	1	129	37	306.13
Essex Centre,	1791	John Cowan,	'75	'75	31	67	98	30	1	1	2	5	1	0	6	1	1	110	35	99.48
Essex Junction,	1869	John Cowan,	'75	'76	15	35	50	13	1	0	1	2	7	0	9	0	0	252	25	
Fairfield,	1800				10	20	30	3	6	0	6	0	0	0	3	0	0	29	27	
Fairhaven,	1803				36	77	113	16	11	7	18	2	1	0	3	9	9	129	65	153.32
" *Welsh*,	1857	John W. Williams,	'73	'77	15	40	55	2	2	1	3	1	3	0	4	0	1	76	34	63.23
Fairlee,	1833	James Aiken,	'43	'76	13	28	41	10	0	1	1	1	0	0	1	0	0		40	20.00
Ferrisburgh,	1824	Lawrence Phelps,		'77	14	27	41	5	0	0	0	2	4	0	6	0	0	50	30	
Franklin,	1817	C. P. Watson,	'57	'76	17	34	51	3	13	0	13	1	0	0	1	7	0	56	34	2,005.00
Georgia,	1793	James Hay,	'52	'77	26	54	80	21	0	0	0	1	2	0	2	0	2	77	30	114.53
Glover,	1817	Chauncy B. Thomas,	'62	'76	34	67	101	18	2	0	2	1	4	0	5	0	0	120	94	19.44
Grafton,	1785	Earl J. Ward, p.	'68	'67	29	74	103	28	3	4	7	0	1	0	1	3	1	126	70	117.75
Granby and Victory,	1825	Charles Duren,	'41	'74	17	33	50	10	0	0	0	4	0	1	5	0	0	53	40	94.44
Greensboro',	1804	Moses Patten, p.	'60	'77	28	41	69	5	2	0	2	1	2	0	3	1	0	100	75	82.71
Guildhall,	1799	Josiah G. Willis, p.	'76	'76	17	39	56	18	0	3	3	1	0	0	1	0	0	55	33	
Guilford, East,																				
Hardwick,	1803	A. A. Baker,	'54	'76	61	104	165	22	14	1	15	1	1	0	2	14	1	140	75	740.84
Hartford,	1786	S. Ingersoll Briant, p.	'68	'75	61	118	179	28	5	4	9	1	7	0	8	4	3	212	134	257.42
Hartford, West,	1830				30	55	85	15	2	0	2	1	1	0	2	2	0	80	46	322.36
" Quechee,	1831	Austin S. Chase,	'76	'76	13	61	74	30	8	2	10	1	2	0	3	7	0	85	137	21.00
Hartland,	1779	R. D. Miller,	'56	'75	10	38	48	4	10	5	15	0	4	0	4	2	2	75	30	57.00
Highgate,	1811				14	35	49	19	0	0	0	3	4	0	7	0	4	65	35	45.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Hinesburgh,	1789				25	66	91	37	0	0	0	0	4	0	4	0	0	80	45	$10.00
Holland,	1842	James Hay,	'52	'76	12	21	33	3	5	2	7	0	0	0	0	3	0	100	30	51.10
Hubbardton,	1782	John H. Thyng,	'52	'77	18	37	55	12	4	0	4	0	0	0	0	4	0	97	28	
Hydepark,	1863				4	20	24													
Hydepark, North,					6	7	13													
Irasburgh,	1818	John A. Kaley,	'76	'77	30	45	75	9	6	3	9	0	2	2	4	6	0	150	71	13.00
Jamaica,	1791	Orrin G. Baker, p.	'78	'78	20	39	59	3	10	2	12	3	1	0	4	5	0	90	50	64.50
Jericho, 1st,	1791	Austin Hazen,	'60	'64	29	53	82	15	4	0	4	2	4	0	6	3	6	228	75	125.00
" 2d,	1826				13	37	50	2	8	4	12	0	2	0	2	5	1	55	35	97.70
Johnson,	1871				47	88	135	28	3	4	7	1	3	0	4	1	3	178	65	120.50
Kirby,	1877	Matthew A. Gates,	'68	'76	12	9	21	0	10	11	21	0	0	0	0	3	0	40		
Londonderry,																				
Lowell,	1816	Frederick B. Phelps, p.	'70	'70	39	46	85	15	17	0	17	1	2	0	3	11	1	130		33.10
Ludlow,	1806	Silas P. Cook,	'69	'73	29	72	101	38	0	2	2	3	2	1	6	0	0	97	30	158.83
Lunenburgh,	1802	George A. Perkins,	'54	'75	31	66	97	30	3	2	5	4	5	1	10	2	0	107	50	120.00
Lyndon,	1817	William P. Bennett,	'70	'75	22	69	91	30	1	1	2	1	6	0	7	0	2	195	100	57.77
Lyndonville,	1870	William P. Bennett,	'70	'75	29	67	96	18	5	3	8	2	5	0	7	5	1	172	140	
Manchester,	1784				90	150	240	14	15	4	19	7	5	0	12	14	5	251	75	536.68
Marlboro',																				
Marshfield,	1826	Paul H. Pitkin,	'66	'77	32	24	56	7	3	0	3	1	0	0	1	0	2	87	65	63.10
McIndoes,	1829	J Lincoln Litch,	'67	'73	28	102	130	20	0	2	2	1	0	0	1	0	3		70	
Middlebury,	1790	Edward P. Hooker, p.	'61	'70	149	252	401	61	5	3	8	12	8	0	20	3	2	327	228	1,077.13
Middletown,	1780	Osborn Myrick,	'46	'66	13	35	48	8	4	1	5	2	0	0	2	2	0	128	70	76.00
Milton,	1804	John H. Woodward,	'37	'69	22	40	62	3	1	2	3	1	0	0	1	1	0	157	46	114.84
Milton, West,	1853	John H. Woodward,			9	13	22	0	0	0	0	0	0	0	0	0	0	30	10	
Montgomery,	1817	Elias W. Hatch,	'66	'75	16	23	39	10	4	0	4	3	4	0	7	2	0	80	17	22 00
Montpelier,	1808	John H. Hincks, p.	'77	'77	102	186	288	86	0	0	0	5	8	0	13	0	0	150		527.84
Morgan,	1823	William T. Herrick,	'51	'75	7	17	24	2	6	1	7	2	0	0	2	6	0	85	23	12.50
Morrisville,	1807				45	80	125	14	7	2	9	1	0	0	1	7	0	211	60	160.00
Newbury,	1764	Samuel L. Bates, p.	'64	'71	50	141	191	28	7	1	8	1	6	0	7	4	3	195	130	744.47
" Wells River,	1842	Eugene J. Ranslow,	'69	'75	64	136	200	15	8	7	15	2	1	0	3	7	6	279	300	304.27
" West,	1867	Amzi B. Lyon,	'58	'75	16	27	43	5	0	0	0	0	0	0	0	0	0	70	70	73.93
Newfane, Fayetteville,	1774	Charles Burnham,	'41	'74	25	67	92	23	1	0	1	2	0	0	2	0	0	140	120	28.40
New Haven,	1800	Stephen Knowlton, p.	'65	'72	98	177	275	30	25	0	25	1	3	0	4	14	3	123	120	607.48
Newport,	1831	Edward P. Wild, p.	'65	'74	50	82	132	21	6	6	12	1	3	0	4	6	8	158	95	243.40
Northfield,	1822	William S. Hazen, p.	'64	'63	37	78	115	11	12	7	19	3	3	0	6	8	6	162	72	191 53
Norwich,	1819				74	142	216	41	6	1	7	6	7		13	3		235	230	228.85

Orange,	1876	James L. Harrington, p.	'76	'76	21	31	52	1	44	8	52	0	0	0	0	32	0	95		
Orwell,	1789	M. L. Severance, p.	'64	'69	75	112	187	33	10	2	12	3	1	0	4	8	3	256	175	433.08
Pawlet,	1781				19	85	104	2	24	0	24	1	1	0	2	18	0	87	60	15.00
Peacham,	1794	Azel W. Wild, p.	'64	'73	59	149	208	28	2	0	2	2	1	1	4	2	0	175	96	583.15
Peru,	1807	Charles Rockwell,	'34	'76	41	62	103	29	3	0	3	3	0	0	3	2	0	150	80	20.00
Pittsfield,	1803	Charles W. Clark,	'61	'74	23	33	56	7	6	0	6	3	0	0	3	5	2	36	83	24.23
Pittsford,	1784	Russell T. Hall, p.	'70	'70	73	137	210	27	11	3	14	7	6	1	14	9	0	230	130	1,918.74
Plainfield,	1799	Clark E. Ferrin,	'51	'57	15	28	43	11	6	1	7	2	1	0	3	4	2	70	36	35 25
Plymouth,																				
Pomfret,	1783	Allen Hazen,	'46	'75	19	38	57	9	7	1	8	0	0	0	0	5	0	120	45	46.92
Post Mills,	1839	James Caldwell,	'37	'77	20	40	60	17	0	0	0	5	0	0	5	0	0	70	50	85.00
Poultney,	1780	Calvin Granger,	'34	'73	32	60	92	30	0	0	0	7	1	0	8	0	0	70	40	18.00
Pownal, North,	1851	[J. L. Cook, *Meth.*],	'48	'68	5	13	18	8	0	0	0	0	0	0	0	0	0	105	37	0.00
Putney,	1776	John E. Russell,		'75	21	65	86	14	5	3	8	4	5	0	9	5	1	160		
Randolph,	1786	William S. Blaisdell,	'68	'76	53	78	131	40	37	8	45	3	2	0	5	30	2	122	30	56.25
Randolph, West,	1831	Vitellus M. Hardy,	'72	'77	42	103	145	40	1	5	6	2	2	0	4	1	2	140	85	182.23
Richmond,	1801	Austin Hazen,	'60	'75	7	28	35	12	1	0	1	2	0	0	2	1	0	75	50	54.00
Ripton,	1828	Cephas H. Kent, p.	'28	'61	26	37	63	16	2	1	3	1	0	0	1	0	0	40	30	140.08
Rochester,	1811	Thomas S. Hubbard,	'39	'68	18	58	76	5	11	3	14	1	2	0	3	10	2	75		
Rockingham:—																				
Saxton's River,	1825	Amos Holbrook,	'66	'76	29	53	82	18	12	7	19	3	3	10	16	9	1	97	64	29.75
Bellows Falls,	1850	Nathan F. Carter, p.	'67	'74	35	48	83	22	0	8	8	0	2	0	2	0	0	100	66	146.14
Cambridgeport,	1868	[J. H. Galord, *Meth.*]		'76	14	22	36	13	0	0	0	0	3	0	3	0	0	100	60	
Roxbury,	1864	Alden Ladd, p.	'65	'63	22	39	61	9	2	0	2	0	0	0	0	2	0	70	40	50.00
Royalton,	1777	Cyrus B. Drake, p.	'37	'37	43	80	123	18	0	0	0	2	6	0	8	0	1	75	41	363.98
Royalton, South,	1868	Sidney K. B. Perkins,	'60	'76	19	41	60	8	5	12	17	1	6	0	7	4	0	101	50	24.44
Rupert,	1786	A. Boardman Lambert,	'37	'74	20	40	60	8	1	2	3	1	0	0	1	0	2	125	65	150.00
Rutland,	1788	James G. Johnson, p.	'66	'70	151	291	442	81	16	12	28	3	9	0	12	13	11	357	300	2,069.73
Rutland, West,	1773	John K. Williams,	'66	'72	95	183	278	15	61	6	67	5	1	0	6	39	9	215	135	477.14
Salisbury,	1804	Frederick Janes,	'37	'77	21	43	64	7	15	0	15	0	1	0	1		0	112	51	0.00
Sandgate,	1782	G. H. Townsend,		'77	4	6	10	2	0	0	0	0	0	0	0	0	0	50	13	0.00
Sharon,	1782	Edward B. Chamberlin,	'56	'73	27	59	86	9	4	2	6	1	4	0	5	4	2	109	46	63.00
Sheldon,	1816	C. P. Watson,	'57	'76	17	31	48	7	6	4	10	0	0	0	0	2	1	64	35	22.69
Shoreham,	1784	William N. Bacon, p.	'59	'64	29	76	105	12	9	0	9	3	1	0	4	3	1	75	64	200.50
South Hero & Gr'd Isle,	1795	Orville G. Wheeler, p.	'40	'40	25	70	95	13	22	0	22	0	1	0	1	26	0	54	57	107.00
Springfield,	1781	Thomas M. Boss,	'66	'77	98	241	339	60	9	0	9	11	5	6	22	7	7		200	1,096 81
St. Albans, 1st,	1803	Charles Van Norden, p.	'66	'77	142	208	350	25	4	1	5	2	1	0	3	1	4	259	200	2,051 23
St. Johnsbury, 1st,	1809	Roland S. Cross,	'76	'76	28	62	90	49	0	1	1	1	1	0	2	0	1	96	50	25.00
" North,	1825	Henry W. Jones, p.	'66	'75	147	250	397	70	10	13	23	9	19	0	28	2	8	320	161	7,623.45
" East,	1840	John P. Humphrey, p.	'47	'68	47	85	132	27	0	0	0	0	1	0	1	0	0	150	79	208.98
" South,	1851	Edward T. Fairbanks, p.	'68	'74	169	238	407	50	9	10	19	9	12	0	21	5	5	346	186	6,239.80
Stockbridge,	1820	Charles W. Clark,	'61	'71	22	48	70	19	3	0	3	0	1	0	1	1	0	88	35	24.50

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Stowe,	1818	John G. Hale,	'52	'77	25	55	80	23	3	0	3	0	7	0	7	2	0	121	60	$235.49
Strafford,	1820	Henry Cummings, p.	'51	'74	18	40	58	5	3	2	5	2	1	0	3	3	2	87	70	97.87
Stratton,	1801	F. H. Butler,		'75	4	15	19	12	0	0	0	0	0	0	0	0	0			
Sudbury,	1791	Henry F. Rustedt,	'41	'57	7	17	24	5	0	0	0	0	2	0	2	0	0	17	27	15.00
Swanton,	1801	J. H. Babbitt,	'68	'77	61	103	164	20	0	0	0	0	3	0	3	0	0		90	70.39
Thetford,	1773	Charles F. Morse, p.	'56	'75	65	129	194	29	9	3	12	4	4	0	8	7	0	164		438.25
Townshend, East,	1792	George Porter,	'61	'77	41	58	99	24	1	2	3	1	4	1	6	1	1	112		
" West,	1850	Joseph B. Baldwin,	'32	'73	16	52	68	5	4	0	4	1	0	0	1	4	2	90		45.80
Troy,	1845				3	9	12		0	0	0	0	0	0	0	0	0			
" North,	1818	Gardner S. Butler, p.	'77	'76	34	54	88	12	31	1	32	0	1	0	1	27	1	136	100	0 00
Tunbridge,	1792	George Osgood,	'77	'77	22	30	52	12	0	0	0	2	2	0	4	0	0			0.00
Underhill,	1801	John D. Emerson,	'58	'76	35	43	78	13	30	4	34	2	9	0	11	16	0	180	75	16.00
Vergennes,	1793	George E. Hall, p.	'75	'77	77	145	222	30	5	2	7	1	1	0	2	0	0	138	80	200.00
Vershire,	1787				14	32	46	9												
Waitsfield,	1796	Stephen H. Robinson, p.	'77	'77	44	96	140	23	4	2	6	5	0	0	5	4	2	168		82.10
Wallingford,	1792	Edward S. Huntress,	'69	'77	45	109	154	18	42	3	45	2	1	1	4	32	3	133	70	430.38
Wardsborough, South,	1858	Edward F. Abbott,	'46	'75	19	40	59	18	24	0	24	0	0	0	0	15	0	65	64	17.19
Warren,	1816																			
Waterbury,	1801	S. H. Wheeler, p.	'75	'75	68	119	187	19	3	0	3	2	0	2	4	3	0	192	150	303.00
Waterford,	1798	Moses H. Wells, p.	'45	'71	66	86	152	53	5	0	5	4	4	0	8	5	5	110	55	149.29
Waterville,	1823	Joseph Garland,	'48	'77	7	21	28	0	0			2			2					
Weathersfield, Centre,	1775																			
" East,																				
" Ascutneyville,	1869	Richard T. Searle,	'45	'77	8	14	22	5	0	2	2	0	0	0	0	0	0	82		
West Fairlee,	1809	Solon Martin,	'35	'73	23	38	61	16	6	0	6	2	1	0	3	6	0	45	20	53.00
Westfield,	1818	Frederick B. Phelps,	'70	'75	15	35	50	11	3	0	3	0	0	0	0	2	0	65		24.15
Westford,	1801	George R. Byington,	'68	'69	31	78	109	14	4	4	8	3	1	1	5	3	2	175		156.00
West Haven,	1817				5	7	12	0	0	0	0	0	0	0	0	0	0		45	
Westminster,	1767	Pliny F. Barnard,	'47	'73	28	92	120	10	1	0	1	6	3	0	9	1	3	189	80	137.25
" West,	1799	Alfred Stevens, p.	'43	'42	44	48	92	5	3	4	7	4	6	0	10	3	0	163	68	232.56
Weston,	1799				18	30	48	13	5	0	5	1	2	0	3	1	0	40	25	30 62
Weybridge,	1794	Calvin B. Hulbert,	'59	'76	33	55	88	13	0	0	0	1	2	0	3	0	2	100	30	110.55
Whiting,	1809	G. A. Flower,		'77	3	8	11	0	0	0	0	0	0	0	0	0	0	50	25	24 00
Williamstown,	1795	John P. Demeritt,	'70	'75	31	60	91	8	10	1	11	0	0	0	0	9	0	84	66	43.60
Williston,	1813				19	48	67	15	1	0	1	1	1	0	2	0	2	52	24	1,436.11
Wilmington,	1855	Artemas C. Field, p.	'66	'71	33	58	91	34	0	2	2	0	0	0	0	0	0	70	28	21.00
Windham,	1805	Darius N. Goodrich, p.	'65	'75	36	62	98	17	15	3	18	3	7	0	10	9	1	120	68	101.21
Windsor,	1768	Richard T. Searle, p.	'45	'74	66	125	191	34	6	1	7	3	3	0	6	6	2	140	100	259.55

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Winooski,	1836	Charles E. Steele,	'76	'76	12	50	62	20	1	5	6	2	5	0	7	0	1	103	73	36.01
Wolcott,	1818	James A. Bates,	'60	'77	26	41	67	20	2	3	5	2	0	0	2	2	0	77	65	50.00
Woodbury,	1875				15	38	53	3	14	1	15	1	0	0	1	11	0	130	100	
Woodstock,	1781	Louis W. Hicks, p.	'74	'74	72	171	243		30	10	40	2	0	0	2	19	1	119	100	601.53
Worcester,	1824	P. H. Carpenter,		'77	8	41	49	21	2	2	4	1	0	1	2	1	0	65	50	

CHANGES in the list of churches: *New* or replaced, — Kirby; Orange; West Haven. *Dropped*, — Barnard; Underhill, North. McIndoes Falls, in Barnet, is now McIndoes; Winooski, in Colchester, is now Winooski; Fayetteville is now under Newfane; Post Mills, in Thetford, is now Post Mills.
ORDINATIONS, INSTALLATIONS, etc., see Summary IV.
CHURCHES: 61 with pastors; 104 with acting pastors; 32 vacant (including 3 supplied by licentiates, etc.). Total, 197.
MINISTERS: 61 pastors; 91 acting pastors; 60 others. Total, 212.
CHURCH MEMBERS: 6,727 males; 13,153 females. Total, 19,880, including 3,403 absent. Gain, 206.
ADDITIONS: 1,157 by profession; 379 by letter. Total, 1,536.
REMOVALS: 359 by death; 420 by dismissal; 38 by discipline. Total, 817.
BAPTISMS: 778 adult; 245 infant.
IN SABBATH SCHOOLS: 21,881. Gain, 388.
FAMILIES: 162 churches reporting, 11,664.
BENEVOLENT CONTRIBUTIONS: 165 churches reporting (148 last year), $53,014.76. Increase, $7,819.21.
AVERAGE CONGREGATION: 173 churches reporting, 21,396.
ORGANIZATION. — Fourteen Associations of ministers and twelve Conferences of churches are united in the GENERAL ASSOCIATION.

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VIRGINIA. — SEPTEMBER 30, 1877.

Falls Church,	1877	L. B. Platt, p.	'77	'77	14	19	33	4	5	3	8	0	0	0	0	0	0	40		$54.00
Hampton,	1869	Richard Tolman, p.	'45	'70	67	54	121	52	26	1	27	1	7	0	8	14	0	235		25.00
Herndon,	1868	Lysander T. Burbank,	'60	'71	13	26	39	13	0	0	0	0	1	0	1	0	3	61		

CHANGES in list of churches: none.
CHURCHES: 2 with pastors; 1 with acting pastor. Total, 3.
MINISTERS: 2 pastors; 1 acting pastor; 1 other. Total, 4.
CHURCH MEMBERS: 94 males; 99 females. Total, 193, including 69 absent. Gain, 30.
ADDITIONS: 31 by profession; 4 by letter. Total, 35.
REMOVALS: 1 by death; 8 by dismissal; 0 by discipline. Total, 9.
BAPTISMS: 14 adult; 3 infant.
IN SABBATH SCHOOLS: 336. Gain, 81.
FAMILIES: not reported.
BENEVOLENT CONTRIBUTIONS: 2 churches reporting (1 last year), $79.00. Increase, $59.00.
HOME EXPENDITURE: 2 churches reporting (0 last year), $523.00.
ORGANIZATION. — Hampton is under the care of the American Missionary Association. Herndon and Falls Church are connected with the GENERAL ASSOCIATION OF NEW JERSEY.

WASHINGTON TERRITORY. — [JUNE 1?] 1877.

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED.			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad.	In.			
Atahnum,	1873				5	5	10	4					1		1			20		$10 00
Bellingham Bay,	1873	P. Harrison,	'64	'71	7	16	23		7	7	14		1	1	2	3		55	20	12.50
Colfax,	1877	Cushing Eells,		'77	5	5	10													
Dayton,	1877	Erwin W. Allen,		'77	3	7	10													
Olympia,	1873				6	13	19	8	2		2		3		3		1	30	12	17.80
Seattle,	1870	Jacob F. Ellis,	'73	'76	19	29	48		10	2	12		1		1	1		80		22.30
Semiahmoo,	1876	William M. Stewart,		'75	18	7	25		5	2	7						2		6	10 00
Skokomish,	1874	Myron Eells,	'71	'74	7	9	16	2	2	2	4		9		9	2	2		120	385.58
Tacoma. Puget's Sound,	1874	Geo. H. Atkinson, D. D.,	'47		3	1	4	2					1		1			Un.	20	
Port Gamble and Port Madison Station,		John F. Damon,	'61	'69														115		25.00

CHANGES in list of churches: *New*, — Colfax; Dayton. *Dropped*, — none.
CHURCHES: 7 with acting pastors; 2 vacant. Total, 9.
MINISTERS: 8 acting pastors; 1 other. Total, 9.
CHURCH MEMBERS: 73 males; 92 females. Total, 165, including 16 absent. Gain, 35
ADDITIONS: 26 by profession; 13 by letter. Total, 39.
REMOVALS: none by death; 16 by dismissal; one by discipline. Total, 17.
BAPTISMS: 6 adult; 5 infant.
IN SABBATH SCHOOLS: 300, not including "Union." Loss, 17.
FAMILIES: 5 churches reporting, 178.
BENEVOLENT CONTRIBUTIONS: 7 churches reporting (5 last year), $483.18. Increase, $317.93
CHURCH EXPENDITURES: 8 churches reporting (7 last year), $4,663.29. Increase, 802 30.
ORGANIZATION. — With OREGON.

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WEST VIRGINIA. — APRIL 30, 1877.

Ceredo,	1874	John McKean,	'75	'75	9	13	22	0	9	0	9	0	0	0	0	8	0	108	23	$10.00
Huntington,	1872	Albert Bowers,	'69	'73	13	26	39	5	4	1	5	1	1	0	2	4	2	150	40	14.65

CHURCHES: no change in list. Gain of members, 8. Gain in Sabbath Schools, 53.
CONTRIBUTIONS: two churches reporting (one last year), $24.65; showing increase of $17.65.
HOME EXPENDITURES: two churches reporting (one last year), $1,025.00; showing decrease of $657.50.

Allen's Grove,	1845	Horatio M. Case, p.	'71	'70			40	0	0	0	0	0	0	0	0	0	50		$8 36
Alto,	1857				6	7	13	0	0	0	0	0	0	0	0	0	0		0.00
Angelica,	1875	H. M. Corsbie,	'76	'76	2	20	22	3	9	0	9	0	0	0	0	1	0	75	2.75
Appleton,	1850	Sullivan F. Gale, p.	'69	'76	116	238	354	66	21	18	39	6	4	0	10	4	7	500	497.53
Arena,	1863	Adam Pinkerton,	'69	'77	17	39	56	6	7	1	8	0	1	0	1	2	2	110	40.00
Ashippun,	1867	William Walker,	'61	'67	5	8	13	0	1	0	1	0	0	0	0	0	0	0	40.25
Ashland,	1873				6	15	21	0	2	9	11	0	0	0	0	0	3	85	0.00
Auroraville,	1857	Edward N. Ruddock,	'58	'76			36		11		11								
Avoca,	1858	[—— Tench, *Meth.*]		'77	5	14	19	3	0	2	2	0	0	0	0	0	0	100	
Baldwin's Mills,	1867	Morgan L. Eastman,	'49	'76	6	10	16	2	0	0	0	0	0	0	0	0	1	50	10.00
Bangor, *Welsh*,	1855	Owen Jenkins, p.	'72	'73	27	38	65	0	1	2	3	1	2	0	3	0	0	42	37.75
Baraboo,	1847	Newton T. Blakeslee,	'68	'77	25	47	72	11	6	2	8	1	0	0	1	6	0	98	31.94
Beetown,	1847	[F. J. Brobst, *Lic.*]		'77	6	14	20	0	0	0	0	0	1	0	1	0	0	75	
Beloit, 1st,	1838	George Bushnell, p.	'48	'65	193	247	440	80	5	14	19	6	28	0	34	3	0	280	1,504.74
" 2d,	1859	Henry P. Higley, p.	'65	'66	71	138	209	24	2	8	10	4	11	0	15	9		225	330.03
Big Springs,	1866	Daniel A. Campbell,	'52	'77	17	22	39	5	0	0	0	0	0	0	0	0	0	30	1 25
Bird's Creek,	1868	[D. W. Francis, *Lic*.]		'77	4	8	12	1	0	0	0	0	0	0	0	0	0	15	6.00
Black Creek,	1873				1	9	10	0	0	0	0	0	0	0	0	0	0	0	0.00
Black Earth,	1856	Moses M. Martin, p.	'65	'70	10	21	31	14	3	0	3	1	3	0	4	0	0	Un.	7.05
Bloomer,	1868	John P. Chamberlain,	'66	'75	11	23	34	14	3	1	4	1	2		3	1	1	100	18.00
Bloomington,	1847	R. L. Cheney,	'76	'76	46	96	142	30	27	5	32	1	10	0	11	22	4	350	179.21
Blue Mounds, *Welsh*,	1847	John D. Davis,																	
Boscobel,	1857	William Stoddart,	'57	'67	34	78	112	18	0	5	5	1	6	0	7	0	0	130	35.00
Brandon,	1857			'74			100											100	
Bristol and Paris,	1851	Thomas Gillespie,	'67	'70	26	49	75	5	4	0	4	0	5	0	5	1	3	116	242.33
Brodhead,	1857	Edward Dickinson,		'75	18	41	59	24	1	0	1	0	0	0	0	0	0	125	13 00
Burlington, Plymouth,	1858	Charles B. Curtis,		'77	34	90	124	10	4	5	9	1	1	0	2	1	0	120	12.50
Burton,	1875	D. W. Gillmor,	'76	'75															
Caledonia,	1844																		
Centre,	1847	Andrew Doremus,	'69	'77	13	35	48	8	1	0	1	0	0	0	0	1	1	40	33 00
Clinton,	1858	George F. Bronson,	'51	'72	29	74	103	15	0	0	0	2	3	0	5	0	0	130	159.48
Clintonville,	1877	Orson P. Clinton,	'35	'76	1	9	10	0	4	6	10	0	0	0	0	0	0	50	27.50
Columbus, Olivet,	1850	Moritz E. Eversz,	'74	'76	23	67	90	9	8	2	10	2	7	0	9	4	1	125	37.06
Cooksville,	1867	Oscar G. May,	'70	'77															
Darlington,	1847	F. H. Smith,	'77	'77	32	53	85	9	1	1	2	1	3	0	4	0	0	100	52.00
Dartford,	1849	Sidney B. Demarest,	'69	'76	21	45	66	7	0	1	1	1	4	0	5	0	0	100	17.37
Delafield, *Welsh*,	1844	Enoch Jones, p.	'69	'75	9	14	23	3	5	1	6	1	5	3	9	3	5	40	36.23
Delavan,	1841	Joseph Collie, p.	'55	'54	91	180	271	15	3	2	5	1	10	0	11	0	3	200	396.55
Depere,	1866	Edward P. Salmon, p.	'75	'74	30	43	73	10	0	0	0	2	0	0	2	0	0	100	13.45

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc.	To.	Ad	In.			
De Soto,	1856				9	19	28	0	6	4	10	1	4	0	5	4	0	75		$15.28
Dodgeville, *Welsh*,	1845	Sem Phillips,																		
Durand,	1874	Albarom Kidder,	'49	'74	8	32	40	6	5		5					1		130		31.00
Easton,	1870																			
East Troy,	1839				26	49	75	17	2	1	3	3	7	0	10	1	1	110		56.67
Eau Claire,	1856	Joseph F. Dudley, p.	'64	'69	103	152	255	25	75	5	80	2	2		4	52	6	200		213.00
Elkhorn,	1843						95	0	0	0	0	0	0	0	0	0	0	125		0.00
Elk Grove,	1846	Isaac Bancroft,	'76	'75	23	27	50	11	8	0	8	2	1	0	3	1	8	60		51.94
Ellington,	1872	Orson P. Clinton,	'35	'73	8	8	16	0	0	0	0	0	0	0	0	0	1	50		21.25
Elroy,	1875	Robert Quaife,	'53	'74	5	15	20	1	3	4	7	0	9	0	9	1	1	60		10.00
Emerald Grove,	1846				38	79	117	36	2	2	4	2	2	0	4	1	1	75		21.20
Evansville,	1851	Milton Rowley,	'48	'77	29	47	76	11	2	0	2	0	0	0	0	0	0	82		44.66
Fish Creek, *Welsh*,	1859	Owen Jenkins, p.	'72	'73																
Fond du Lac,	1845				137	298	435	70	107	4	111	1	15	0	16	66	20	375		590.08
Fort Atkinson,	1841	Enos J. Montague, p.	'46	'72	64	116	180	23	10	1	11	2	10	0	12	8	2	225		230.33
Fort Howard,	1855	Daniel C. Curtiss,	'40	'63	19	31	50	15	0	0	0	0	0	5	5	0	0	120		55.00
Fox Lake,	1853	Albert O. Wright,	'67	'75	24	35	59	4	4	4	8	2	2	0	4	0	0	60		47.37
Franksville,	1876	George W. Wainwright,	'62	'76	9	19	28	0	8	0	8	0	0	0	0	3	4	60		24.97
Freedom,	1871	[Jackson Tibbetts, *Lic.*]		'77	8	11	19	1	2	0	2	0	6	0	6	1	2	65		30.00
Friendship,	1867	Platt R. Staples,	'73	'73	3	18	21	4	3	1	4	0	4	2	6	2	1	75		10.50
Fulton,	1851	Oscar G. May,	'70	'77																
Gay's Mill,	1871	Peter Valentine,	'64	'69	5	9	14	2	0	0	0	0	0	0	0	0	0	50		15 71
Genesee,	1843	George Smith,	'68	'72	22	38	60	13	4	0	4	1	2	0	3	3	2	65		60.65
Geneva,	1839	David L. Holbrook, p.	'77	'77	80	153	233	27	28	6	34	1	1	0	2	9	4	150		112.00
Genoa Junction,	1846	Francis J. Douglas, p.			17	34	51	11	13	0	13	1	4	1	6	9	1	100		39.64
Glenbeulah,	1870				2	3	5	0	0	0	0	0	0	0	0	0	0	0		0.00
Grand Rapids,	1862	L. M. Foster,	'72	'75	21	61	82	11	4	0	4	0	8	0	8	2	3	90		16.50
Green Lake,	1851				3	9	12													0.00
Hammond,	1858	William C. Hicks,	'71	'76	17	28	45	3	3	0	3	2	0	0	2	1	3			
Hancock and Coloma,	1871	John W. Donaldson,	'58	'71	19	48	67	0	32	2	34	0	4	0	4	17	0	200		22.00
Hartford,	1847	Abishai Scofield,	'45	'73	28	52	80	12	9	4	13	0	1	0	1	5	1	150		60.45
Hartland,	1842	John Fassett,	'46	'76	15	29	44	8	0	0	0	1	0	0	1	0	2	125		53.75
Hortonville,	1852	Orson P. Clinton,	'35	'77	6	12	18	0	0	0	0	0	0	0	0	0	2	60		0
Hudson,	1857				17	39	56	7	8	2	10	0	9	0	9	8	0	85		31.85
Ironton,		Joel G. Sabin,	'53	'77			8													
Ithaca,	1869	Simon Spyker,	'54	'69	22	36	58	12	3	1	4	0	0	0	0	2	1			21.67
Ixonia, *Welsh*,	1852				5	11	16	1	0	0	0	0	1	0	1	0	0	25		20.00

Jackson,	1875	Daniel A. Campbell,	'52	'77	5	9	14	0	0	0	0	0	0	0	0	0	0	0.00
Janesville,	1845	T. Parsons Sawin, p.	'71	'75	120	232	352	0	15	10	25	6	28	0	34	6	5	320	353.95
Johnstown,	1845				10	21	31	3	5	0	5	0	0	0	0	4	0	40	21.80
Kaukauna,	1876	[Jackson Tibbetts, *Lic.*]		'77	10	16	26	0	17	2	19	1	2	0	3	7	2	60	
Kenosha,	1838				48	117	165	48	5	1	6	1	7	0	8	3	1	115	108.26
Kewaunee,	1876	Albert A. Safford,	'77	'76	3	6	9	0	0	0	0	0	0	0	0	0	0	150	64.29
Kinnickinnick,	1860				12	15	27	7	2	4	6	0	0	0	0	0	5	45	1.10
Koshkonong,	1846	Enos J. Montague,	'46	'75	27	34	61	1	0	0	0	1	6	0	7	0	0	140	38.00
La Crosse,	1852	Edmund Y. Garrette,	'54	'72	59	123	182	21	2	7	9	1	5	0	6	0	0	350	190.85
Lafayette,	1855						9	0	0	0	0	0	0	0	0	0	0	0	8.05
Lake Mills,	1847	Hanford Fowle,	'66	'74	13	37	50	2	1	0	1	1	2	0	3	0	0	60	4 56
Lancaster,	1843	Samuel W. Eaton,	'48	'47	59	131	190	34	0	1	1	2	6	0	8	0	4	200	70.90
Leeds,	1862	W. A. Lyman, p.	'76	'75	7	12	19	6	3	0	3	0	0	0	0	0	1	40	12 93
Leon,	1860	[G. F. Hunting, *Presb.*]	'71	'76	16	21	37	11	3	3	6	0	3	4	7	2	0	90	10.50
Liberty,	1840	George W. Sargent,	'59	'77	2	11	13	2	0	0	0	0	0	0	0	0	0	60	
Lincoln,																			58.21
Lone Rock,	1868																		
Madison,	1840	Chas. H. Richards, p.	'66	'67	117	271	388	67	22	14	36	5	14	0	19	6	5	675	624.72
Magnolia,	1851																		
Markesan,	1847	George H. Cate,		'77	10	11	21	0	0	0	0	0	1	0	1	0	0	50	0.00
Mauston,	1859	[Joseph P. Galliger, *Lic.*]		'77	18	17	35	2	2	0	2	0	1	0	1	1	0	100	1.00
Mazomanie,	1857	E. C. Stickel,	'75	'77	28	81	109	19	10	3	13	2	2	0	4	2	0	175	52.76
Menasha,	1851	S. V. S. Fisher, p.	'74	'74	38	81	119	22	22	4	26	2	6	1	9	14	2	155	133.10
Menomonee,	1861	A. McMaster,	'64	'75	25	54	79	11	4	9	13	1	3		4	2		80	22.00
Metomen,	1865	Heman Safford,	'54	'75	10	17	27	3	2	0	2	0	0	0	0	1	0	70	0.00
Milton,	1838	Alpha L. P. Loomis,	'65	'76			91	17	32	7	39	2	5	0	7	20	00	120	37.48
Milwaukee, Plymouth,	1841	Henry T. Rose,	'70	'75			199	50	5	20	25	6	10	0	16	2	7	175	309.00
" Spring Street,	1847	George T. Ladd, p.	'70	'70	131	234	365	32	12	17	29	5	15	1	21	2	10	460	2,948.07
" Tabernacle, W.,	1857				12	28	40	4	3	4	7	0	0	0	0	0	3	50	25.00
" Hanover Street,	1860	Henry C. Hitchcock,	'60	'77	27	103	130	30	0	5	5	3	5	0	8	0	0	120	
" Olivet,	1868																		
" Bayview, West,	1871																		
Mondovi,	1861	William B. Williams.	'69	'77	18	27	45	10					2		2			51	20.00
Monroe,	1854																		
Mt. Sterling,	1863	Peter Valentine,	'64	'69	2	6	8	1	0	0	0	1	0	0	1	0	0	0	10.50
Mount Zion,	1871	D. W. Gillmor,	'76	'77															
" *Welsh*,	1871																		
Mukwonago,	1857	John C. Rybolt,	'52	'77	6	5	11	2	1	0	1	0	0	0	0	0	0	60	20.46
Muscoda,	1869	A. A. Overton,	'57	'75	3	7	10	2	0	3	3	0	0	0	0	0	1	80	12.50
New Chester,	1858	Platt R Staples,	'73	'74	23	29	52	10	1	0	1	0	0	1	1	1	0	75	11.89
New London,	1857	Stanley E. Lathrop, p.	'70	'72	45	85	130	24	25	3	28	0	10	0	10	19	2	150	92.00
New Richmond,	1864	Albert Livermore,	'74	'76	19	34	53	16	10	8	18	1	0	0	1	7	0	130	

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad.	In.			
Oak Creek, Union,	1875	D. R. Anderson, p.	'76	'74	8	21	29	2	3	0	3	1	0	0	1	2	0	80		$17.53
Oakfield,	1848				15	18	33	1	0	0	0	0	1	21	22	0	0	100		0 00
Oak Grove,	1849	William C Sanford,	'75	'75	32	61	93	11	19	0	19	2	1	0	3	11	1	108		43.25
Oak Hill,	1870	Joel G. Sabin,	'53	'77			22		0	0	0	0	0	0	0	0	0			
Oconomowoc,	1845	Alfred E. Tracy,	'72	'75	23	55	78	7	0	4	4	2	1	0	3	0	0	100		143.10
Osborn,	1869						13		0	0	0									
Oshkosh,	1849	Kerr C. Anderson,	'73	'76	58	167	225	25	17	6	23	3	14	0	17	8	0	250		188.36
Palmyra,	1847				17	25	42	28	0	0	0	2	2	0	4	0	1	100		
Peshtigo,	1868	Lyman W. Winslow,	'69	'72	8	36	44	2	1	7	8	0	5	0	5	1	12	70		29.60
Pewaukee,	1840	John H. Cameron,	'64	'76	10	22	32	2	1	2	3	0	1	2	3	1	0	60		38.00
Pine River,	1873	Edward N. Ruddock,	'58	'76			38		15	3	18		2		2			40		8.88
Platteville,	1839	Alfred P. Johnson,	'67	'72	57	143	200	36	11	2	13	4	2	0	6	7	0	300		198.15
Plymouth,	1857	David Wirt,	'49	'77	25	29	54	0	0	5	5	1	0	0	1	0	0	70		8.30
Potosi,	1840	D. W. Gillmore,	'76	'75	13	18	31	2	0	0	0	0	0	0	0	0	0	0		20.75
Poysippi,	1873	Daniel A. Campbell,	'54	'74	5	7	12	3	6	0	6	0	0	0	0	2	0	50		5.00
Prairie du Chien,	1856	Cephas F. Clapp,	'71	'71	13	67	80	21	0	2	2	0	3	0	3	0	0			0.00
Prescott,	1852	[C. H. Davis, *F. W. B.*]		'76	12	25	37	5	0	2	2	2	4	0	6	0	1	100		
Princeton,	1852	Wm. M. Richards,	'35	'68	3	25	28	2	2	0	2	0	2	0	2	1	0	50		12.15
Racine, Congregational,	1851	Wm. H. Hinckley, p.	'76	'75	37	78	115	4	8	6	14	1	1	0	2	0	2	275		20.25
" *Welsh*,	1847	John P. Williams, p.	'63	'76	60	68	128	10	11	6	17	2	6	5	13	0	0			15.00
Raymond,	1840	Geo. W. Wainwright,	'62	'76	39	48	87	27	1	0	1	1	0	0	1	0	0	85		34.81
Reedsburg,	1857	Joel G. Sabin,	'53	'77	24	46	70	14	0	1	1	1	5	0	6	0	0	80		
Ridgeway, *Welsh*,	1853	Evan Owen,	'50	'52	26	34	60	1	3	2	5	0	3	0	3	0	3	70		24.50
Rio,	1864	John A. Ball,	'67	'76	11	18	29	1	3	3	6	0	2	0	2	1	0	75		0.16
Ripon,	1850	Homer W. Carter,	'76	'77	116	214	330	109	2	29	81	1	22	0	23	22	0	350		1,186.95
River Falls,	1855	Theodore C. Jerome,	'72	'76	51	91	142	20	6	1	7	2	5	0	7	4	0	124		56.82
Rochester,	1840	[O. D. Augir, *F. W. B.*]		'77	6	11	17	5	0	0	0	0	0	0	0	0	0	75		35.00
Rockville,	1853	D. W. Gillmor,	'76	'77																
Rosendale,	1848	Edwin E. Webber,	'66	'77	40	52	92	4	0	0	0	0	1	0	1	0	0	125		128.45
Royalton,	1863	Morgan L. Eastman,	'49	'68	34	57	91	1	18	2	20	1	1	0	2	8	7	100		29.26
Salem,	1875	George W. Sargent,	'59	'77	9	20	29	2	11	2	13	0	0	0	0	4	0	130		
Seneca,	1871	Peter Valentine,	'64	'69	5	6	11	2	0	0	0	0	0	0	0	0	0	45		6.00
Sextonville,	1867	Simon Spyker,	'54	'69	6	8	14	1	0	0	0	0	0	0	0	0	0	0		10.05
Seymour,	1874	H. M. Corsbie,	'76	'76	7	11	18	2	4	2	6	0	2	0	2	2	0	75		3.25
Sharon,	1868	Albert M. Case,	'74	'75	30	51	81	11	1	2	3	1	4	0	5	0	0	150		92.00
Sheboygan,	1845	Oscar C McCulloch, p.	'70	'70	24	43	67	8	1	2	3	0	1	0	1	1	3	200		172.88
" Falls,	1847	Samuel Morrison,	'64	'75	12	33	45	3	0	0	0	3	3	0	6	0	3	75		26.50

Shopiere,	1844	Wilson D. Webb,	'44	'75	48	80	128	25	6	2	8	1	1	00	2	6	0	125	$65.70
Shullsburg,	1848	George S. Biscoe,	'61	'76	13	19	32	5	1	2	3	0	0	0	0	0	3	75	3.31
Sparta,	1855	[G. F. Hunting, *Pres.*]	'71	'76	36	102	138	10	14	16	50	4	3	0	7	7	6	290	155 65
Spring Green,	1859	Oscar S. Smith,	'74	'75	23	51	74	15	2	0	2	0	2	0	2	1	1	100	18 00
" " *Welsh*,	1851	Wm. G. Harrison,	'69	'71	12	25	37	3	0	0	0	0	0	0		0	4	54	39.82
Spring Prairie,	1852																		
Springvale,	1853						53											50	
Star Prairie,	1877	Albert Livermore,	'74	'77			11	2	1	10	11							40	
Sterling,	1859				9	13	22	0	1	1	2	1	2	0	3	0	0	0	5.00
Stockbridge,	1860	F. Herbrechter,	'56	'85	7	21	28	0	4	1	5	0	1	0	1	4	0	50	35.75
Stoughton,	1851				6	11	17	2	0	0	0	1	0	0	1	0	1	50	6.00
Sun Prairie,	1855	Josiah Beardsley,	'74	'73	31	45	76	21	0	0	0	0	6	0	6	0	0	160	119.63
Tomah,	1859	John B. Bidwell,	'74	'77	22	37	59	32	0	0	0	0	0	0	0	0	0	61	
Trempealeau,	1857	Thomas G. Owens,	'56	'76	36	58	94	4	1	0	1	2	0	0	2	0	0	125	6.45
Two Rivers,	1851				6	5	11	0	3	5	8	0	0	0	0	1	1	136	15.50
Union Grove,	1844	J. B. Sharp,	'60	'76	59	89	148	22	35	6	41	3	2	1	6	18	0	228	136.60
Viroqua,	1855	William Houghton,	'71	'73	35	48	83	25	20	2	22	0	4	0	4	12	0	90	34.00
Warren,	1873	Quincey L. Dowd,	'75	'75	9	16	25	1	0	5	5	0	0	0	0	0	1	75	61.00
Waterford,	1861				3	6	9	0	0	0	0	0	0	0	0	0	0		
Watertown,	1845	Wm. A. Hendrickson,	'59	'75	35	99	134	25	10	7	17	2	6	1	9	4	0	175	150.14
Waukesha,	1838	Charles W. Camp, p.	'48	'68	48	85	133	13	13	10	23	3	7	0	10	7	0	100	152.61
Waupaca,	1876			'76	14	33	47	0	5	2	7	3	2	0	5	3	0	75	28.30
Waupun,	1845	George Darling, p.	'50	'73	39	101	140	30	16	3	19	4	8	0	12	11	2	125	74.08
Wautoma,	1853	G. J. Webster,	'75	'77	5	12	17	0	0	0	0	0	2	0	2	0	0		0.00
Wauwatosa,	1842	George W. Nelson, p.	'73	'76	42	88	130	24	10	9	19	2	3	0	5	4	11	150	450.91
Westfield,	1852	Daniel A. Campbell,	'52	'77	5	5	10	0	1	0	1	0	2	0	2	0	0	25	0.00
West Rosendale,	1856	Heman Safford,	'54	'76	10	22	32	2	0	0	0	1	0	0	1	0	0	50	15.00
West Salem,	1860	Anson Clark, p.	'49	'67	29	43	72	10	10	2	12	1	5	0	6	5	2	250	174.63
Wheatland & Sterling,	1863				8	11	19	0	0	0	0	1	0	1	2	0	0		
Whitewater,	1840	Benj. D. Conkling p.	'68	'75	102	225	327	41	25	18	43	3	10	0	13	14	0	440	640.30
Wilmot,	1851	George W. Sargent,	'59	'77	5	16	21	5	0	0	0	0	0	0	0	0	0	39	
Windsor,	1858	W. A. Lyman,	'76	'75	26	43	69		3	1	4	0	0	0	0	2	0	150	60.02
Wonewoc,	1871				3	4	7	0	0	0	0	1	1	2	4	0	0		
Wyocena,	1853	John A. Ball,	'67	'76	16	23	39	13	0									40	3.00
Wyoming,	1845	Jonathan Jones,		'74	23	30	53	10	0	4	4	0	0	0	0	2	0	120	20.00
PRESBYTERIAN CHURCHES CONNECTED WITH THIS CONVENTION.																			
Alto Holland,	1858	B. H. Idsinga,	'74	'74	77	60	137	0	7	1	8	2	0	1	3	0	17	89	9.50
Fairplay,	1842	Nicholas Mayne,	'55	'71	7	14	21	1	1	2	3	0	2	0	2	0	2	110	30.25
Green Bay,	1836	William Crawford, p.	'61	'69	50	115	165	30	5	8	13	4	14	0	18	1	5	300	531.61
New Lisbon,	1865	A. A. Young,	'63	'75	20	47	67	22	0	1	1	0	0	0	0	0	0	125	10.00

CHURCHES.		MINISTERS.			MEMBERS.				ADMITTED			REMOVED.				BAPT.		Sab. Sch.	Families.	BEN. CON.
Place and Name.	Org.	Name.	Ord.	C'd	Ma	Fe.	To.	Ab.	P.	L.	To.	Di.	L.	Dc	To.	Ad.	In.			
Orange (branch),	1876	A. A. Young,	'63	'75	8	17	25	0	0	0	0	0	0	0	0	0	0	50		
Pleasant Hill,	1853	[D. W. Francis, *Lic.*]		'77	37	53	90	13	0	0	0	0	2	0	2	0	0	105		$54.25
Racine,	1839																			

CHANGES in list of churches: *New* or replaced, — Ashland; Clintonville; Kewaunee; Rockville; Salem; Star Prairie; Two Rivers; and Geneva and Potosi cease to be marked Presbyterian. *Dropped*, — Kilbourne, by union with a Presbyterian church; and we drop twelve unconnected Welsh churches. Stevensville is now called Ellington.

ORDINATIONS, INSTALLATIONS, etc., see Summary IV.

CHURCHES: 32 with pastors; 112 with acting pastors; 46 vacant (including 13 supplied by licentiates, or ministers of other denominations). Total, 190.

MINISTERS: 30 pastors; 85 acting pastors; 55 others. Total, 170.

CHURCH MEMBERS: 4,250 males; 8,259 females; 715 not specified. Total, 13,224, including 1,912 absent. Gain, 46.

ADDITIONS: 999 by profession; 448 by letter. Total, 1,447.

REMOVALS: 158 by death; 492 by dism'l; 51 by discipline. Total, 701.

BAPTISMS: 508 adult; 211 infant.

IN SABBATH SCHOOLS: 17,995. Loss, 324.

FAMILIES: not reported.

PERSONS under pastoral charge: 153 churches reporting, 31,323.

BENEVOLENT CONTRIBUTIONS: 152 churches reporting (128 last year), $15,987.96. Increase, $33.27.

FOR HOME EXPENSES: 158 churches reporting (143 last year), $144,633.89. Decrease, $2,801.11.

VALUATION of property: 153 churches reporting, $754,635.00. Of which, houses of worship, $691,350.00.

ORGANIZATION. — Nine district Conventions of churches (including seven Presbyterian churches not in our summary) united in the CONGREGATIONAL AND PRESBYTERIAN CONVENTION. Genoa Junction is connected with Illinois.

☞ The number of churches, etc., is affected by our dropping twelve Welsh churches, not connected with the Convention, and not heard from for several years.

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WYOMING. — JANUARY 1, 1877.

Cheyenne,	1869	Clarendon M. Sanders, '67		'75	19	17	36	5	0	0	0	0	0	0	0	0	0	131	35	$45.00

CHANGES: no change in list nor in membership. Gain in Sabbath School, 61.

CONTRIBUTIONS were not reported last year. The church is associated with COLORADO.

CONGREGATIONAL MISSIONARIES FROM THE UNITED STATES, DECEMBER, 1877.[1]

CONNECTED WITH THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

MAHRATTA. 1813.	Ord.	Com.
Sam'l B. Fairbanks, D.D., Ahmednuggur,	'45	'46
Allen Hazen, D.D., Bombay,	'46	'46
Charles Harding, Sholapur,	'56	'56
Henry J. Bruce, Satara(Sholapur),	'62	'62
Spencer R. Wells, Panchgani,	'67	'69
Charles W. Park, Bombay,	'70	'70
Richard Winsor, Satara,	'70	'71
Robert A. Hume, Ahmednuggur,	'74	'74
Edward S. Hume, Bombay,	'75	'75
Lorin S. Gates, Sholapur,	'75	'75
CEYLON. 1816.		
William W. Howland, Tillipally,	'45	'45
Wm. E. De Riemer, Dodoopitty,	'67	'68
Thomas S. Smith, Manepy,	'71	'71
Samuel W. Howland, Oodooville,	'73	'73
HAWAIIAN ISLANDS. 1820.		
Dwight Baldwin, M.D., Honolulu,	'30	'30
David B. Lyman, Hilo,	'31	'31
Lowell Smith, D.D., Honolulu,	'32	'32
Titus Coan, Hilo,	'33	'33
Elias Bond, Kohala,	'40	'41
Isaac W. Atherton, Kohala,		'77
John D. Paris, Honolulu,	'39	'41
Daniel Dole, Koloa,	'40	'41
James W. Smith, M.D., Koloa,	'57	'42
Hiram Bingham, Honolulu,	'56	'56
Charles M. Hyde, D.D., Honolulu,	'62	'77
WESTERN TURKEY. 1826.		
Edwin E. Bliss, D.D., Constantinople,	'43	'43
Wilson A. Farnsworth, D.D., Cesarea,	'52	'52
Sanford Richardson, Broosa,	'54	'54
Ira F. Pettibone, Constantinople,	'55	'55
Julius Y. Leonard, Marsovan,	'57	'57
Joseph K. Greene, Constantinople,	'58	'59
Geo. F. Herrick, Constantinople,	'59	'59
John F. Smith, Marsovan,	'62	'63
Lyman Bartlett, Cesarea,	'61	'67
Milan H. Hitchcock, Constantinople,	'57	'69
John O. Barrows, Constantinople,	'64	'66
Chas. H. Brooks, Constantinople,	'74	'74
Daniel Staver, Cesarea,	'75	'75
Charles C. Stearns, Manisa,	'75	'75
MADURA, SOUTH INDIA. 1834.		
James Herrick, Tirumangalum,	'45	'45
Thomas S. Burnell, Melur,	'56	'48
Joseph T. Noyes, Periakulam,	'48	'48
George T. Washburn, Pasumalai,	'59	'60
Wm. S. Howland, Mandapasalie,	'73	'73
John S. Chandler, Battalagundu,	'73	'73
James E. Tracy, Tirupuvanam,	'77	'77
ZULUS, SOUTH AFRICA. 1835.		
David Rood, Umvoti,	'47	'47
William Ireland, Amanzimtote,	'48	'48
Josiah Tyler, Umsumduzi,	'49	'49
Stephen C. Pixley, Inanda,	'55	'55
Elijah Robbins, Amanzimtote,	'59	'59
Henry M. Bridgman, Umzumbi,	'60	'60
Myron W. Pinkerton, Indundumi,	'71	'71
Charles W. Kilbon, Untwalumi,	'73	'71
EASTERN TURKEY. 1835.		
George C. Knapp, Bitlis,	'55	'55
Crosby H. Wheeler, Harpoot,	'52	'57
Moses P. Parmelee, M.D., Erzroom,	'61	'63
John E. Pierce, Erzroom,	'67	'68
Royal M. Cole, Erzroom,	'67	'68
George C. Reynolds, M.D., Van,	'71	'79
John K. Browne, Harpoot,	'75	'75
Willis C. Dewey, Mardin,	'77	'77
CENTRAL TURKEY. 1847.		
Giles F. Montgomery, Marash,	'63	'63
Lucien H. Adams, Aintab,	'62	'65
Henry Marden, Aintab,	'69	'69
Americus Fuller, Aintab,	'62	'74
Thomas D. Christie, Marash,	'77	'77
FOOCHOW, CHINA. 1847.		
Charles Hartwell, Nautai,	'52	'52
Joseph E. Walker, Shao-wu,	'72	'72
Josiah B. Blakely, Shao-wu,	'74	'74

[1] The missions are arranged according to age, and missionaries in each according to seniority of service. The first column of figures against names of missionaries gives year of ordination; the second, year of commencing service.

DAKOTA. 1852.	Ord.	Com.
Alfred L. Riggs, Santee Agy. Neb.,	'63	'70
Thomas L. Riggs, Bogue, Dak.,	'72	'72
Charles L. Hall, Fort Berthold	'76	'76
MICRONESIA. 1852.		
Benjamin G. Snow, Ebon,	'51	'51
Albert A. Sturges, Ponape,	'51	'52
Joel F. Whitney, Ebon,	'71	'71
Robert W. Logan, Ponape,	'70	'74
Edmund M. Pease, M.D., Ebon,	'77	'77
NORTH CHINA. 1854.		
Henry Blodget, D.D., Peking,	'54	'54
Charles A. Stanley, Tientsin,	'61	'62
John T. Gulick, Kalgan,	'64	'64
Chauncey Goodrich, Tungcho,	'64	'65
Mark Williams, Kalgan,	'65	'66
Thomas W. Thompson, Kalgan,	'68	'68
Isaac Pierson, Pautingfoo,	'70	'70
Henry D Porter, M.D., Tientsin,	'72	'72
Arthur H. Smith, Tientsin,	'72	'72
William P. Sprague, Kalgan,	'73	'74
William S. Ament, Pautingfoo,	'77	'77
James H. Roberts, Peking,	'77	'77
EUROPEAN TURKEY. 1858.		
James F. Clarke, Samokov,	'59	'59
William E. Locke, Samokov,	'68	'68
George D. Marsh, Eski Zagra,	'72	'72
John W. Baird, Monastir,	'72	'72
J. Henry House, Samokov,	'71	'72
E. Winthrop Jenney, Monastir,	'73	'73

JAPAN. 1869.	Ord.	Com.
Daniel C. Greene, Yokohama,	'69	'70
Orramel H. Gulick, Kobe,	'62	'70
Jerome D. Davis, Kioto,	'69	'71
John L. Atkinson, Kobe,	'69,	'73
Horace H. Leavitt, Osaka,	'73	'73
Wallace Taylor, M.D., Kioto,	'73	'73
John H. DeForest, Osaka,	'71	'74
Joseph H. Neesima, Kioto,	'74	'74
Dwight W. Learned, Kioto,	'75	'75
William W. Curtis, Osaka,	'77	'77
Otis Cary, jr., Kobe,	'77	'78
SPAIN. 1872.		
William H. Gulick, Santander,	'74	'71
Thomas L. Gulick, Zaragoza,	'70	'73
AUSTRIA. 1872.		
Henry A. Schauffler, Brünn,	'65	'72
Albert W. Clark, Gratz,	'68	'72
Edwin A. Adams, Prague,	'68	'72
Edwin C. Bissell, D.D., Gratz,	'59	'73
WESTERN MEXICO. 1872.		
David F. Watkins, Guadalajara,	'72	'72
John Edwards, Guadalajara,	'72	'75
NORTHERN MEXICO. 1872.		
James K. Kilbourne.	'74	'74

NOT NOW CONNECTED WITH THE BOARD.

Cyrus Hamlin, D.D., Robert Coll., Constantinople,	'38	'39
William Bird, Syria,	'52	'53
Daniel Bliss, D.D., Pres. of Syrian Prot. Coll., Beirût,	'55	'58
George Washburn, D.D., Pres. of Robert Coll., Constantinople,	'63	'58
Henry H. Parker, Honolulu, H. I.,	'63	'63

CONNECTED WITH THE AMERICAN MISSIONARY ASSOCIATION.

MENDI, WEST AFRICA.		
Floyd Snelson,	'71	'74

WASHINGTON TERRITORY.
Myron Eells, Skokomish.

Also, many in Southern States, given in tables.

MINISTERS WITHOUT PASTORAL CHARGE.[1]

ALABAMA.

George E. Hill, Marion.
Charles Noble, Montgomery, [N.Y.], 1873

CALIFORNIA.

Lindsey A. Roberts, Athens, 1872
Joseph A. Benton, D.D., Prof. Theol. Sem., Oakland.
James S. Berger, colporteur, Red Bluffs.
Samuel V. Blakeslee, associate editor of *Pacific*, Oakland.
Charles M. Blake, Teacher, San Francisco.
James W. Brier, sen., Grass Valley.
Sherlock Bristol, San Buenaventura.
Hiram Cummings, Colusa.
Lucius Foote, Sacramento, [Wis.]
Algernon M. Goodnough, Vallejo, [Conn.], 1866
Mifflin Harker, East Oakland.
Elijah Janes, Oakland, 1874
John L. Jones, colporteur, Modesto.
Martin Kellogg, Prof. State University, Berkeley.
Orville A. Ross, Lockeford.
Joseph Rowell, seamen's chaplain, San Francisco.
Milton B. Starr, Berkeley.
James H. Warren, D.D., Sup't Am. H. M. Soc'y, San Francisco.
Aaron Williams, city missionary, San Francisco.

COLORADO.

*Micah S. Croswell, Ashland, Neb., 1869
Enoch N. Bartlett, Colorado Springs.
Richard C. Bristol, Colorado Springs.
Samuel R. Dimock, Denver, 1857
Thomas N. Haskell, Denver.

CONNECTICUT.

John W. Allen, North Woodstock, [Wis.], 1838
Samuel H. Allen, Windsor Locks, 1846
Josiah L. Arms, Woodstock, 1846
Edward E. Atwater, New Haven, 1841
David R. Austin, South Norwalk, 1832
Jared R. Avery, Groton, 1833
Frederick H. Ayres, Long Ridge, 1833
Leonard W. Bacon, New Haven, [N. Y.], 1856
William T. Bacon, editor, Derby, 1842
John G. Baird, Ass. Sec. Conn. Bd. of Ed., New Haven, 1859
Abraham C. Baldwin, Hartford, 1846
Henry Barbour, *London, Eng.*, 1827
Samuel W. Barnum, New Haven, 1853
William E. Bassett, New Haven, 1856
Aaron C. Beach, East Haddam, 1842
Bronson B. Beardsley, Bridgeport, 1850
Hubbard Beebe, Dist. Sec. A. S. F. Soc., New Haven, 1837
Samuel B. S. Bissell, Sec. Am. Sunday School Union, Norwalk, 1836
Seth Bliss, Berlin, 1825
Alvan Bond, D.D., Norwich, 1819
Charles E. Brandt, Teacher, Farmington, 1865
David Breed, Putnam, 1852
Charles H. Bullard, Dist. Sec. Am. Tr. Soc., Hartford, 1853
Zalmon B. Burr, Southport, 1845
Harvey Bushnell, Saybrook, 1821
John Churchill, Woodbury, 1840
William P. Clancy, Staffordville, 1875
Henry Clark, Avon, 1841
Nehemiah B. Cook, Ledyard, 1825
Franklin Countryman, Prospect, 1874
Chauncey D. Cowles, Farmington, 1841
William B. Curtiss, North Guilford, 1843
Oliver E. Daggett, D.D., Hartford, 1833
George E. Day, D.D., Prof. Theol. Sem., New Haven, 1840
Guy B. Day, Teacher, Bridgeport, 1849
Henry N. Day, D.D., New Haven, 1836
Theodore L. Day, New Haven, [Mass.], 1872
Edgar J. Doolittle, Wallingford, 1842
Solomon J. Douglass, New Haven, 1863
Timothy Dwight, D.D., Prof. Theol. Sem., New Haven, 1861
Francis Dyer, Wolcott, 1852
Edward B. Emerson, Teacher, Stratford, 1838
Samuel C. Fessenden, Stamford, 1838
Thomas K. Fessenden, F. Sec. H. I., Farmington, 1839
Thomas P. Field, New London, 1840
George P. Fisher, D.D., Prof. Theol. Sem., New Haven, 1854
Samuel B. Forbes, West Winsted, 1857
William C. Foster, Middletown, [Mass.], 1848

[1] This list is made from the reports of the several State Organizations, and is supposed to include only members of some organization of ministers or churches. A few not members (but inserted on authority from the States) are starred. The figures against names denote the year of ordination, which some States do not furnish. The (contracted) name of a State against any person's name denotes that he is reported by such State, and not by the one where he resides.

William C. Fowler, LL. D., Durham Centre, 1825
Daniel C. Frost, Killingly, 1840
William H. Gilbert, Dis. Sec. Am. Bible Soc., New Haven, 1846
George P. Gilman, Watertown, 1872
John Greenwood, New Milford, 1822
Leverett Griggs, D.D., Bristol, 1833
E. Edwin Hall, Fair Haven, 1843
Samuel Harris, D.D., Prof. Theol. Sem., New Haven, 1841
Henry Herrick, No. Woodstock, 1830
Joshua A. Hill, Hartford, 1873
Platt T. Holley, Bridgeport, 1832
L. Ives Hoadly, New Haven, 1823
James M. Hoppin, D.D., Prof. Theol. Sem., New Haven, 1850
Lent S. Hough, East Lyme, 1831
Stephen Hubbell, Mount Carmel, 1830
Nathan S. Hunt, Bozrah, 1834
Austin Isham, Roxbury, 1839
Spofford D. Jewett, Middlefield, 1830
Henry Jones, Bridgeport, 1825
William S. Karr, D.D., Prof. in Theo. Sem., Hartford.
John R. Keep, teacher, Hartford, 1842
Rodolphus Landfear, Hartford, 1829
William B. Lee, Portland, 1853
Aaron R. Livermore, North Haven, 1843
Stephen A. Loper, Hadlyme, 1827
Joel Mann, New Haven, 1815
Abram Marsh, West Woodstock, 1829
Robert McEwen, D.D., New London, [Mass.], 1833
Daniel D. T. McLaughlin, Litchfield, 1846
Nathaniel Miner, Salem, 1826
William H. Moore, Sec. Conn. Home Miss. Soc., Hartford, 1846
Myron N. Morris, West Hartford, 1846
David Murdoch, D.D., New Haven, 1850
Charles Nichols, New Britain, 1825
Elliot Palmer, Portland, 1832
William Patton, D.D., New Haven, 1820
Whitman Peck, Teacher, New Haven, 1844
Lyman B. Peet, West Haven, 1837
Dennis Platt, South Norwalk, 1828
Noah Porter, D.D., LL.D., Pres. Yale Coll., New Haven, 1836
Thomas S. Potwin, Supt. Orphan Asylum, Hartford, 1861
Edward H. Pratt, Sec. Conn. Temp. Union, East Woodstock, 1858
Charles Pyke, Waterbury, 1861
Alfred C. Raymond, New Haven, 1845
Henry Robinson, Guilford, 1823
Samuel Rockwell, New Britain, 1832
Henry A. Russell, Colebrook, 1854
George E. Sanborne, steward, Insane Retreat, Hartford, 1857
Elias B. Sanford, editor, Thomaston, 1869
Thomas L. Shipman, Jewett City, 1826
Asa B. Smith, Rocky Hill, 1837
Burritt A. Smith, Teacher, Middletown, 1865
James A. Smith, Unionville, 1832
Alden Southworth, Woodstock, 1865
Samuel N. St. John, Georgetown, 1844
Judson B. Stoddard, Cheshire, 1850
Calvin E. Stowe, D.D., Hartford, 1823
Thomas B. Sturges, Greenfield Hill, 1842
David H. Thayer, East Windsor, 1853
William Thompson, D.D., Prof. Theol. Inst., Hartford, 1833
George J. Tillotson, Rocky Hill, 1831
William W. Turner, Sec. Miss'y Soc. of Conn., Hartford, 1828
Henry Upson, New Preston.
Moses C. Welch, Hartford, 1862
Orlando H. White, D.D., Sec. F. M. A. S., *London, England*, 1851
Joseph Whittlesey, Berlin, 1830
William Whittlesey, Chap. Orph. Asylum, New Haven, 1837
George I. Wood, Ellington, 1840
Theodore D. Woolsey, D.D., LL.D., New Haven, 1846
William S. Wright, Glastonbury, 1851

DAKOTA.

See Missionaries.

DISTRICT OF COLUMBIA.

William M. Birchard, [Conn.], 1843
John W. Chickering, jr., Prof. Deaf Mute Coll., 1860
Fred. W. Fairfield, Prof. Howard Univ. 1871
Solomon P. Giddings.
Royal Parkinson, Agricultural Dept., 1848
William W. Patton, D.D., Pres. Howard Univ., 1843
Benjamin W. Pond, Patent Office, 1862
William Russell, [Conn.], 1842
M. Porter Snell, Int. Rev. Dept., 1870
Eliphalet Whittlesey, Indian Com'n, 1851

GEORGIA.

Horace Bumstead, Prof. Univ., Atlanta.
Fletcher Clark, 1877
Cyrus W. Francis, Prof. Univ., Atlanta.

ILLINOIS.

Edwin N. Andrews, St. Charles, 1864
Aaron H. Annis, [Kansas].
Edwin D. Bailey, Wheaton, 1876
George H. Bailey, Griggsville, 1867
Phineas A. Beane, Jacksonville, 1852
William H. Beecher, Chicago, 1830
James C. Beekman, Byron, 1863
J. A. Bent, Wheaton.
Jonathan Blanchard, Pres. Wheaton Coll., Wheaton, 1837
Geo. N. Boardman, D.D., Prof. Theo. Sem., Chicago, 1854
Henry L. Boltwood, Teacher, Princeton.
Hope Brown, Rockford, 1820
Henry S. Bullen, Moline, 1850
Henry Buss, merchant, Creston, 1856
Daniel Chapman, Huntley.
Henry W. Cobb, Wheaton.
William H. Collins, Quincy.

Robert E. Cutler, Tiskilova.
George A. Dickerman, Chicago.
Edmund F. Dickinson, City Missionary, Chicago, 1841
William G. Dickinson, Creston, 1873
Sylvester R. Dole, Crete, 1864
Franklin W. Fisk, D.D., Prof. Theo. Sem., Chicago, 1859
Hiram Foote, Rockford, [Wis.], 1839
Horatio Foote, Quincy, 1825
Charles Granger, farmer, Paxton, 1843
John L. Granger, Polo, 1866
Mason Grosvenor, D.D., Jacksonville, 1831
Joseph A. Hallock, Chicago, 1836
Henry L. Hammond, Chicago, 1841
James T. Hanning, merch., Marseilles, 1866
Benjamin F. Haskins, Viola, 1851
Samuel C. Hay, Woodstock, 1863
Elias W. Hewitt, Pecatonica, 1844
Hiram L. Howard, Lisbon, 1864
George B. Hubbard, Shirland, 1848
Simon J. Humphrey, Dis. Sec. A. B. C. F. M., Chicago, 1854
Thaddeus B. Hurlbut, Upper Alton, 1834
Azariah Hyde, merchant, Galesburg, 1846
James T. Hyde, D.D., Prof. Theo. Sem., Chicago. 1853
Elisha Jenney, Galesburg, 1831
Gideon S. Johnson, Hale, 1841
Henry C. Johnson, Dallas City.
George P. Kimball, Chicago, 1851
Francis Lawson, A. B. Soc'y, Earlville, 1847
Joseph Mason, Godfrey, 1847
William D. A. Matthews, Chicago, 1872
James McChesney, Prospect Park, 1848
Robert McCracken, retired, Paxton.
D. Bar Nichols, New Milford.
Washington A. Nichols, Lake Forest, 1838
T. C. Northcott, Woodstock, 1875
James Oakey, Ridgefield, 1875
Theophilus Packard, Manteno.
George C. Partridge, in business, Batavia, 1840
Reuel M. Pearson, Polo, 1844
Andrew L. Pennoyer, farmer, Roseville, 1837
S. Wallace Phelps, Lombard, 1854
Samuel Porter, Chicago, [Mich.]
James Powell, Sec. A. M. A., Chicago, 1869
John L. Richards, Danville, 1844
Jacob P. Richards, Bowensburg, 1861
Jos. E. Roy, D.D., Sup't Am. Home Missionary Society, Chicago, 1853
George F. S. Savage, D.D., Treas. Theol. Sem., Chicago, 1847
William T. Savage, D.D., Quincy, 1838
John Scotford, Chicago, 1842
Calvin Selden, Aurora, 1845
Robert F. Shinn, Quincy, 1848
Edwin G. Smith, Morrison.
Nathaniel Smith, Geneseo.
Roswell R. Snow, Elgin, 1845
James P. Stoddard, Byron, 1861
Richard C. Stone, Bunker Hill, 1834
S. Fay Stratton, Prof. Wheaton College, Wheaton, 1865
Guy C. Strong, Paxton, 1852
Julian M. Sturtevant, D.D., Pres. Illinois College, Jacksonville, 1825
Charles E. Sumner, Chicago, 1873
Samuel R. Thrall, Galesburg, 1842
Alpha Warren, Roscoe, [Wis.]
John C. Webster, Wheaton.
Martin K. Whittlesey, D.D., Sup't A. H. M. S., Jacksonville, 1849
Samuel E. Willing, Prospect Park.
Ephraim M. Wright, Lee Centre, [Conn.], 1861
Alonzo D. Wyckoff, druggist, Chebause.

INDIANA.

John G. Brice, Winchester.
William Goodman, Nelson.
Aaron Heustis, Carthage.
Ebenezer Tucker, Randolph County.
Levin W. Wilson, Cynthiana.

IOWA.

Ephraim Adams, Sup't Home Missions, Waterloo.
Benjamin M Amsden, Manchester.
William P. Avery, Chapin.
David J. Baldwin, Iowa Falls.
Charles Barstow, Ames, [Mich.], 1852
A. J. Belknap, Otley.
Ethan O. Bennett, Brighton.
John M. Bowers, Rhinebeck, 1866
Timothy G. Brainard, Grinnell.
William M. Brooks, Pres. Coll., Tabor.
C. C. Burnett, Fairfield, [Epis.], 1862
George Cakebread, Mt. Pleasant, 1872
Philo Canfield, Washington.
Joshua M Chamberlain, Grinnell.
Ezra Comly, Tyson's Mills.
Oramel W. Cooley, Glenwood.
John Cross, College Springs.
Moses K. Cross, Waterloo.
David B. Davidson, Grinnell.
H. K. Edson, Prin. Acad., Denmark.
Thomas W. Evans, Columbus City.
T. T. Frickstad, Pastor at Sergeant Bluffs, 1877
Heman Geer, Tabor, [Ohio], 1848
John F. Graf, Marshall, [Wis.]
J. F. Grawe, Bradford.
Josiah B. Grinnell, Grinnell.
Stephen D. Helms, Lima.
Stephen L. Herrick, Grinnell.
J. M. Hudson, Mason City, 1866
Darius E. Jones, Davenport.
Joseph R. Kennedy, Grinnell.
Daniel Lane, Belle Plaine.
Ozias Littlefield, Seneca.
Addison Lyman, Kellogg.
Geo. F. Magoun, D.D., Pres. Coll., Grinnell.
William H. Marble, Grundy Centre.
E. H. Martin, Ogden 1873
James R. Mershon, Newton.
James M. Mitchell, Burr Oak.

John C. Moses, Clinton.
James A. Northrup, Otisville.
Jonathan B. Parlin, Staceyville.
Henry M. Parmelee, Iowa Falls.
Jonah W. Peet, Prescott.
Samuel Penfield, Ricefield.
Joseph W. Pickett, Sup't Home Mission, Des Moines.
Giles M. Porter, Garnavillo.
Nelson D. Porter, Oskaloosa.
E. T. Preston, Newton.
William F. Rose, Cherokee.
Robert Stuart, Green Mountain.
Benj. Talbot, Sup't Deaf and Dumb Inst., Council Bluffs.
George Thacher, Pres. State Univ., Iowa City.
A. E. Todd, Stuart, 1875
Asa Turner, Oskaloosa.
Ashbel S. Wells, Fairfield.
Reed Wilkinson, Fairfield.
Loring S. Williams, Glenwood.

KANSAS.

Zebina Baker, Waushara.
Elihu Barber, Beattie.
Wesley R. Blake, Phillipsburg.
Robert Brown, Leavenworth.
James Brunker, Ninnescah.
John H. Byrd, farmer, Lawrence.
James J. A. T. Dixon, Bunker Hill, 1856
Uriel Farmin, Shiloh.
D. William Havens, Holton, [Conn.], 1847
Joseph B. Hiles, Radical City.
Peter McVicar, D.D., Pres. Washburn College, Topeka.
Rodney Paine, farmer, North Topeka.
Roswell Parker, Manhattan.
Lewis E. Sikes, Vienna, 1848
Frank H. Snow, Prof. State University, Lawrence.
Sylvester D. Storrs, Supt. of Missions, Topeka.
J. E. Young, Kirwin.

KENTUCKY.

Edward H. Fairchild, D.D., Pres. Coll., Berea, 1841
B. S. Hunting, Prin. Prep. Dep't, Berea.
J. A. R. Rogers, Prof. Coll., Berea.

LOUISIANA.

Nathan B. James, Carrollton.
Hardy Mobley, New Iberia.
J. A. Norager, New Orleans.
Peter P. Proctor, Abberville.
Charles E. Smith, a. p. at Abberville.

MAINE.

Jacob Abbott, Farmington, 1834
Jonathan E. Adams, Sec. Maine Miss'y Society, Bangor, 1859
Thomas Adams, Winslow, 1818
J. W. H. Baker, New Sharon, 1865
Silas Baker, Standish, 1832
Ernest F. Borchers, Portland, 1869
Thomas E. Brastow, Rockland, 1865
Jonas Burnham, Farmington, 1858
Almon W. Burr, Hallowell, 1875
Calvin Chapman, Kennebunk Port, 1842
Henry Carpenter, Bridgton, 1864
Charles D. Crane, South Paris, 1874
Ephraim C. Cummings, Portland, 1858
David Q. Cushman, Bath, 1838
Edward F. Cutter, Belfast, 1833
Thomas M. Davies, Yarmouth, 1869
Samuel L Gould, Bethel, 1839
Henry F. Harding, Hallowell, 1855
Henry B. Hart, Holden, 1869
George W. Hathaway, Skowhegan, 1833
Herbert R. Howes, Gray, 1870
Horatio Ilsley, South Freeport, 1837
Alfred E. Ives, Castine, 1838
Marcus R. Keep, Dalton, 1847
Elbridge Knight, Fort Fairfield, 1843
John K. Lincoln, Bangor, 1862
Amasa Loring, Foxcroft, 1842
Joseph Loring, East Otisfield.
George S. Osborn, South Sanford, 1836
Edward R. Osgood, Blue Hill.
Alpheus S. Packard, Prof. Coll., Brunswick, 1850
Levi L. Paine, Prof. Theol. Sem., Bangor, 1861
Wooster Parker, Belfast, 1832
John Parsons, Kennebunk, 1857
William Pierce, West Buxton, 1836
Enoch Pond, Prof. Theol. Sem., Bangor, 1815
J. Evarts Pond, Milltown, a. p. N. Brunswick.
Daniel F. Potter, Brunswick, 1852
Henry Richardson, Gilead, 1831
John S. Sewall, Prof. Coll., Bangor, 1859
Alfred L. Skinner, Bucksport, 1854
Daniel Smith Talcott, Prof. Theol. Sem., Bangor, 1836
Henry G. Storer, Oak Hill, 1850
Daniel D. Tappan, Weld, 1826
Sewall Tenney, Ellsworth, 1831
James B. Thornton, Scarborough, 1851
Stephen Thurston, Searsport, 1826
Stephen Titcomb, Farmington, 1855
Henry M. Vaill, Cape Elizabeth, 1861
Israel P. Warren, editor, Portland, 1842
William Warren, Dis. Sec. A. B. C. F. M., Gorham, 1840
John G. Wilson, Portland, 1851

MASSACHUSETTS.

Frederick R. Abbe, Dorchester, 1857
Edward Abbott, editor, Boston, 1863
William P. Alcott, Boston, [Conn.], 1818
Edmund K. Alden, D.D., Sec. A. B. C. F. M., Boston, 1850
George E. Allen, East Somerville, 1858
Rufus Anderson, D.D., Boston, 1826
George N. Anthony, Peabody, 1855
Lewis P. Atwood, South Middleboro', 1856
William F. Avery, Lanesboro', [Wis.], 1855
Thomas E. Babb, Oxford, 1869
William F. Bacon, Chelsea, [N. H.], 1867

Homer Barrows, Andover, 1836
William Barrows, D.D., Sec. Mass. H. M. Society, Boston, 1845
Charles C. Beaman, Boston, 1839
Warren H. Beaman, Amherst, 1841
Edward A. Benner, Lowell
Andrew Bigelow, D.D., Southboro', 1841
John H. Bisbee, Westfield, 1834
Thomas C. Biscoe, Holliston, 1838
George W. Blagden, D.D., Boston, 1827
Henry B. Blake, Springfield, 1845
Charles R. Bliss, Wakefield, 1859
Milton P. Braman, D.D., Auburndale, 1826
David Brigham, Bridgewater, 1819
Levi Brigham, Marlboro', [N. H.], 1837
Frank L. Bristol, Boston, 1875
Asa Bullard, Cong. Pub. Society, Boston, 1832
Ebenezer W. Bullard, Stockbridge, [N. H.], 1838
Daniel C. Burt, New Bedford, 1835
William Bushnell, M.D., Boston, 1832
Daniel Butler, Sec. Mass. Bible Society, Boston, 1838
Daniel R. Cady, D.D., Westboro', 1845
William Carruthers, Pittsfield, 1858
Rufus Case, Hubbardston, 1842
Elias Chapman, Boston Highlands, 1845
John W. Chickering, D.D., Agent Mass. Temp. Soc., Wakefield, 1830
Benjamin F. Clark, No. Chelmsford, 1839
E. Benedict Clark, Chicopee, 1839
Edward W. Clark, Westboro', [N. H.], 1850
N. George Clark, D.D., Sec. A. B. C. F. M., Boston, 1857
Sereno D. Clark, D.D., Camb'port, 1840
Dorus Clarke, D.D., Boston, 1823
Edward Clarke, Chesterfield, 1839
Nath'l Cobb, evangelist, Kingston, 1827
William S. Coggin, Boxford, 1838
Henry Cooley, Springfield, 1846
William M. Cornell, M.D., D.D., LL.D., editor, Boston, 1830
John P. Cowles, Ipswich, 1833
Josiah D. Crosby, Ashburnham, 1837
Joseph W. Cross, Worcester, 1834
Christopher Cushing, D.D., editor of *Cong. Quarterly*, Boston, 1849
Sam'l H. Dana, Newton Highlands, 1872
Henry M. Dexter, D.D., editor of *Congregationalist*, Boston, res. New Bedford, 1844
Austin Dodge, Boston Highlands, 1866
George T. Dole, Reading, 1842
Michael A. Dougherty, Boston.
Ezekiel Dow, Becket Centre, 1845
Ellis R. Drake, Middleboro', 1868
Calvin Durfee, D.D., Williamstown, 1828
E. Porter Dyer, South Abington, 1839
Lucius R. Eastman, evangelist, Boston, 1873
Joseph M. R. Eaton, Fitchburg, 1845
Henry L. Edwards, Sup't Schools, Northampton, 1857
Nathaniel Eggleston, Teacher, Williamstown, [Conn.], 1845
Alfred Emerson, Dorchester, 1845
Joshua Emery, North Weymouth, 1835
Samuel H. Emery, Taunton, 1837
Amzi B. Emmons, Oxford, 1873
William T. Eustis, pastor of Ind. ch., Springfield, [Conn.], 1846
Luther Farnham, Lib. Gen. Theol. Library, Boston.
Warren C. Fiske, farmer, Charlton, 1847
Stacy Fowler, Millbury, 1862
Wakefield Gale, Easthampton, 1826
*Allen Gannett, Edgartown, 1836
William Gallagher, jr., Teacher, Boston, [Ill.], [N. J.], 1874
Austin S. Garver, Greenwood, 1872
Ebenezer Gay, Bridgewater, 1818
Edward J. Giddings, Housatonic, 1857
Mark Gould, Ashburnham, [N. H.], 1851
Benjamin F. Grant, Malden, 1876
Edward H. Griffin, Prof. Coll., Williamstown, 1868
Jos. C. Halliday, East Weymouth, 1864
Charles Hammond, LL.D., Principal of Academy, Monson, 1855
Frederick A. Hand, Dorchester, 1872
Stedman W. Hanks, Sec. Am. Seamen's Friend Society, Boston, 1840
Eli W. Harrington, North Beverly, 1837
John Haskell, Billerica, [Conn.], 1850
Webster Hazlewood, Everett, 1869
Phineas C. Headley, Boston.
Simon L. Hobbs, Ashfield, 1854
Edwin R. Hodgman, Westford, 1849
Francis Homes, farmer, Easton, 1854
Jacob Hood, Lynnfield, 1859
Henry B. Hooker, D.D., Boston, 1825
James M. Hubbard, Cambridge, 1862
Henry L. Hubbell, Amherst, 1861
John C. Hutchinson, Cummington, 1859
Alexis W. Ide, West Medway, 1859
George A. Jackson, Globe Village, 1872
Edwin L. Jaggar, Auburndale, 1862
Henry G. Jesup, Amherst, 1854
George B. Jewett, D.D., Salem, 1855
John E. B. Jewett, Pepperell, [N.H.], 1851
Seth H. Keeler, D.D., Somerville, [N. H.]
Caleb Kimball, Medway, 1832
James P. Kimball, Sec. Am. Tract Soc., Boston, 1857
Matthew Kingman, Amherst, 1845
Charles A. Kingsbury, Chestnut Hill, 1872
Isaac P. Langworthy, Sec. Am. Cong. Assoc., Boston, 1841
Amos E. Lawrence, Newton Centre, 1848
Edward A. Lawrence, D.D., Marblehead, 1839
Robert F. Lawrence, Malden, 1834
John H. M. Leland, Amherst, 1847
Aretas G. Loomis, Greenfield, 1850
John M. Lord, Rockland, 1851
Henry A. Lounsbury, Boston, 1856
William DeLoss Love, D.D., Andover, [Mich.]
Leonard Luce, Westford, 1829
George Lyman, Amherst, 1851
Elbridge P. McElroy, Brockton, 1870

William A. Mandell, insurance ag't, Cambridgeport, 1842
Asa Mann, Raynham, 1844
Loring B. Marsh, Sterling, [Conn.], 1859
Francis E. Marsten, Boston Highlands, 1875
Abijah P. Marvin, Lancaster, 1844
Anson McLoud, Topsfield, 1841
Charles M. Mead, Prof. Theol. Sem., Andover, 1866
John O. Means, D.D., Boston Highlands, 1851
William Mellen, Oakham, 1877
Josiah Merrill, Boston, 1848
Selah Merrill, D.D., Andover.
Elbridge W. Merritt, Hardwick, 1866
Stacy Fowler, Millbury, 1862
Joel D. Miller, Teacher, Leominster, 1866
Simeon Miller, Springfield, 1846
Sardis B. Morley, Pittsfield, 1851
Stephen S. Morrill, Amherst, 1859
Joseph R. Munsell, Harwichport, 1831
Myron A. Munson, Neponset, 1866
William H. H. Murray, pastor of New England ch., Boston, [Conn.], 1868
Clarendon F. Muzzy, Amherst, 1838
Ebenezer Newhall, Cambridge, 1823
John F. Norton, Hubbardston, 1844
Smith Norton, Boston, [Wis.]
Benjamin Ober, Petersham, 1834
Bernard Paine, Boston, 1867
Calvin E. Park, Teacher, West Boxford, 1838
*Edwards A. Park, D.D. Prof. Theol. Sem., Andover, 1831
Ebenezer G. Parsons, Prin. Acad. Byfield, [N. H.], 1837
Charles Peabody, Springfield, 1841
Henry K. W. Perkins, Cambridgeport, 1858
Ralph Perry, Agawam, 1844
Austin Phelps, D.D., Prof. Theol. Sem., Andover, 1842
Winthrop H. Phelps, South Egremont, 1848
Daniel Phillips, North Chelmsford, 1861
Lebbeus R. Phillips, farmer, Groton, 1841
John Pike, D.D., Rowley, 1838
Jeremiah Pomeroy, South Deerfield, 1833
*Edmund S. Potter, West Somerville, 1843
Francis G. Pratt, Middleborough, 1849
Llewellyn Pratt, D.D., Prof. Coll., Williamstown, 1864
Miner G. Pratt, Andover, 1828
Hiram B. Putnam, Salem, 1868
Alonzo H. Quint, D.D., New Bedford; present P. O. Dover, N. H., 1853
Frederick A. Reed, East Taunton, 1848
Austin Richards, D.D., Boston, [N.H.], 1827
Jacob Roberts, Auburndale, 1839
Rockwood, Samuel L., No. Weymouth, 1840
Augustine Root, Taunton, 1858
William L. Ropes, Librarian Theol. Sem., Andover, 1853
Ezekiel Russell, D.D., Holbrook, 1836
Baalis Sanford, East Bridgewater, 1827
Enoch Sanford, Raynham, 1822
William H. Sanford, Worcester, 1833
Theophilus P. Sawin, Somerville, 1843
Julius H. Seelye, D.D., pastor and Pres. Coll., Amherst, 1853
L. Clark Seelye, D.D., Pres. Smith Coll., Northampton, 1863
Samuel T. Seelye, D.D., Easthampton, 1846
Alexander J. Sessions, Beverly, 1838
Jotham B. Sewall, 1855
Charles B. Smith, West Medford, 1879
William S. Smith, Auburndale, 1854
Egbert C. Smyth, D.D., Prof. Theol. Sem., Andover, 1856
William S. Spaulding, Lynn, 1848
Charles V. Spear, Principal of Institute, Pittsfield, 1852
S. Lewis B. Speare, Charlestown, 1874
Milan C. Stebbins, Teacher, Springfield, 1864
Rollin S. Stone, Southampton [N. Y.], 1835
Timothy D. P. Stone, Springfield, 1843
Joseph E. Swallow, Alford, [Conn.], 1848
Increase N. Tarbox, D D., Sec. Am. Coll. & Ed. Soc., Boston, 1842
John Tatlock, LL.D., attorney, Pittsfield, 1852
John L. Taylor, D.D., Prof. Theol. Sem., Andover, 1839
John P. Taylor, Andover, [Conn.], 1868
Albert K. Teele, Blue Hill, 1854
Josiah H. Temple, Framingham, 1845
Edward P. Tenney, Manchester, 1859
Francis V. Tenney, Saugus Centre, 1845
Erdix Tenny, Westboro', [N. H.], 1831
Calvin Terry, North Weymouth, 1846
Isaiah C. Thacher, Lakeville, 1845
J. Henry Thayer, D.D., Prof. Theol. Sem., Andover, 1859
Wm. M. Thayer, Sec. Mass. Temp. Alliance, Franklin, 1847
Leander Thompson, North Woburn, 1838
Joshua T. Tucker, D.D., Boston, 1837
James Tufts, Teacher, Monson, 1844
Henry M. Tyler, Prof. Smith Coll., Northampton, 1872
William S. Tyler, D.D., Prof. Coll., Amherst, 1859
*Daniel W. Waldron, City Missionary, Boston, 1867
Cyrus B. Whitcomb, Shelburne Falls, 1874
Lyman Whiting, D.D., Reading, [N. J.], 1843
James M. Whiton, PH.D., Prin. Acad., Easthampton, 1854
Daniel Wight, Natick, 1842
Worcester Willey, Andover, 1844
Charles L. Woodworth, Dist. Secretary, A. M. A., Boston, 1849
Isaac R. Worcester, Auburndale, 1837
Granville Yager, Boston, 1876

MICHIGAN.

T. C. Abbott, Pres. Agricult. Coll., Lansing, 1867
Amos B. Adams, farmer, Benzonia.
William C. Allen, Saugatuck, 1873
James Armstrong, Orion, 1854
Henry A. Austin, farmer, Pleasanton, 1856
Charles E. Bailey, Sec. G. T. Coll., Benzonia, 1855
Robert G. Baird, Sec. Agricult. Coll., Lansing, 1859
John A. Baldwin, Plymouth, *Presb.*, 1875
James Ballard, retired, Grand Rapids, 1839
Isaac Barker, retired, Rockford, 1827
Samuel P. Barker, Brantford, *Ont.*, 1862
Alonzo Barnard, farmer, Benzonia, 1845
Step'n A. Barnard, retired, Lansing, 1830
Frank T. Bayley, Detroit, Mich., *Presb.*, 1873
Abraham L. Bloodgood, Monroe, [Conn.], 1843
Samuel D. Breed, Ypsilanti, 1862
Alvin H. Brown, in business, Jackson, 1864
Theophilus S. Brown, in business, Croton, 1842
Thomas L. Brown, Vermontville, 1873
Samuel E. Busser, Saranac, 1874
Horatio Q Butterfield, D.D., Pres. Coll., Olivet, 1845
William L. Camp, Solon, 1875
Davillo W. Comstock, Adrian, 1861
Joseph L. Daniels, Prof. Coll., Olivet, 1876
John B. Dawson, Imlay City, 1860
Edmund Dyer, Dundee, 1836
Hiram Elmer, Olivet, 1844
Reuben Evarts, Battle Creek, 1858
John Fawcett, Cedar Springs, 1862
James G. Freeborn, Grand Rapids, 1863
Henry M Goodwin, Prof. Coll., Olivet, 1851
Simeon S. Haines, Tustin, 1876
Eben L. Hill, Armada, 1876
Oramel Hosford, Prof. Coll., Olivet, 1858
Robert Hovenden, retired, Pontiac, 1860
Philo R. Hurd, D.D., Detroit, 1840
Thomas Jones, Detroit.
Adam S. Kedzie, Fin. Sec. Chicago Theol. Sem., Dowagiac, 1845
N. D. Lanphear, Ypsilanti, 1876
William S. Lewis, farmer, Pleasanton, 1843
Asa Mahan, D.D., *London, England.*
Moses Q. McFarland, Parma, 1843
James A. McKay, retired, Grand Rapids, 1844
Daniel Miller, farmer, Glen Arbor, 1861
Henry C. Morse, farmer, Union City.
James Nall, retired, Detroit.
Nicholas Neerken, Fruitport, 1876
Selah W. Noyes, in business, Litchfield, 1866
Norman L. Otis, Crystal, 1859
Charles Parker, in business, Coral.
Samuel Phillips, Disco, 1837
John D. Pierce, retired, Ypsilanti.
Herbert A. Read, Marshall.
Samuel Sessions, retired, St. John's, 1832
Emerson F. Smith, Benzonia, 1875
Solomon Snider, Coral, 1849
Charles Snooner, retired, Olivet, 1839
William D. Stout, Ransom.
James F Taylor, Saugatuck, 1835
Charles Temple, retired, Otsego.
Oren C. Thompson, Detroit, 1834
George M Tuthill, Supt. Am. Bible Soc., Kalamazoo, 1847
Leroy Warren, Supt. A. H. M. Soc., Grand Rapids, 1862
Waters Warren, retired, Three Oaks.
William P. Wastell, retired, Clinton, 1832
Wolcott B. Williams, Supt. Am. Home Miss'y Soc., Charlotte.

MINNESOTA.

Jeremiah R. Barnes, Zumbrota, 1838
Sydney H. Barteau, Zumbrota, 1851
David Burt, State Supt. of Pub. Instruction, St. Paul, 1851
Gabriel Campbell, Prof. State Univ., Minneapolis, 1868
Nathan C. Chapin, Rochester, 1851
L. Henry Cobb, Supt. A. H. M. S., Minneapolis, 1857
Ebenezer Douglas, Anoka, 1856
Prescott Fay, Minneapolis, 1857
Richard Hall, St. Paul, 1850
Sylvanus H. Kellogg, Swansea, 1857
George M. Landon, Minneapolis, [Wis.], 1868
Ephraim Lyman, Minneapolis, [Mass.], 1835
Caleb W. Matthews, Le Verne, [Wis.], 1851
F. McCraken, Dodge Centre, 1875
Elijah W. Merrill, Spring Valley, 1864
William W. Norton, Alexandria, 1858
Nathaniel H. Pierce, Minneapolis, 1861
Alpheus J. Pike, Sauk Centre, 1859
Edward N. Raymond, Granite Falls, 1862
Charles Shedd, Waseca, 1842
Jesse G. D. Stearns, Zumbrota, 1843
James W. Strong, D.D., Pres. Carleton Coll., Northfield, 1862
John C. Strong, Chain Lake Centre, 1846
Cassius M. Terry, St. Paul, 1871
Austin Willey, Northfield, 1859
Nelson Young, 1843

MISSOURI.

Frederick A. Armstrong, Webster Groves. [Ill.]
Joseph Bartlett, North Springfield. 1847
Oliver Brown, Prof. Coll., North Springfield.
Elias E. Kirkland, [Mich.]
Cephas A. Leach, editor, Sedalia.
Nathan J. Morrison, D.D., Pres. Drury Coll., North Springfield.

John D. Parker, editor, Kansas City, [Kan.]
Edwin D. Seward, Laclede.
Mortimer Smith, Pierce City.
William Twining, St. Louis.
Robert West, Supt. of Missions, St. Louis.

NEBRASKA.

J. Wing Allen, Saline Co.
William B. Atkinson, Wahoo, [Ill.], 1851
Charles G. Bisbee, Fontanelle.
John Cadwallader, Lincoln.
Edmund B. Fairfield, D.D., Chancellor State Univ., Lincoln.
Asa Farwell, instructor Coll., Crete.
Hiram N. Gates, Sup't Home Missions, Omaha.
S. A. Groot, Macon.
Isaac E. Heaton, Fremont.
Charles Hibbard, Fairmont.
D. Brainerd Perry, Prof. Doane Coll., Crete.
Thomas Pugh, Fairfield, 1842
Julius A. Reed, Columbus.
Marshall Tingley, Blair.
Jacob Winslow, Hastings, 1861

NEW HAMPSHIRE.

Almon Benson, Centre Harbor, 1840
Jeremiah Blake, M.D., Gilmanton Iron Works.
Nathaniel Bouton, D.D., Concord, 1825
Justin E. Burbank, 1858
Alex. C. Child, Oxfordville,
John Clark, Plymouth, 1835
Sumner Clark, Wakefield, 1845
William Clark, D.D., Amherst, 1828
Liba Conant, Bristol, 1823
*David Connell, Plymouth.
Jonathan B. Cook, Hebron, 1850
Corban Curtice, Tilton, 1843
Charles A. Downs, State Sup't Public Instruction, Lebanon, 1849
*Benjamin Ela, Merrimack, 1846
Brown H. Emerson, Thornton's Ferry.
Albert W. Fiske, Fisherville, 1833
Joshua S. Gay, Meredith, 1848
*William M. Gay, Thornton's Ferry, 1863
George Goodyear, Temple, 1828
Edward H. Greeley, Sec. N. H. Missionary Soc., Concord, 1849
James B. Hadley, Campton, 1837
*Jeffries Hall, Lyndeborough, 1833
Ezra Haskell, Dover, 1860
David S. Hibbard, teacher, Gilmanton Centre, 1860
Morris Holman, Antrim, 1845
*Edwin Jennison, Walpole, 1831
William R. Jewett, Concord, 1837
Henry A. Kendall, Concord, 1840
Giles Leach, Meredith Village, 1833
*Samuel Lee, New Ipswich, 1830
Abel Manning, Goffstown, 1820
Daniel McClenning, East Concord, 1852
Daniel J. Noyes, D.D., Prof. Coll., Hanover, 1837
Israel T. Otis, Exeter, 1835
Jesse Page, Atkinson, 1835
Henry E. Parker, D.D., Prof. Coll., Hanover, 1849
William A. Patten, Kingston, 1850
*Daniel Pulsifer, Danbury.
William H. Rand, Manchester, 1872
Thomas E. Roberts, Keene, 1861
Heman Rood, D.D., Hanover, 1826
*Daniel Sawyer, Hopkinton.
*Edwin Seabury, Walpole.
Amos F. Shattuck, Hollis, 1868
John C. Smith, Winchester.
Charles L. Tappan, Sandwich, 1864
Lucius L. Tilden, Nashua, [Vt.], 1830
Caleb B Tracy, Wilmot, 1830
George W. Thompson, Stratham, 1840
Isaac Willey, Sec. N. H. Bible Soc., Pembroke, 1826
Horace Wood, Gilsum, 1839

NEW JERSEY.

Benjamin F. Bradford, Montclair.
William T. Carr, Elizabeth, [Conn.], 1864
Hiram Eddy, Jersey City, [Conn.], 1839
Henry M. Grant, Stirling, [Conn.]. 1863
Edward C. Miles, Montclair, [N.Y.]
James B. Pearson, Montclair, [Conn.], 1860
Cyrus Pickett, 1867
Daniel S. Rodman, Teacher, Montclair, 1849
Luke I. Stoutenburg, Teacher, Schooley's Mountain, 1842
William E. Smith, Newark. 1865
Michael E. Strieby, D.D., Sec. Am. Miss. Ass. (56 Reade Street, New York), Newark, 1849
Almon Underwood, evangelist, Irvington, [N. Y.], 1837
Rufus S. Underwood, evangelist, Irvington, [N. Y.], 1867
*Dana M. Walcott, Rutherford.

NEW YORK.

Lyman Abbott, editor, New York, 1860
Simeon O. Allen, New York, 1870
Warren Allen, Oswego, 1835
Samuel Bayliss, Sec. Soc. for Poor, Brooklyn, 1853
Edward Beecher, D.D., Brooklyn, 1826
James C. Beecher, Poughkeepsie, 1856
Henry Belden, evangelist, Parkville, L. I., 1839
Asher Bliss, Onoville.
Lewis Bodwell, Clifton Springs.
Charles P. Bush, D.D., A.B.C.F.M., New York, 1841
Henry H. Carpenter, Danby.
Shubael Carver, No. Bergen, 1840
Charles N. Cate, New York, [Conn.], 1875
A. Huntington Clapp, D.D., Treas. Am. Home Miss. Soc., New York.
William N. Cleveland, Holland Patent, 1856

David B. Coe, D.D., Sec. Am. Home Miss. Soc., New York.
James G. Cordell, Schenectady, 1837
Erastus M. Cravath, Am. Miss. Association, New York, 1860
Charles H. Crawford, Salamanca, 1876
Edward Davies, Waterville, 1853
Thomas Douglas, New York, [Iowa], 1868
Isaac M. Ely, Chenango Forks.
George R. Entler, PH.D., Franklin, 1845
Charles P. Evans, Wynantskill, 1874
J. F. Gibbs, East Hamburg.
Henry B. Gilbert, Mott's Corners, 1870
Edward W. Gilman, D.D., Sec. Am. Bible Soc., New York.
Anson Gleason, City Missionary, Brooklyn, 1835
Samuel B. Halliday, Pastoral Assistant, Brooklyn, 1863
Charles A. Harvey, Middletown, 1861
W. Nye Harvey, New York, [Conn.], 1853
Andrew D. Hayford, Crary's Mills, 1852
William D. Henry, evangelist, Jamestown, 1851
George H. Hick, New Hampton, 1871
L. Smith Hobart, New York, 1841
John C. Holbrook, D.D., Sec. N. Y. State Home Miss. Soc., Syracuse, 1842
Alfred Ingalls, Smithville, 1856
Simeon S Jocelyn, Brooklyn, 1829
Edwin Johnson, New York, [Conn.], 1851
William J. Knox, Augusta, 1862
Daniel Lancaster, New York, 1825
Henry Loomis, Poughkeepsie, 1859
Benjamin N. Martin, D.D., Prof. N.Y. Univ., New York.
Henry H. McFarland, Am. Sea Friends' Soc., New York.
William McKay, City Missionary, Brooklyn, 1867
Darius Mead, New York, [Conn.], 1833
Harvey Miles, Russell. 1845
George C. Milne, Brooklyn, [Conn.], 1872
Ovid Miner, Syracuse, 1835
Mason Moore, Saratoga, [Vt.], 1873
Henry Morris, Binghampton, 1832
John Newton, Philadelphia.
George B. Nutting, Oramel, 1851
Simeon North, D.D., Clinton, 1842
J. A. Payne, Tarrytown.
Ray Palmer, D.D., Sec. Am. Cong. Union, New York.
Simeon Parmelee, D.D., Oswego, 1808
John H. Pettengill, Brooklyn, [Conn.], 1843
Gustavus D. Pike, Am. Miss. Ass., 56 Reade Street, New York, 1862
Samuel F. Porter, Oriskany, 1836
Isaac P. Powell, Clinton, [Conn.], 1868
Charles B. Ray, New York.
Morris Roberts, retired, Remsen
John R. Shipherd, New York City, [Ill.]. 1857
Charles F. Stelling, D.D., Red Hook.
Alexander D. Stowell, Nichols, 1858
Henry M Storrs, D.D , Sec. A. H. M. Soc., New York, 1852
Charles Strong, Sing Sing, 1858
Edward Taylor, D.D., Binghamton, 1847
Edwin B. Turner, Owego.
C. E. Upson, Lewis, 1875
H. R. Waite, editor, New York City. 1871
William H. Ward, D.D., editor of *Independent*, New York.
Asahel C. Washburne, Syracuse, 1827
William Westerfield, Morrisania, 1871
William H. Whittemore, Brooklyn, 1831
Moses H. Wilder, Brooklyn.
Warren W. Warner, Volney, 1858
J. T. Wilson, 1875
Henry N. Wright, Babylon, L. I.
Nathaniel T. Yeomans, Bristol, 1832
Samuel Young, Brier Hill, 1840
Christopher Youngs, Aquebogue, L. I, 1830

OHIO.

Israel W. Andrews, D.D., Pres. Coll., Marietta, 1857
George Barnum, retired, Wauseon, 1843
Elijah P. Barrows, D.D., Prof. Theol. Sem., Oberlin, 1832
Samuel B. Bell, Mansfield.
Jas. G. Bowersox, farmer, Edgerton, 1869
Aaron Brown, Delaware, 1867
Willard Burr, Oberlin.
Charles H. Churchill, Prof. Coll., Oberlin.
George Clark, retired, Oberlin.
Edward P. Clisbee, Oberlin, [Wis.], 1857
Henry Cowles, D.D., lecturer, Oberlin, 1828
John G. W. Cowles, Cleveland.
Abraham A. Cressman, Monroeville, 1877
Elam J. Cummings, retired, Kelloggsville, 1841
John M Ellis, Prof. Coll., Oberlin, 1866
David Evans, Oak Hill.
Evan Evans, evangelist, Oak Hall.
Thos. Evans, farmer, Mineral Ridge, 1841
Jas H. Fairchild, D.D., Pres. Coll., Oberlin, 1841
William W. Foot, teacher, Geneva, 1864
Andrew J. Hadley, Toledo.
Heman B. Hall, Oberlin, 1851
Austin N. Hamlin, Westerville, 1844
Reuben Hatch, Oberlin, 1850
Henry B. Hosford, Prof. Coll., Hudson.
Benjamin Jones, farmer, Granville.
Sylvanus M. Judson, Sylvania, [Mich.]
Theodore J. Keep, Oberlin, 1877
Henry Ketchum, Collamer.
Henry D. King, farmer, Orwell, 1856
Larmon B. Lane, Wellington, 1848
John Lloyd, clerk, Shawnee.
Hiram Mead, D.D., Prof. Theol. Sem., Oberlin, 1858
Daniel R. Miller, evangelist, Oberlin, 1837
John Morgan, D.D., Prof. Theol. Sem., Oberlin, 1837
Charles E. Page, Chardon, 1873
Stephen D. Peet, Ashtabula, 1855
Samuel W. Pierson, in railroad office, Painesville, 1844

David C. Perry, Columbus.
William Potter, Hampden, 1820
Lemuel S Potwin, Prof. Coll., Hudson, 1860
Ira M. Preston, instructor Coll., Marietta, 1848
Archibald S. Shafer, Oberlin.
Luther Shaw, retired, Tallmadge, 1830
Judson Smith, Prof. Theol. Sem., Oberlin, 1866
Lucius Smith, retired, Strongsville, 1841
B. T. Stafford, Streetsboro', 1877
Lewis B. Tuckerman, Teacher, Austinburg, 1874
John Winans, retired, Freedom, 1826
Samuel Wolcott, D.D., Sec. Ohio H. M. Soc'y, Cleveland, 1839

OREGON.

Thomas Condon, Prof. State Univ., Eugene City.
E. Godfrey, Philomath.
J. H. D. Henderson, Eugene City.
Horace Lyman, Prof. Pacific Univ., Forest Grove.

PENNSYLVANIA.

Seth C. Brace, Philadelphia, [Conn.], 1860
William Davies, Mount Carmel.
Joseph Davison, retired, Riceville.
Thomas Edwards, Birmingham.
E. B. Evans, M.D., Hyde Park.
Ivory H. B. Headley, a.p. Philadelphia.
Benjamin Labaree, D.D., Philadelphia, [N. H.]
Edward R. Lewis, Hyde Park.
William Macnab, Orwell.
John H. Nason, East Smithfield, 1862
William B. Orvis, M.D., editor, Philadelphia, 1847
L. Reed, retired, Erie.
Edwin W. Rice, editor, Am. S. S. Union, Philadelphia, 1860
Micah W. Strickland, Prentissvale, 1834
D. D. Thomas, Ebensburgh.
Henry C. Trumbull, editor *Sunday School Times*, Philadelphia, 1862
George W. Walker, Centreville, 1862
Moseley H. Williams, in literature, Philadelphia, 1868

RHODE ISLAND.

Henry T. Arnold, Providence, 1871
William H. Ash, Providence, 1877
J. Lewis Diman, D.D., Prof. Univ., Providence, 1856
Daniel Dodge, Providence, 1826
Walter P. Doe, Providence, 1847
Orin F. Otis, Providence, 1847
Augustus M. Rice, Little Compton, 1873
David Shepley, D.D., Providence, 1829
Jeremiah Taylor, D.D., Sec. R. I. Miss. Soc'y, Providence, 1847
Kinsley Twining, Providence.
John H. Wells, Kingston, 1851
Nathan W. Williams, Providence, 1849

TENNESSEE.

F. A. Chase, Prof. Fisk Univ., Nashville.
George W Moore, Nashville.
Adam K. Spence, Prof. Fisk Univ., Nashville.

TEXAS.

J. A. Adams, editor, Dallas.

VERMONT.

John F. Aiken, Pawlet.
William P. Aikin, Rutland.
James Anderson, Manchester, 1829
Thomas Baldwin, Plymouth.
Alanson D. Barber, editor of *Vt. Chronicle*, Wallingford.
Eben C. Birge, Londonderry.
Moses B. Bradford, McIndoe's Falls, 1828
James Buckham, Burlington, 1820
Franklin Butler, editor, Windsor, 1843
Calvin B. Cady, 1838
Augustus Chandler, ed., Brattleboro', 1860
Josiah B. Clark, Ludlow, 1838
William Clark, Newbury.
Jonathan Clement, D.D., Norwich, 1830
Nelson F. Cobleigh, McIndoes.
John K. Converse, agent Col. Soc'y, Burlington, 1832
Samuel W. Dike, West Randolph, 1869
James Dougherty, D.D., Johnson, 1832
Henry Fairbanks, Sec'y Vt. Y. M. C. A., St. Johnsbury, 1858
Amos Foster, Putney, 1865
George H. French, Johnson, 1871
Lyndon S. French, Franklin, 1834
Homer T. Fuller, Prin. Acad., St. Johnsbury, 1870
Joseph Fuller, Vershire, 1830
Matthew A. Gates, St. Johnsbury, [N. H.]
Jeremiah Glines, Lunenburg.
Daniel Goodhue, Burlington, 1848
John E. Goodrich, Prof. Univ., Burlington, 1864
Lewis Grout, agent A. M. A., West Brattleboro', 1846
Robert V. Hall, Newport, 1835
James L. Harrington, Bennington Centre, 1876
Asa Hemenway, Manchester.
Henry P. Hickok, Burlington.
Hervey O. Higley, Castleton, 1829
Isaac Hosford, North Thetford.
James C. Houghton, Montpelier, 1840
Jabez T. Howard, West Charleston, 1841
Calvin B. Hulbert, Pres. Coll., Middlebury, 1859
Frederick Janes, Salisbury, [Conn.], 1837
Joseph Marsh, Thetford.
Spencer Marsh, Burlington.
Ulric Maynard, Castleton, 1828
Stillman Morgan, Bristol.
Franklin W. Olmsted, Williston.
Horace Pratt, Northfield, 1849

Charles Redfield, Plainfield, 1859
Amos J. Samson, St. Albans.
Charles M. Seaton, Essex Junction, 1837
Bezaleel Smith, West Randolph, 1829
Chas. S. Smith, Sec. Vt. Dom. Miss. Soc'y, Montpelier, 1855
Eben Smith, Middlebury.
Amasa Stewart, Pittsford, 1829
George Stone, North Troy.
James P. Stone, Highgate. 1839
Levi H. Stone, Castleton.
Christopher J. Switzer, Weston, [N. Y.], 1867
William. W. Thayer, librarian, St. Johnsbury, 1839
Henry A. P. Torrey, Prof. Univ., Burlington, 1865
*George L. Walker, Brattleboro'.
Jos D. Wickham, D.D , Manchester, 1823
J. C. Wilder, Charlotte.
Andrew J. Willard, Burlington, 1857
Robert G. Williams, Castleton.
John H. Worcester, D.D., Burlington.

VIRGINIA.

J. R. Johnson, Herndon.

WISCONSIN.

Moses Alley, Waupaca.
George W. Barber, Soldiers' Home, Milwaukee.
Thomas Barland, Eau Claire.
John Bascom, LL.D., Pres. Coll., Madison. [Mass.], 1859
Benjamin S. Baxter, Manston, 1852
Edwin R. Beach.
Matthew Bennett, Baraboo, 1844
Homer H. Benson, Agent Beloit Coll., Beloit, 1845
Jonathan E. Bissell, Milwaukee, 1877
James J. Blaisdell, D.D., Prof. Coll., Beloit, 1853
Edward Brown, La Crosse, 1853
Aaron L. Chapin, D.D., Pres. Beloit Coll., Beloit, 1844
Luther Clapp, Wauwatosa, 1845
Otis F. Curtis, Emerald Grove, 1828
Hiram H. Dixon, Ripon, 1852
Franklin B. Doe, Sup't Am. H. M. Soc., Ripon, 1854
Solomon A. Dwinnell, Reedsburg, 1853
Joseph Emerson, Prof. Coll., Beloit, 1860
Robert Everdell, Fond du Lac, 1853
Hiram Freeman.
James T. Gaskill, Hartland, 1870
Nathaniel G. Goodhue, Johnstown Centre, 1843
Henry A. Gould, Hammond, 1869
Chester Hinman, Clear Lake.
Horace H. Hinman, 1860
Philip J. Hof, Boscobel, 1852
James Jameson, Magnolia, 1841
David M. Jones, Arena, 1831
Timothy Jones, Watertown.
William W. Jones, Glendale.
James Kilbourn, City Missionary, Racine, 1840
Frank T. Lee, Milwaukee.
J. H. McChesney, Big Marsh, 1869
Moses M. Martin, Mazomanie, 1868
Nicholas Mayne, a. p. Pres. ch., Platteville, 1855
Edw. H. Merrell, Pres. Coll., Ripon, 1869
William E. Merriman, D.D., Ripon, 1859
Henry A. Miner, Sup't Am. H. M. Soc., Madison, 1859
Samuel E. Miner, Monroe, 1844
Charles M. Morehouse, Evansville, 1848
David S. Morgan, Montello, [Mass.], 1867
Richard Morris, Allen's Grove.
John S. Norris, Mondovi.
Frank B. Norton, Burlington, 1864
William Porter, Prof. Coll., Beloit, 1847
Levi P. Sabin, Centre, 1872
Edward P. Salmon, Beloit, 1831
John C. Sherwin, Menomonee, 1840
Samuel H. Thompson, Clear Lake, 1842
James H. Towle, Prof. Coll., Ripon.
James H. Towne, D.D., Milwaukee, [Mass.]
Thomas A. Wadsworth.
Jeremiah W. Walcott, Ripon, 1852
William Walker, Milton.
James H. Waterman, Pewaukee, 1861
Robert M. Webster, Berlin, 1861
Milton Wells, Milwaukee, 1844
Horace A. Wentz, Menomonee, 1853
Lorenzo J White, Reading.
H. M. Whitney, Prof. Coll., Beloit, 1869
Ludwig Wolfsen, Plymouth, 1873
Albert A. Young, a. p. Pres. ch., New Lisbon, 1861

WYOMING.

Jeremiah Porter, Chaplain U. S. A., Fort Russell, 1831

☞ For residences of some of the above we cannot vouch: —
1. Some are names of ministers lately resigned, to whom we give last address.
2. Some are names appearing on lists of Associations in years long past, whose present residence is not known.

The Secretary of the National Council will be glad to receive missing dates of ordination for names in the above list, and *first names* instead of initials.

SUMMARY I. — Churches, Ministers, and Licentiates reported in 1877.

States, Etc.	Churches.							Ministers.					Licentiates.
	With Pastors.			Vacant.			Total Churches.	In Pastoral Work.			Not in pastoral work.	Total Ministers.	
	Pastors.	Acting Pastors.	Total.	Sup. by Lic., etc.	Not supplied.	Total.		Pastors.	Acting Pastors.	Total.			
Alabama,	0	6	6	6	1	7	13	0	6	6	1	7	6
California,	11	36	47	3	21	24	71	11	35	46	21	67	2
Colorado,	1	4	5	0	3	3	8	1	3	4	0	4	
Connecticut,	148	102	250	10	36	46	296	149	99	248	117	365	64
Dakota,	2	6	8	0	7	7	15	2	4	6	0	6	
Dist. of Columbia,	1	0	1	0	0	0	1	1	0	1	10	11	
Florida,	0	1	1	0	0	0	1	0	1	1	0	1	
Georgia,	1	5	6	2	2	4	10	1	5	6	3	9	2
Illinois,	26	154	180	8	54	62	242	25	133	158	84	242	6
Indian Territory,	0	1	1	0	0	0	1	0	1	1	0	1	
Indiana,	5	16	21	0	8	8	29	5	12	17	5	22	
Iowa,	17	160	177	2	46	48	225	17	122	139	55	194	
Kansas,	3	102	105	15	22	37	142	3	66	69	16	85	20
Kentucky,	1	2	3	0	4	4	7	1	2	3	4	7	
Louisiana,	0	8	8	2	2	4	12	0	5	5	5	10	2
Maine,	55	84	139	39	59	98	237	54	74	128	41	169	16
Maryland,	1	0	1	0	1	1	2	1	0	1	0	1	
Massachusetts,	269	174	443	10	73	83	526	275	171	446	217	663	36
Michigan,	12	140	152	10	50	60	212	12	117	129	65	194	
Minnesota,	16	76	92	9	13	22	114	15	45	60	26	86	6
Mississippi,	0	2	2	2	0	2	4	0	2	2	0	2	1
Missouri,	17	36	53	2	18	20	73	16	18	34	10	44	1
Nebraska,	6	74	80	2	16	18	98	6	40	46	12	58	3
Nevada,	0	1	1	0	0	0	1	0	1	1	0	1	
New Hampshire,	60	76	136	6	44	50	186	62	72	134	43	177	23
New Jersey,	13	7	20	0	3	3	23	13	6	19	14	33	1
New York,	59	127	186	30	43	73	259	54	109	163	96	259	5
North Carolina,	0	4	4	0	1	1	5	0	4	4	0	4	
Ohio,	58	91	149	28	43	71	220	49	74	123	44	167	

Oregon,	0	9	9	0	0	0	9	0	8	8	4	12	
Pennsylvania,	6	43	49	0	27	27	76	6	31	37	18	55	1
Rhode Island,	15	4	19	0	5	5	24	17	4	21	9	30	
South Carolina,	0	2	2	0	0	0	2	0	2	2	0	2	
Tennessee,	0	5	5	1	1	2	7	0	5	5	4	9	1
Texas,	0	9	9	0	0	0	9	0	8	8	1	9	
Utah,	0	1	1	0	1	1	2	0	1	1	0	1	
Vermont,	61	104	165	3	29	32	197	61	91	152	60	212	8
Virginia,	2	1	3	0	0	0	3	2	1	3	1	4	
Washington Ter'y,	0	7	7	0	2	2	9	0	8	8	1	9	
West Virginia,	0	2	2	0	0	0	2	0	2	2	0	2	
Wisconsin,	32	112	144	13	33	46	190	30	85	115	55	170	
Wyoming,	0	1	1	0	0	0	1	0	1	1	1	2	
TOTALS,	898	1,795	2,693	203	668	871	3,564	889	1,474	2,363	1,043	3,406	204

NOTE.—1. The Foreign Missionaries are not included in the United States table and total ministers.

2. Most of the churches "not supplied" have regular public worship, but no one minister engaged for continuous service. Many are in the interval between pastorates.

3. Most of the "acting pastors" are practically the same as "pastors," the difference being in the omission of formal installation.

4 The number of ministers "not in pastoral work" includes (with a few authorized exceptions) only those who are members of some Association or Conference. When persons not thus members cease to be in pastoral service, they necessarily cease to be reported.

SUMMARY II. — Church Membership in 1877, with connected Statistics.

States, Etc.	Church Members.				Additions.			Removals.				Baptisms.		In Sabbath Schools.	Families.
	Males.	Fem.	Total.	Absent.	Profession.	Letter.	Total.	Deaths.	Dismission.	Discipline.	Total.	Adult.	Infant.		
Ala.	285	381	666	71	82	12	94	8	16	15	39	46	19	1,036	
Cal.	1,394	2,805	4 199	645	290	336	626	49	194	39	282	147	174	8,138	
Colo.	142	224	366	61	18	54	72	4	26	4	34	6	6	378	342
Conn.	18,180	35,128	53,308	5,947	3,331	1,212	4,543	887	1,096	105	2,088	1,456	838	52,332	31,833
Dak.	137	203	340	62	33	25	58	5	5	1	11	20	9	555	257
D. C.	242	342	584		24	34	58	9	5	0	14	3	8	1,275	
Florida,	14	27	41	3	6	35	41	1	0	0	1			81	
Georgia	307	360	667	43	80	12	92	11	5	10	26	21	29	1,058	
Illinois,	8,274	14,348	22,663	2,708	2,035	989	3,024	250	950	48	1,248	907	345	28,380	
In. Ter.			11		3	0	3	0	2	0	2			70	11
Ind.	605	1,139	1,744	227	318	97	415	15	60	3	78	147	22	2,070	
Iowa.	5,817	8,944	14,761	1,610	1,750	804	2,554	142	527	108	777	868	247	17,266	6,343
Kans.	2,202	2,957	5,159	702	556	333	889	46	221	35	302	247	82	7,516	
Kent'y,			505											481	
Louis.			779		112	41	153	6	25	3	34	67	99	431	
Maine,	6,046	14,332	20,378	4,249	1,246	371	1,617	326	346	20	692	836	138	20,359	12,947
Md.	70	86	156	8	7	5	12	0	6	0	6	1	51	369	
Mass.	27,479	59,994	87,473	12,833	4,407	2,085	6,492	1,517	1,807	178	3,502	2,480	1,078	96,715	*a* 41,861
Mich.	5,614	10,115	15,729	1,626	1,989	771	2,760	168	559	57	784	1,048	265	20,277	
Minn.	2,274	3,647	5,921	677	604	302	906	41	226	20	287	353	90	9,289	
Miss.	72	73	145	31	10	0	10	0	1	0	1	10	0	224	
Mo.	1,498	2,249	3,747	539	257	153	510	136	16	46	198	101	110	4,407	
Neb.	1,092	1,539	2,631	260	215	181	396	24	114	30	168	96	81	3,879	1,708
Nev.	6	22	28	6	0	4	4							65	
N. H.	6,241	13,771	20,012	3,309	*b* 611	185	796	238	188	8	434	407	135	22,960	13,713
N. J.	1,124	2,147	3,271	291	195	155	350	34	137	9	180	48	113	4,289	
N. Y.	11,375	20,827	32,202	2,419	1,433	736	2,169	348	734	85	1,167	625	439	33,717	13,188
N. Car.	90	147	237	27	17	3	20	3	5	14	22	11	11	675	
Ohio,	7,110	13,211	21,994	1,529	1,531	827	2,358	287	723	90	1,100	767	275	27,022	9,631
Oreg.	256	436	692	67	20	36	56	6	17	3	26	11	10	982	279
Pa.	846	1,331	5,913	218	371	174	545	53	333	79	465	71	68	6,907	909

R. I.	1,374	3,276	4,650	571	255	115	370	68	77	58	203	152	97	5,069	
S. Car.	77	181	258	1	20	1	21	2	1	6	9	3	17	174	
Tenn.	203	260	463	69	42	28	70	4	8	2	14	39	4	605	
Texas,	91	153	294	20	30	8	38	2	0	1	3	2	2	441	
Utah,	11	29	49		14	4	18					4	4	130	50
Vt.	6,727	13,153	19,880	3,403	1,157	379	1,536	359	420	38	817	778	245	21,881	11,664
Va.	94	99	193	69	31	4	35	1	8	0	9	14	3	336	
W. Ter.	73	92	165	16	26	13	39		16	1	17	6	5	300	178
W. Va.	22	39	61	5	13	1	14	1	1	0	2	12	2	258	63
Wis.	4,250	8,259	13,224	1,912	999	448	1,447	158	492	51	701	508	211	17,995	
Wyo.	19	17	36	5	0	0	0	0	0	0	0	0	0	131	35
TOTAL,	121,733	236,343	365,595	46,239	24,138	10,973	35,111	5,209	9,367	1,167	15,743	12,318	5,332	420,523	145,012

NOTES. — The "total" church members above, in several States, and therefore in the general total, exceeds the sum of "males" and "females," because some churches report the total without mentioning the particulars whose sum makes it; but the relative proportion is not affected.

2. "Absent" denotes persons who live at a place other than that of their church relation, and do not worship with their church.

3. The removals by "discipline" sometimes include the number of persons whose names are dropped from the church lists on account of long absence.

4. The churches making no reports are included in the Summaries, giving a past report of membership, if any are found in the last preceding report; but no estimate is made of "additions," etc.

5. Blanks in the above table denote "no report."

6. The column for "families" is inserted for the first time, and is very incomplete. The ratio of families to church members, in States reporting families, indicates a *general* total of 206,000 families; but this does not include many non-reporting churches in States whose report is given above.

a. Massachusetts reports "families" for the first time, and only 407 (out of 526) churches reported. The total *indicated* is reported as over 54,000.

b. By change in time of collecting reports, New Hampshire "additions," etc., cover only seven months.

SUMMARY III. — Contributions reported in 1877.

States.	Benevolent Contributions.								Home Expenditures.	
	Churches reporting.	Total Amount.	Foreign Missions.	College and Ed.	Cong'l Union.	Home Missions.	Miss'y Assoc'n.	Board of Pub	Churches reporting.	Total Amount.
Alabama,										
California,	54	$15,907.65	$5,126.33	$420.67	$2,301.35	$2,772.02	$876.03		55	$123,978.67
Colorado,	5	365.97								
Connecticut,	296	240,532.82	55,072.48	8,011.52	3,553.12	48,949.18	18,908.35	778.94		
Dakota,	10	612.61	239.21	2.00	2.25	98.65	37.00			
District Columbia,	1	867.00	238.00		55.00	157.00	68.00		1	10,402.00
Florida,										
Georgia,	3	47.00							3	1,174.00
Illinois,	189	97,206.61	17,081.53	3,717.46	1,077.46	10,314.58	5,748.00		201	405,684.41
Indian Territory,										
Indiana,										
Iowa,	164	18,655.59	4,234.35	1,197.76	1,548.61	4,446.51	1,914.36	230.80		
Kansas,	80	1,719.40	146.11		322.95	851.18	127.12		95	35,469.63
Kentucky,	1	51.60	9.40			7.35	34.85		1	307.00
Louisiana,										
Maine,	233	36,324.00	12,009.00		558.00	11,618.00	2,597.00			
Maryland,	1	810.00	319.00		52.00	135.00	304.00		2	4,472.00
Massachusetts,	478	384,611.08	114,526.83	17,932.55	16,088.77	[b] 62,263.55	24,193.46	9,211.71	327	837,766.72
Michigan,	147	22,252.08	4,980.99	235.48	811.53	3,397.20	1,570.94	12.34	174	199,544.68
Minnesota,	114	10,585.86	1,566.59	254.84	1,150.89	2,313.97	855.44	91.89	114	62,087.27
Mississippi,										
Missouri,	36	10,124.59	757.11		2,845.45	1,810.48	66.55		40	32,355.35
Nebraska,	64	2,050.64	218.91		123.15	859.01	180.52	13.70	71	42,370.38
Nevada,	1	8.50	8.50						1	900.00
New Hampshire,	147	[a] 20,414.88	6,547.18	463.59	254.12	6,048.15	2,857.33			
New Jersey,	18	12,198.00	2,184 00	91.00	51.00	1,477.00	991.00		21	71,361.00
New York,	144	77,934.57								
North Carolina,										
Ohio,	154	40,347.39	4,872.67	678.03	526.35	3,831.88	2,460.70	37.07	179	197,766.78
Oregon,	7	554.65	59.45		22.40	197.60	25.45		8	7,011.26
Pennsylvania,	29	16,486.93	178.00		2.00	198.76	53.17		12	17,631.44

Rhode Island,	23	37,324.17	12,346.05	593.43	3,638.64	5,265.62	2,383.74	1,200.59	23	74,644.60
South Carolina,										
Tennessee,	5	141.00							5	392.00
Texas,	1	9.30								
Utah,	1	30.00				30.00				
Vermont,	165	53,014.76	18,895.97	1,926.70	445.71	12,479.11	5,508.06	37.22		
Virginia,	2	79.00	22.00		7.00	36.00			2	523.00
Washington Ter'y,	7	483.18	179.28	5.00		89.95	141.05		8	4,663.29
Western Virginia,	2	24.65							2	1,025.00
Wisconsin,	152	15,987.96	3,597.53	379.76	712.00	3,561.08	1,744.61		158	144,633.89
Wyoming,	1	45.00								
TOTALS,	2,735	$1,117,808.44							1,503	$2,276,164.37

NOTES. — 1. The distinction is made between contributions for benevolent purposes and moneys raised for any home expenses. For instance, money given to the general Sabbath School cause is benevolent; money expended by a church in supporting its own Sabbath School is a home expenditure, as much as a pastor's salary.

2. The amount of Home Expenditure does not mean all that is spent in a given place, but solely what is raised by a church itself, exclusive of all outside aid.

3. The amounts reported above for the specific objects of benevolence are such as are reported by the State organizations, and are extremely below the facts. They are inserted as indicating proportions, but are not worth adding up. It should be noted that in some States the sums were amounts contributed to a particular society; in others, for causes represented by that society, — a distinction which we cannot preserve this year.

4. It will be seen that the reports are very imperfect. Out of 3,564 churches, only 2,736 report "Benevolent Contributions," and only 1,503 report their "Home Expenditures."

SUMMARY IV.

States, etc.	Churches.				Ministers.									Sabbath Schools.		Benevolent Contributions.		Home Expenditures.	
					Pastors.					Died.									
	New.	Dropped	Gain of Members.	Loss of Members.	Ordained.	Installed.	Died.	Dismissed.	Ordained without Installa'n.	Pastors.	Acting Pastors.	Without charge.	Total.	Gain.	Loss.	Increase.	Decrease.	Increase.	Decrease.
Alabama,	0	0	17											66	–	–	† $84.00		† $1,732.00
California,	1	0	321		1			2	1			1	1	691	–	$2,208.55	–	$2,600.72	
Colorado,	0	2	22											–	74	* 365.97	–		
Connecticut,	1	0	2,333		8	12	1	21	1	1	2	6	9	514	–	–	32,176.06		
Dakota,	1	0	41					1		0	1	0	1	45	–	* 612.61	–		
Dist. Columbia,	0	0	15		0	0	0	0		0	0	0	0	–	225	–	210.00	3,602.00	
Florida,	0	0	5											* 81	–	–	–		
Georgia,	1	1	10						1					141	–	5.00	–	357.00	
Illinois,	1	4	1,057		2	4	0	3	7	0				–	68	–	3,493.70	28,731.70	
Indian Territ'y,	1	0	* 11		0	0	0	0	0	0	0	0	0	* 70	–	–	–		
Indiana,	1	0	249		0	0	0	3	0	0	0	1	1	–	386	–	† 3,122.11		
Iowa,	9	17	898		3	3		3	3		2		2	3,323	–	1,424.33	–		
Kansas,	14	1	427			1			3					226	–	–	300.73		9,601.07
Kentucky,	2	0	107		0	0	0	0		0	0	0	0	177	–	* 51.60	–	* 307.00	
Louisiana,	2	1	–	128										–	44	–	–		
Maine,	1	2	793		5	2	1	9	1	1	0	0	1	–	628	–	8.00		
Maryland,	0	0	10											6	–	–	382.00	472.00	
Massachusetts,	7	2	2,519		7	25	5	48	6	5	2	8	15	754	–	–	16,274.77	35,277.42	
Michigan,	18	3	1,650		1	2	0	3	8	0	1	1	2	104	–	888.47	–	6,737.66	
Minnesota,	6	0	629		1	5	0	4	3	0	1	0	1	870	–	1,630.10	–		38,139.07
Mississippi,	0	0	12											36	–	–	–		
Missouri,	2	0	27								1	1	2	581	–	–	3,139.98		8,677.65
Nebraska,	16	1	207			2	0		3	0				813	–	683.08	–	6,694.57	
Nevada,	0	0	10											0	0	–	9.00	* 9.00	
N. Hampshire,	0	4	332		1	1	1	1	4	1	1	1	3	–	961	–	a 16,380.82		† 228,812.02
New Jersey,	0	1	121		0	3	1	0		1	0	0	1	665	–	–	879.00	6,291.00	

New York,	9	3	1,338		2	5		5	2			4	4	–	2,052	–	22,239.43		
North Carolina,	0	0	20											29	–	–			
Ohio,	5	2	984		4	1		3	3			2	2	3,852	–	3,989.85	–		79,826.57
Oregon,	0	0	26		0	0	0	0	0	0	0	1	1	–	95	–	687.40		1,339.64
Pennsylvania,	1	1	474		1	0	0	1		0				14	–	15,181.28	–		21,403.81
Rhode Island,	0	1	29		0	1	0	1	1	0	0	1	1	–	396	–	3,764.25		7,979.39
South Carolina,	0	0	–	19										–	87	–	–		
Tennessee,	0	1	34						1					61	–	–	160.00		328.00
Texas,	4	1	12											138	–	9.30	–		
Utah,	1	0	19		0	0	0	0	0	0	0	0	0	5	–	–	10.00		
Vermont,	3	2	206		1	2	2	6	4	2	1	3	6	388	–	7,819.21	–		
Virginia,	0	0	30											81	–	59.00	–	*523.00	
Washing'n Ter.,	2	0	35		0	0	0	0	0	0	0	0	0	–	17	317.93	–	802.30	
Wes'n Virginia,	0	0	8											53	–	17.15	–		65.750
Wisconsin,	9	13	46		2	3	0	1	4	0	0	1	1	–	324	1,464.77	–		2,801.11
Wyoming,	0	0	0	0										61	–	*45.00	–		
TOTALS,	118	63	15,084	147	39	72	11	115	57	11	12	31	54	13,845	5,357	36,773.20	103,321.25	93,295.92	401,297.83
NET,	55	–	14,937	–										8,488	–	–	66,548.05	–	308,011.91

(129)

NOTE. — Only eight States reported the items for this important table. For those defective under the columns of "Ministers," the figures are made up from the Quarterly Record of the *Quarterly;* in which case the year is assumed to end with the month next preceding the annual meetings of the respective State organizations.

Lists of new and dropped churches are given with the Summary of each State.

The gains starred (*) above are only gain in reports, being gain over "no report" last year. The losses marked (†) are, similarly, loss by such as reported last year, but make no report this year.

Blanks signify no report, and our necessary ignorance.

a. New Hampshire's decrease in "Benevolent Contributions" is largely because its report covers only seven months.

SUMMARY V. — STATISTICAL SUMMARIES OF THE CONGREGATIONAL CHURCHES IN THE UNITED STATES AS PUBLISHED 1858–1878, FOR THE YEARS 1857–1877.

Collected.	Printed in January.	CHURCHES.									MINISTERS.							
		With Ministers.				Vacant.			Condition not reported.	Total Churches.	In Pastoral Work.				Not in Pastoral work.	Position not reported.	Total Ministers.	Foreign Missionaries
		Pastors.	Acting Pastors.	Not specified.	Total.	Sup. by Lic., etc.	Not suppl'd.	Total.			Pastors.	Acting Pastors.	Not specified.	Total.				
1857	1858	947	592	229	1,768			503	44	2,315	953	562	216	1,731	592	27	2,350	
1858	1859	894	690	253	1,837			472	60	2,369	907	617	222	1,746	625	38	2,409	
1859	1860	861	594	548	2,003			390	178	2,571	878	523	457	1,858	596	90	2,544	
1860	1861	898	694	454	2,046			537	0	2,583	899	618	375	1,892	649	93	2,634	
1861	1862	923	1,044	130	2,097			458	0	2,555	931	812	208	1,951	628	99	2,678	
1862	1863	890	894	318	2,102			478	0	2,580	904	804	201	1,909	663	116	2,688	
1863	1864	835	725	597	2,157			495	0	2,652	838	602	418	1,858	632	203	2,693	
1864	1865	878	1,026	198	2,102			566	0	2,668	876	875	145	1,896	653	149	2,798	
1865	1866	837	789	433	2,059	80	525	605	59	2,723	792	784	310	1,886	875	41	2,802	
1866	1867	852	1,032	221	2,105	66	559	625	50	2,780	862	912	171	1,945	859	19	2,823	86
1867	1868	869	1,227	56	2,152	65	592	657	10	2,819	872	1,081	45	1,998	881	0	2,879	94
1868	1869	890	1,362	46	2,298	115	538	653	0	2,951	892	1,191	36	2,119	850	0	2,969	103
1869	1870	903	1,365	58	2,326	112	605	717	0	3,043	900	1,184	49	2,133	935	0	3,068	101
1870	1871	903	1,438	0	2,341	129	651	780	0	3,121	901	1,269	0	2,170	928	0	3,098	99
1871	1872	930	1,505	0	2,435	153	614	767	0	3,202	931	1,287	0	2,218	906	0	3,124	105
1872	1873	925	1,562	0	2,487	134	642	776	0	3,263	925	1,327	0	2,252	949	0	3,201	100
1873	1874	893	1,608	0	2,501	169	655	824	0	3,325	898	1,396	0	2,294	944	0	3,238	115
1874	1875	934	1,615	0	2,549	184	670	854	0	3,403	936	1,375	0	2,311	967	0	3,278	123
1875	1876	917	1,631	0	2,548	217	673	890	0	3,438	912	1,394	0	2,306	994	0	3,300	126
1876	1877	930	1,783	0	2,713	164	632	796	0	3,509	912	1,462	0	2,374	959	0	3,333	125
1877	1878	898	1,795	0	2,693	203	668	871	0	3,564	889	1,474	0	2,363	1,043	0	3,406	[1] 122

[1] Foreign Missionaries are *additional* to TOTAL MINISTERS.

SUMMARY V. — Continued.

Collected.	Printed in January.	Church Members.				Additions the Year preceding.			Removals the Year preceding.			
		Males.	Fem.	Total.	Abs'nt.	Profession.	Letter.	Total.	Deaths.	Dismissed.	Discipline.	Total.
1857	1858			224,732		6,913	6,592	13,505	3,119	6,076	465	9,651
1858	1859			235,369		12,812	7,950	21,582	3,303	6,859	440	10,602
1859	1860	73,736	142,625	250,452	27,691	25,202	9,569	34,954	3,535	8,067	654	12,343
1860	1861	79,893	156,871	253,765	29,048	7,486	7,335	14,821	3,611	6,965	649	11,225
1861	1862	81,196	158,237	255,034	32,180	5,522	6,629	12,151	3,708	8,280	559	10,539
1862	1863	80,738	161,490	257,191	33,266	6,196	6,433	12,629	3,908	5,376	616	9,900
1863	1864	83,551	164,037	260,284	30,854	7,765	6,243	14,378	4,244	5,457	755	10,456
1864	1865	86,571	171,145	262,649	34,068	9,032	6,777	15,809	4,900	5,739	622	11,261
1865	1866	84,715	171,608	263,296	34,244	11,030	7,393	18,442	4,729	6,578	644	11,961
1866	1867	85,781	174,333	267,453	32,981	11,249	8,593	19,994	4,380	8,366	614	13,360
1867	1868	91,309	184,436	278,708	34,059	19,127	11,065	30,210	4,238	9,491	709	14,438
1868	1869	97,090	193,636	291,042	34,915	16,432	11,814	28,246	4,310	10,479	860	15,648
1869	1870	98,165	196,865	300,362	35,364	15,167	12,078	27,373	4,386	10,761	642	15,801
1870	1871	101,901	200,927	306,518	36,590	13,501	11,636	25,137	4,440	10,090	626	15,180
1871	1872	103,470	204,062	312,054	39,147	13,271	10,969	23,343	4,701	9,799	784	15,284
1872	1873	105,804	207,614	318,916	41,787	13,945	10,746	25,394	4,785	10,252	729	15,766
1873	1874	196,991	208,575	323,679	42,660	13,216	11,312	24,620	5,294	10.003	836	16,138
1874	1875	108,194	211,918	330,391	44,352	15,279	11,961	27,330	5,120	10,450	863	16,433
1875	1876	110,761	217,454	338,313	44,871	17,306	12,198	29,645	5,168	10,727	895	16,805
1876	1877	116 240	227,419	350,658	45,033	20,844	12,400	33,294	5.503	10,468	1,076	17,047
1877	1878	121,733	236,343	365,595	46,239	24,138	10,973	35,111	5,209	9,367	1,167	15,743

The total of Members is greater than the sum of males and females, and total additions and removals are sometimes greater than the sum of particulars, because totals are sometimes reported alone. The *proportion* of males and females is, however, correct. "Absent" are included in males, females, and total.

SUMMARY V. — Concluded.

Collected.	Printed in January.	Baptisms.		In Sabbath Schools.	Families.		Benev. Contributions.		For Home Expenditures.	
		Adult.	Infant.		Churches reporting.	Number.	Churches reporting.	Amount reported.	Churches reporting.	Amount reported.
1857	1858			195,572				*Unknown.*		*Unknown.*
1858	1859			207,815				"		"
1859	1860	10,529	5,061	228,984				"		"
1860	1861	3,050	4,812	242,823				"		"
1861	1862	2,151	4,544	246,178				"		"
1862	1863	2,464	4,135	250,860				"		"
1863	1864	3,326	4,122	257,934				"		"
1864	1865	4,022	4,131	277,398				$410,045.82		"
1865	1866	4,974	4,133	272,684				563,077.86		"
1866	1867	5,221	4,077	286,275			2,217	1,024,720.87		"
1867	1868	8,720	5,012	313,871			1,945	920,938.31		"
1868	1869	7,869	4,944	339,205			2,180	928,507.16		"
1869	1870	7,094	5,022	356,502			2,351	986,015.27		"
1870	1871	6,335	5,134	361,465			2,341	954,555.76		"
1871	1872	5,797	5,262	368,937			2,487	1,150,814.19	848	$1,155,970.36
1872	1873	6,373	4,703	371,100			2,426	1,305,873.58	854	1,257,803.51
1873	1874	5,871	4,570	372,554			2,396	1,213,816.00	1,093	1,978,365.69
1874	1875	6,899	4,999	385,338			2,403	1,188,137.76	1,276	2,433,251.69
1875	1876	8,743	5,184	401,838			2,418	1,241,014.39	1,020	1,388,446.74
1876	1877	10,466	5,388	412,035			2,635	1,184,356.49	1,548	2,584,166.28
1877	1878	12,318	5,332	420,523	1,901	145,012	2,736	1,117,808.44	1,503	2,276,164.37

As to "Contributions" and "Home Expenditures," in this table, it will be seen that it is more an exhibit of the number of churches reporting than of totals raised. Before our issue of 1867, one half of the churches did not report either item; many States did not have the item in their schedules.

A change of figures from last year's table is here made in two items, viz., "Sabbath Schools," and "Contributions," against the line "collected in 1876."

SUMMARY VI — Annual Changes, as published 1859–1878, for the Years 1858–1877.

Collected.	Printed in January.	CHURCHES.				Net Gain of Church Members.	MINISTERS.									In Sabbath Schools.		Benevolent Contributions.	
							Pastors.					Died.							
		New.	Dropped.	Net Gain.	Net Loss.		Ordained.	Installed.	Died.	Dismissed.	Ordained without Installation.	Pastors.	Acting Pastors.	Without Charge.	Total.	Gain.	Loss.	Increase.	Decrease.
1858	1859			54	–	10,637										12,288	–		
1859	1860			202	–	15,083										21,169	–		
1860	1861			12	–	3,313										13,839	–		
1861	1862			–	28	1,269										3,355	–		
1862	1863			25	–	2,157										4,682	–		
1863	1864			72	–	3,093										7,074	–		
1864	1865			16	–	2,365										19,464	–		
1865	1866			55	–	647										–	4,714		
1866	1867	111	54	57	–	4,157	47	99	14	104	51	14			49	13,591	–		
1867	1868	121	82	39	–	11,255	42	116	8	135	38	8			53	27,596	–	–	$103,782.56
1868	1869	201	69	132	–	12,334	41	95	2	122	32	2			34	25,334	–	$7,568.85	–
1869	1870	144	52	92	–	9,320	68	131	8	155	54	8			49	17,297	–	57,508.11	–
1870	1871	124	46	78	–	6,156	47	104	10	130	40	10			57	4,963	–	–	31,459.51
1871	1872	141	60	81	–	5,536	50	121	6	125	48	6			45	7,472	–	196,258.43	–
1872	1873	128	67	61	–	6,862	43	119	11	121	52	11			56	2,163	–	155,059.39	–
1873	1874	144	82	62	–	4,763	56	111	10	130	60	10	13	38	61	1,454	–	–	92,057.58
1874	1875	130	52	78	–	6,712	46	102	13	93	50	13	8	42	63	12,784	–	–	25,678.24
1875	1876	108	73	35	–	7,922	55	88	12	108	63	12	11	46	69	16,500	–	52,876.63	–
1876	1877	123	52	71	–	12,345	44	94	10	128	73	10	11	43	64	10,197	–	–	56,657.90
1877	1878	118	63	55	–	14,937	39	72	11	115	57	11	12	31	54	8,488	–	–	66,548.05

In this table, the "new" churches are occasionally such as were previously "dropped."

Under "Died" (Ministers), until 1873 no count was kept to distinguish between "acting pastors" and "without charge." The difference between "pastors" and "totals" includes these two classes.

The fluctuations under "Benevolent Contributions" are greatly due to more or less full reports. See the annual *number of churches reporting*, in table next above.

REMARKS UPON THE STATISTICS.

In the present issue, some improvements may be noted: —

1. A larger type, abundantly clear.
2. In the tables by States, additional space, occupied by a general (but not completed) insertion of first names of ministers; and two new columns, viz , Families, and Benevolent Contributions.
3. The transfer of "Ministers without Pastoral Charge," from the foot of the several State tables to a group by themselves, securing much greater opportunity for accuracy; and the insertion, so far as reports and time allowed this year, of the year of ordination of such ministers.
4. Some additional columns in the general summaries, and an unseen, but careful revision of those of past years.
5. In the Alphabetical List of Ministers, reference in each case to the page where the name may be found in the tables, both for convenience of reference, and for accuracy in compiling the List.

Some of these improvements will, however, require another year to perfect.

States. — Indian Territory is added to our list. None are dropped.

Comparisons between figures reported last year and this year are as follows, the specific changes by States being given in Summary IV: —

Number of *churches* as printed Jan. 1, 1877,		3,509
New churches added to the list,	118	
Churches dropped from the list,	63	
Net addition,		55
Total number as now printed,		3,564
Number of *church members* as printed Jan. 1, 1877,		350,658
Gain in 40 States gaining,	14,936	
Loss in 2 States losing,	147	
Total net gain,		14,789
Total membership as now printed,		365,447
Total number in *Sabbath Schools*, as printed (revised) Jan. 1, 1877,		412,035
Gain in 28 States gaining,	13,845	
Loss in 13 States losing,	5,660	
Total net gain,		8,185
Total as now printed,		420,220

Benevolent Contributions for year printed (revised) Jan. 1, 1877,			$1,184,356.49
Increase in 14 States, reporting both years,	$35,698.03		
Decrease in 16 " " "	100,115.14		
Net decrease in such States,		$64,417.11	
Increase by 4 States, reporting only this year,	$1,075.17		
Decrease by 2 " " " last year,	3,206.11		
Net decrease, by such States,		2,130.94	
Total net decrease,			66,548.05
Total amount for year now printed,			$1,117,808.44
For *Home Expenditures* for year printed Jan. 1, 1877,			$2,584,166.28
Increase in 10 States reporting both years,	$91,565.92		
Decrease in 10 " " "	170,753.81		
Net decrease in such States,		$79,187,89	
Increase by 3 States reporting only this year,	$1,730.00		
Decrease by 2 " " " last year,	230,544.02		
Net decrease by such States,		228,814.02	
Total net decrease by reports,			308,001.91
Total amount reported this year,			$2,276,164.37

The net gain in *church membership* is the largest since that given in the issue of January, 1860, nor does it include the results of the great revivals of the past year.

The additions by *profession* are also the largest since the same issue.

The percentage of *deaths* as reported is .0145,—doubtless a trifle lower than the actual fact. Of the churches actually reporting such items, the percentage appears to be under .016.

The increase in the number of *ministers* reported seems to be 18 greater than the increase in the number of *churches*. But some States have secured fuller reports of membership in Associations, which more than accounts for the difference; the increase in the total number of ministers being 73, while the increase in the number not in pastoral service is 84; and the number in pastoral service has diminished by 11.

The number of *installed pastors* has diminished by 23; the number of acting pastors has increased by 12.

The number of churches supplied by Congregational ministers (either pastors or acting pastors) has diminished by 20; the number supplied by licentiates, or ministers of other denominations, has increased by 39, and the number unsupplied by either has increased by 36.

Of course it is understood that most of the "vacant" churches have regular service.

But as to *pastorates;* in the issue of 1858, we had 947 churches with installed pastors. In this issue of 1878 we have but 898, — while the number of churches has increased by 1,249. In 1858 we had 953 installed pastors; in this issue of 1878 we have but 889, — while the number of ministers has increased by 1,056.

The "ordinations without installation" still very decidedly outnumber ordinations to the pastorate.

Of the number *not in pastoral charge*, a portion are accounted for, as follows, — although the reports of occupation are very defective, and the number "retired" should doubtless be counted decidedly larger.

Connected with education, general or professional:

Presidents of Colleges (21), Professors (64), other officials (8), Principals of Academies and teachers (32), State Superintendents (2), School Superintendent (1), — 128.

Connected with the Benevolent Societies, Secretaries, etc., 63.

In missionary work, as evangelists, chaplains, with asylums, etc., 36.

Editors, 24.

In secular pursuits, — literary work (7), government offices (4), librarians (3), lawyer (1), physicians (3), in business or farmers (65), — 83.

Retired, from age or infirmity, 102. *Total*, 436.

Others who have been on our list for years, without change of residence and without even temporary pastoral charge, we do not include in the "retired."

Benevolent Contributions decreased by $66,548.05. The decrease in the three States of Connecticut, Massachusetts, and New York — $70,690.26 — more than covers the total decrease.

For *Home Expenditures*, there appears a large decrease. But New Hampshire does not report, and thus deducts $228,812.02; and the remaining decrease is more than covered by the decrease in the single State of Ohio. The *total*, however, is entirely unequal to facts, only 23 States reporting, and none of even these fully.

The Secretary of the National Council will be grateful for the correction of errors; and for information in two particulars; in (1) year of ordination of any minister, (2) the first name of any minister now ill treated by the insertion of initials alone.

NATIONAL CO-OPERATIVE SOCIETIES.

I. American Board of Commissioners for Foreign Missions. — Organized in 1810.

Corresponding Secretaries: Rev. N. George Clark, D.D., and Rev. Edmund K. Allen, D.D. *Treasurer:* Langdon S. Ward, — all at Congregational House, Boston, Mass.

District Secretaries:

Maine, New Hampshire, and Vermont, — Rev. William Warren, D.D., Gorham, Me.

Connecticut, Massachusetts, and Rhode Island, — in charge of the Secretaries.

New York City and the Middle States, including Ohio, — Rev. Charles P. Bush, D.D., 39 Bible House, New York City.

Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, and Wisconsin, — Rev. Simon J. Humphrey, 112 West Washington Street, Chicago, Ill.

Women's Board (Auxiliary to the above):

Miss Ellen Carruth and Mrs. G. P. Putnam, *Foreign Secretaries;* Miss Abbie B. Child, *Home Secretary;* Mrs. Benjamin E. Bates, *Treasurer;* and Miss Emma Carruth, *Assistant Treasurer*, 1 Congregational House, Boston.

II. American Congregational Union. — Organized in 1853.

Corresponding Secretary: Rev. Ray Palmer, D.D., 69 Bible House, New York City.
Treasurer: Prof. N. A. Calkins, 69 Bible House, New York City.

III. American Home Missionary Society. — Organized in 1826.

Secretaries for Correspondence: Rev. David B. Coe, D.D., and Rev. Henry M. Storrs, D.D., at Bible House, New York City.
Treasurer: Rev. Alexander H. Clapp, D.D., Bible House, New York City.

Secretaries of Auxiliaries:

Connecticut, — Rev. William H. Moore, Hartford.
Maine, — Rev. Jonathan E. Adams, Bangor.
Massachusetts, — Rev. William Barrows, D.D., 22 Congregational House, Boston.
New Hampshire. — Rev. Edward H. Greeley, Concord.
New York, — Rev. John C. Holbrook, D.D., Syracuse.
Ohio, — Rev. Samuel Wolcott, D.D., Cleveland.
Rhode Island, — Rev. Jeremiah Taylor, D.D., Providence.
Vermont, — Rev. Charles S. Smith, Montpelier.

Superintendents:

Rev. James H. Warren, D.D., San Francisco, Cal.
Rev. Joseph E. Roy, D.D., Chicago, Ill.
Rev. Martin K. Whittlesey, Jacksonville, Ill.
Rev. Ephraim Adams, Waterloo, Iowa.
Rev. Joseph W. Pickett, Des Moines, Ia.
Rev. Sylvester D. Storrs, Topeka, Kan.
Rev. Leroy Warren, Grand Rapids, Mich.
Rev. Wolcott B. Williams, Charlotte, Michigan.
Rev. Levi H. Cobb, Minneapolis, Minn.
Rev. Robert West, St. Louis, Mo.
Rev. Hiram N. Gates, Omaha, Neb.
Rev. Franklin B. Doe, Ripon, Wis.
Rev. Henry A. Miner, Madison, Wis.

IV. American Missionary Association. — Organized in 1846.

Corresponding Secretary: Rev. Michael E. Strieby, D.D., 56 Reade Street, New York City.

Treasurer: Edgar Ketchum, New York City.

Assistant Treasurer: H. W. Hubbard, 56 Reade Street, New York City.

District Secretaries: Rev. Charles L. Woodworth, 21 Congregational House, Boston, Mass.; Rev. James Powell, 112 West Washington Street, Chicago, Ill.; and Rev. Gustavus D. Pike, 56 Reade Street, New York City.

V. Congregational Publishing Society, — Organized in 1832.

Recording Secretary: Rev. Charles B. Rice.

Treasurer: William O. Grover, Congregational House, Boston, Mass.

VI. *FOR MINISTERIAL EDUCATION:*

1. American College and Educational Society. — Reorganized in 1874.

Corresponding Secretary: Rev. Increase N. Tarbox, D.D., 32 Congregational House, Boston, Mass.

Treasurer: James M. Gordon, 32 Congregational House, Boston, Mass.

Assistant Treasurer: Rev. C. P. Bush, D.D., 39 Bible House, New York City.

2. The Western Education Society. — Organized in 1864.

Secretary: Rev. Edward F. Williams, Chicago, Ill.

Treasurer: Lyman Baird, 90 La Salle Street, Chicago, Ill.

THE THEOLOGICAL SEMINARIES.

I. — Andover Theological Seminary, Andover, Mass. Opened for instruction September 28, 1808.

II. — Theological Seminary, Bangor, Maine. Opened for instruction November, 1817.

III. — Theological Department of Yale College, New Haven, Conn. Opened for instruction in 1822.

IV. — Theological Institute of Connecticut, Hartford, Conn. Opened for instruction in 1834.

V. — Theological Department of Oberlin College, Oberlin, Ohio. Opened for instruction in 1835.

VI. — Theological Seminary, Chicago, Ill. Opened for instruction October, 1858.

VII. — Pacific Theological Seminary, Oakland, California. Opened for instruction June, 1869.

Full lists of Faculty and Students, and statements of terms, vacations, etc., appear annually in the April number of the *Congregational Quarterly*.

THE NATIONAL AND STATE ORGANIZATIONS OF THE CHURCHES.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.—Organized November 17, 1871.

Delegates are sent by the churches in their respective local Conferences (one delegate for each ten churches and major fraction thereof), and by the churches in their respective State organizations (one delegate from each, and one for each ten thousand communicants and major fraction thereof). The National Benevolent Societies and the Theological Seminaries are also represented by honorary delegates (one each).

Officers : Rev Alonzo H. Quint, D.D., New Bedford, Mass., Secretary ; Rev. William H. Moore, Berlin, Conn., Registrar ; Charles Demond, Esq., Boston, Mass., Treasurer ; Langdon S. Ward, Boston, Mass., Auditor.

Provisional Committee: Hon. Horace Fairbanks, St. Johnsbury, Vt., chairman ; Hon. John E. Sanford, Taunton, Mass. ; Hon. Amos C. Barstow, Providence, R. I. ; James B. Angell, LL.D., Ann Arbor, Mich. ; Dea. Charles G. Hammond, Chicago, Ill. ; Rev. James K. McLean, Oakland, Cal.

Stated Meetings, — every third year from 1871. Special meetings to be called upon the request of any five State organizations of churches.

ALABAMA, THE GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES OF.— Organized April 6, 1876.

Officers and Session of 1878: — No report.

CALIFORNIA, GENERAL ASSOCIATION OF. — Organized October, 1857.

Officers : — Rev. James H. Warren, D.D., San Francisco, Registrar and Treasurer; Rev. Henry E. Jewett, Redwood, Statistical Secretary.

Session of 1878 : Place not selected, Tuesday, October —, at 7½ o'clock, P. M.

COLORADO ASSOCIATION OF CONGREGATIONAL CHURCHES.-Organized March 16, 1868.

Officers : Rev. Winthrop D. Sheldon, Colorado Springs, Statistical Secretary.

Session of 1878: No report.

CONNECTICUT, GENERAL ASSOCIATION OF. — Organized May 18, 1709.

Officers : Rev. William H. Moore, Hartford, Registrar and Treasurer.

Session of 1878: Meriden, Tuesday, June 18, at 11 o'clock, A. M.

CONNECTICUT, GENERAL CONFERENCE OF. — Organized November 12, 1867.

Officers : Rev. William H. Moore, Hartford, Registrar and Statistical Secretary.

Session of 1878: New Britain, Tuesday, Nov. 12, at 11 o'clock, A. M.

DAKOTA, THE CONGREGATIONAL ASSOCIATION OF. — Organized in 1871.

Officers : Rev. Joseph Ward, Yankton, Corresponding Secretary.

Session of 1878 : Bon Homme, Thursday, October 17, at 7 o'clock, P. M.

DISTRICT OF COLUMBIA : in NEW JERSEY GENERAL ASSOCIATION.

GEORGIA, ALABAMA, TENNESSEE, AND MISSISSIPPI: THE CENTRAL SOUTH CONFERENCE. — Organized October 25, 1871.

Officers: Rev. Henry S. Bennett, Nashville, Tenn., Statistical Secretary and Treasurer.

Session of 1878: Chattanooga, Tenn., Thursday, Nov. 7, at 7½ o'clock, P. M.

ILLINOIS, GENERAL ASSOCIATION OF. — Organized June 21, 1844.

Officers: Rev. Martin K. Whittlesey, Jacksonville, Registrar and Corresponding Secretary.

Session of 1878: Galesburg, Monday, May 27, at 7½ o'clock, P. M.

INDIAN TERRITORY. — Not associated.

INDIANA, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES AND MINISTERS IN. — Organized March 13, 1858.

Officers: Rev. Nathaniel A. Hyde, Indianapolis, Secretary and Treasurer.

Session of 1878: Peru, Thursday, May 9, at 7½ o'clock, P. M.

IOWA, GENERAL ASSOCIATION OF. Organized November 6, 1840.

Officers: Rev. James G. Merrill, Davenport, Register.

Session of 1878: Tabor, Wednesday, May 29, at 7½ o'clock, P. M.

KANSAS, GENERAL ORGANIZATION OF. Organized August, 1855.

Officers: Prof. Jonathan S. Slie, Topeka, Permanent Clerk; Rev. Albert M. Richardson, Lawrence, Statistical Clerk; William Crosby, Valley Falls, Treasurer.

Session of 1878: Lawrence, Wednesday, June 5, at 8 o'clock, P. M.

KENTUCKY, THE STATE ASSOCIATION OF CHRISTIAN CHURCHES AND MINISTERS IN. — Organized . . .

Officer: Rev. B. S. Hunting, Berea, Stated Clerk.

Session of 1878: No report.

LOUISIANA: THE SOUTHWESTERN CONFERENCE. — Organized January 26, 1870.

Officers: No report.

Session of 1878: Wednesday, January 9.

MAINE, GENERAL CONFERENCE OF. — Organized January 10, 1826.

Officers: Rev. Ezra H. Byington, Brunswick, Corresponding Secretary; Dea. Elnathan F. Duren, Bangor, Recording Secretary.

Session of 1878: Auburn, Tuesday, June 25, at 9 o'clock, A. M.

MARYLAND: IN NEW JERSEY GENERAL ASSOCIATION.

MASSACHUSETTS, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF. — Organized June 29, 1803, as a ministerial body; including also Conferences of churches, June 16, 1808, by union of the ASSOCIATION and GENERAL CONFERENCE (which was organized September 12, 1860).

Officers: Rev. Alonzo H. Quint, D.D., New Bedford, Secretary; Rev. James P. Kimball, Boston, Registrar; George E. Clarke, Falmouth, Treasurer.

Session of 1878: Fall River, Tuesday, June 18, at 4 o'clock, P. M.

MICHIGAN, GENERAL ASSOCIATION OF. — Organized October 11, 1842.

Officers: Rev. Philo R. Hurd, D.D., Detroit, Secretary.

Session of 1878: East Saginaw, Tuesday, May 21, at 7½ o'clock, P. M.

MINNESOTA, GENERAL CONGREGATIONAL CONFERENCE OF. — Organized October 23, 1856.

Officers: Rev. Nathan C. Chapin, Rochester, Corresponding Secretary; William Cheney, Minneapolis, Statistical Secretary; Rev. Edward M. Williams, Minneapolis, Treasurer.

Session of 1878: ———, Thursday, October 10, at 7 o'clock, P. M.

MISSISSIPPI: *see* GEORGIA.

MISSOURI, GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF. — Organized October 27, 1865.
Officers: Rev. Charles L. Mitchell, Sedalia, Secretary and Treasurer.
Session of 1878: Kansas City, Thursday, October 17, at 7½ P. M.

NEBRASKA, CONGREGATIONAL ASSOCIATION OF. — Organized August 8, 1857.
Officers: Rev. Harmon Bross, Crete, Stated Clerk and Treasurer.
Session of 1878: Fremont, Wednesday, October 23, at 7½ P. M.

NEVADA: in GENERAL ASSOCIATION OF CALIFORNIA.

NEW HAMPSHIRE, GENERAL ASSOCIATION OF. — Organized June 8, 1809.
Officers: Rev. Franklyn D. Ayer, Concord, Secretary; Rev. Samuel L. Gerould, Goffstown, Statistical Secretary and Treasurer.
Session of 1878: Concord, Tuesday, September 10, at 7 o'clock, P. M.

NEW JERSEY, GENERAL ASSOCIATION OF. — Organized June 2, 1869.
Officers: Rev. George M. Boynton, Newark, Secretary.
Session of 1878: Vineland, Tuesday, October 8, at 7½ o'clock, P. M.

NEW YORK, GENERAL ASSOCIATION OF. — Organized May 21, 1834.
Officers: Rev. James Deane, Westmoreland, Secretary and Statistical Secretary; Rev. William A. Robinson, Homer, Treasurer.
Session of 1878: Oswego, Tuesday, October 15, at 4 o'clock, P. M.

NORTH CAROLINA. — No organization.

OHIO, CONGREGATIONAL CONFERENCE OF. — Organized June 24, 1852.
Officers: Rev. John G. Fraser, East Toledo, Register, Statistical Secretary, and Treasurer.
Session of 1878: Sandusky, Tuesday, May 7, at 7 o'clock, P. M.

OREGON, CONGREGATIONAL ASSOCIATION OF. — Organized 1848 (?).
Officers: Rev. Horace Lyman, Forest Grove, Registrar.
Session of 1878: Oregon City, Thursday, June 20, at 10 o'clock, A. M.

PENNSYLVANIA. — No General Association. Local organizations, viz.: —

I. THE WELSH CONGREGATIONAL ASSOCIATION OF EASTERN PENNSYLVANIA. — Organized in 1840. Rev. Thomas C. Edwards, Wilkesbarre, Secretary; William S. Davis, Neath, Treasurer. *Session of* 1878: Kingston, in September.

II. THE WELSH CONGREGATIONAL ASSOCIATION OF WESTERN PENNSYLVANIA. — Rev. Hugh E. Thomas, D.D., Pittsburg, Secretary.
Session of 1878: Johnstown, in September.
Other churches are connected with NEW YORK, OHIO, and NEW JERSEY.

RHODE ISLAND CONGREGATIONAL CONFERENCE. — Organized May 3, 1809.
Officers: Rev. Thomas Laurie, D.D., Providence, Stated Secretary; George L. Claflin, Providence Treasurer.
Session of 1878: Peacedale, Tuesday, June 11, at 10 o'clock, A. M.

SOUTH CAROLINA. — Not assocated.

TENNESSEE. — *See* GEORGIA.

TEXAS, CONGREGATIONAL ASSOCIATION OF. — Organized December 4, 1871.
Officers: Rev. Bethuel C. Church, Goliad, Stated Clerk.
Session of 1878: No report.

UTAH. — Not associated.

VERMONT, GENERAL CONVENTION OF CONGREGATIONAL MINISTERS AND CHURCHES IN. — Organized June 21, 1796. Incorporated June 18, 1873.
Officers: Rev. Charles H. Merrill, West Brattleboro', Secretary; Rev. Parsons T. Pratt, Dorset, Corresponding Secretary; J. C. Emery, Montpelier, Treasurer.
Session of 1878: Rutland, Tuesday, June 11, at 10 o'clock, A. M.

VIRGINIA: In NEW JERSEY GENERAL ASSOCIATION.

WASHINGTON TERRITORY: In OREGON ASSOCIATION.

WEST VIRGINIA: In OHIO CONFERENCE.

WISCONSIN. — The churches are in the CONGREGATIONAL AND PRESBYTERIAN CONVENTION OF WISCONSIN. — Organized October —, 1840.
Officers: Rev. Enos J. Montague, Fort Atkinson, Permanent and Statistical Clerk; Rev. Henry C. Hitchcock, Milwaukee, Stated Clerk and Treasurer.
Session of 1878: Waukesha, Thursday, September 26, at 7½ P.M.

WYOMING. — Associated with COLORADO.

MEETINGS IN 1878, IN ORDER OF DATE.

Louisiana,	———	Annually in January.
Ohio,	at Sandusky,	Tuesday, May 7, at 7 o'clock, P. M.
Indiana,	Peru,	Thursday, May 9, at 7½ o'clock, P. M.
Michigan,	East Saginaw,	Tuesday, May 21, at 7½ o'clock, P. M.
Illinois,	Galesburg,	Monday, May 27, at 7½ o'clock, P. M.
Iowa,	Tabor,	Wednesday, May 29, at 7½ o'clock, P. M.
Kansas,	Lawrence,	Wednesday, June 5, at 8 o'clock, P. M.
Vermont,	Rutland,	Tuesday, June 11, at 10 o'clock, A. M.
Rhode Island,	Peacedale,	Tuesday, June 11, at 10 o'clock, A. M.
Connecticut, —		
Association,	Meriden,	Tuesday, June 18, at 11 o'clock, A. M.
Massachusetts,	Fall River,	Tuesday, June 18, at 4 o'clock, P. M.
Oregon,	Oregon City,	Thursday, June 20, at 10 o'clock, A. M.
Maine,	Auburn,	Tuesday, June 25, at 9 o'clock, A. M.
Texas,	———	In July (?).
New Hampshire,	Concord,	Tuesday, September 10, at 7 o'clock, P. M.
Pennsylvania, —		
Welsh, Eastern,	Kingston,	In September, day not fixed.
" Western,	Johnstown,	In September, day not fixed.
Wisconsin,	Waukesha,	Thursday, September 26, at 7½ o'clock, P.M.
California,	———	Tuesday, October 8, at 7½ o'clock, P. M.
New Jersey,	Vineland,	Tuesday, October 8, at 7½ o'clock, P. M.
Minnesota,	———	Thursday, October 10, at 7 o'clock, P. M.
New York,	Oswego,	Tuesday, October 15, at 4 o'clock, P. M.
Missouri,	Kansas City,	Thursday, October 17, at 7½ o'clock, P. M.
Dakota,	Bon Homme,	Thursday, October 17, at 7 o'clock, P. M.
Nebraska,	Fremont,	Wednesday, October 23, at 7½ o'clock, P. M.
Colorado,	———	In October (?).
Georgia, etc.,	Chattanooga, Tenn.,	Thursday, November 7, at 7½ o'clock, P. M.
Connecticut, —		
Conference,	New Britain,	Tuesday, November 12, at 11 o'clock, A. M.

LIST OF CONGREGATIONAL MINISTERS IN THE UNITED STATES.

REPORTED BY THE SEVERAL STATE ORGANIZATIONS.

The National Council, in 1871, unanimously adopted the following : —

"*Resolved*, That all ministers in our denomination ought to be in orderly connection with some ministerial or ecclesiastical organization, which shall be able to certify to their regular standing in the ministry."

The following appears among the By-Laws : —

"The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations."

The following list, in conformity to the above, is made up from the *alphabetical* lists printed by the State Associations and Conferences (not from the preceding tables), sometimes changed by letters from the Secretaries, with the names of persons regularly ordained since the issue of the State Minutes. Any omissions (unless by accident) are due to the fact that no organization reported the names of the omitted.

Names starred (*) are of such as are reported to be members of no organization of churches or ministers.

Licentiates are not included in this list, nor are ministers of other denominations, unless they are also members of some Congregational organization, although they may be temporarily supplying our churches. A list of Licentiates follows this.

Letters for foreign missionaries are forwarded by the respective Boards. See *Missionary Herald* and *American Missionary* for particular directions.

The figures refer to folios found at the bottom of the pages.

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Abbott, A., Fairfield, Neb. 67
Abbott, Charles H., Huntley, Ill. 17
Abbott, Edward, Boston, Mass. 114
Abbott, Edward F., South Wardsboro', Vt. 100
Abbott, Ephraim E. P., Newport, N. H. 73
Abbott, Jacob, Farmington, Me. 114
Abbott, Lyman, New York City, 118
Abbott, T. C., Lansing, Mich. 117
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Adair, Samuel L., Osawatomie, Kan. 31
Adams, Aaron C., Wethersfield, Ct. 12
Adams, Alson D., Sioux Falls, Dak. 13
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Adams, Benjamin S., Cabot, Vt. 96
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Adams, Charles J., Winfield, Kan. 32
Adams, Daniel E., Ashburnham, Mass. 41
Adams, Edwin A., A. B. C. F. M. 110
Adams, Ephraim, Waterloo, Ia. 113
Adams, Fred'k H., New Hartford, Ct. 9
Adams, George B., New Marlboro', Mass. 49
Adams, Georgs C., Alton, Ill. 15
Adams, George M., Holliston, Mass. 46
Adams, Harvey, Bowen's Prairie, Ia. 23
Adams, J. A., Dallas, Tex. 120
Adams, John, Hillsboro' Centre, N. H. 72
Adams, John C., Falmouth, Me. 36
Adams, Jonathan E., Bangor, Me. 114
Adams, Joseph, Corry, Pa. 120
Adams, Lucien H., A. B. C. F. M. 109
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Adams, Nehemiah, Boston, Mass. 42
Adams, Thomas, Winslow, Me. 114
Adams, William, Brown, Mich. 55
Adams, Wm. W., Fall River, Mass. 45
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Aiken, John F., Pawlet, Vt. 120
Aikin, William P., Rutland, Vt. 120
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Alden, Edmund K., Boston, Mass. 114
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Aldrich, Jeremiah K., Nashua, N. H. 73
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Allen, Abram Barker, Alpena, Mich. 55
Allen, Cyrus W., West Hanover, Mass. 46
Allen, Ephraim W , No. Middleboro', Mass. 48
Allen, Erwin W., Dayton, W. T. 102
Allen, Frederick B., Boston, Mass. 42
Allen, Frederick L., Walpole, N. H. 74
Allen, George E., East Somerville, Mass. 114
Allen, John A., Odell, Ill. 19

Allen, John W., North Woodstock, Ct. 111
Allen, J. Wing, Saline Co., Neb. 118
Allen, Samuel H., Windsor Locks, Ct. 111
Allen, Simeon O., New York City, 118
Allen, Warren, Oswego, N. Y. 118
Allen, William C., Saugatuck, Mich. 117
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Alley, Frederick, Wilber, Neb. 67, 69
Alley, Moses, Waupaca, Wis. 121
Alvord, Augustus, West Granville, Mass. 45
Alvord, Frederick, Nashua, N. H. 73
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Ames, Marcus, Lancaster, Mass. 46
Amsden, Benjamin M., Manchester, Ia. 113
Amsden, Silas H., New Salem, Mass. 49
Anderson, Charles, No. Woburn, Mass. 43, 54
Anderson, D. R., Oak Creek, Wis. 106
Anderson, Edward, Quincy, Ill. 19
Anderson, George P., Gaines, N. Y. 78
Anderson, James, Manchester, Vt. 120
Anderson, Joseph, Waterbury, Ct 11
Anderson, Kerr C., Oshkosh, Wis. 106
Anderson, Lauren C., Florence, Ala. 1
Anderson, Rufus, Boston, Mass. 114
Andrews, Edwin N., St. Charles, Ill. 112
Andrews, Israel W., Marietta, O. 119
Andrews, Samuel B., Lanesville, Mass. 45
*Andrus, Elizur, Vicksburg, Mich. 60
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Annis, Aaron H., Illinois, 112
Anthony, George N., Peabody, Mass. 114
Apthorp, Rufus, Big Rock, Ia. 23
Archer, M. D., Genoa Bluffs, Ia. 25
Archibald, Andrew W., Stuart, Ia. 24, 27
Arms, Hiram P., Norwich Town, Ct. 9
Arms, Josiah L., Woodstock, Ct. 111
Arms, William F., Sunderland, Mass. 52
Armsby, Lauren, Council Grove, Kan. 29, 30
Armstrong, Frederick A., Webster Groves, Mo. 117
Armstrong, James, Orion, Mich. 117
Armstrong, Julius C., Western Springs, Ill. 18
Armstrong, Robert S., Winnebago Agency, Minn. 63
Arnold, Arthur E., Lemars, Ia. 26
Arnold, Henry T., Providence, R. I. 120
Arnold, Seth A., Newton, Io. 28
Ash, William H., Providence, R. I. 120
Ashley, James M., Ridgeway, Kan. 30, 31, 32
Ashley, Samuel S., Atlanta, Ga. 14
Ashley, W. H., Stranger, Kan. 32
Atherton, Isaac W., A. B. C. F. M. 109
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Atkinson, George H., Portland, Or. 89, 102
Atkinson, John L., A. B. C. F. M. 110
Atkinson, William B., Wahoo, Neb. 118
Atkinson, William H., Orchard, Ia. 27
Atwater, Edward E., New Haven, Ct. 111
Atwood, Eugene F., Rodman, N. Y.
Atwood, Edward S., Salem, Mass. 51
Atwood, Lewis P., South Middleboro', Mass. 114
Austin, David R., So. Norwalk, Ct. 111
Austin, Franklin D., Dunstable, Mass. 44
Austin, Henry A., Pleasanton, Mich. 117
Austin, Lewis A., Plainfield, N. H. 73
Austin, Samuel J., Chicopee Falls, Mass. 43
Avery, Frederick D., Columbia, Ct. 6
Avery, Henry, Tonica, Ill. 20
Avery, Jared R., Groton, Ct. 111
Avery, John, Central Village, Ct. 10
Avery, William P. Chapin, Ia. 113
Avery, William F., Lanesboro', Mass. 114
Ayer, Charles, L., Somersville, Ct. 10
Ayer, Franklin D., Concord, N. H. 70
Ayres, Fred'k H., Long Ridge, Ct. 111
*Ayres, Milan C., Avon, Ct. 5
Ayers, Rowland, Hadley, Mass. 45

Babb, Thomas E., Oxford, Mass. 114
Babbitt, James H., Swanton, Vt. 120
Bacheler, F. E. M., Killingly, Ct. 8
Bachtell, W. B., Viola, Ill. 20
Backus, Joseph W., Thomaston, Ct. 11
Bacon, Edw'd W., New London, Ct. 9
Bacon, Leonard, New Haven, Ct. 9
Bacon, Leonard W., New Haven, Ct. 111
Bacon, Edward E., Norway, Me. 37
Bacon, William F., Chelsea, Mass. 114
Bacon, William N., Shoreham, Vt. 99
Bacon, William T., Derby, Ct. 111
Bailey, Amos J., Hennepin, Ill. 17
Bailey, Charles E., Benzonia, Mich. 117
Bailey, Edward D., Wheaton, Ill. 112
Bailey, George H., Griggsville, Ill. 112
Bailey, John G., Windsor, Mo. 65, 66
Bainum, Geo. W., Bunker Hill, Ill. 15
Baird, Enoch F., Mallet Creek, O. 85, 88
Baird, John G., New Haven, Ct. 111
Baird, John W., A. B. C. F. M. 110
Baird, Robert G., Lansing, Mich. 117
Bake, Henry P., Phœnix, N. Y. 80
Baker, Ariel A., E. Hardwick, Vt. 97
Baker, Edward P., San Francisco, Cal. 3
Baker, Ephraim H., Waukegan, Ill. 20
Baker, John W. H., New Sharon, Me. 114
Baker, Orrin G., Jamaica, Vt. 98
Baker, Silas, Standish, Me. 114
Baker, Smith, Lowell, Mass. 47
Baker, Zebina, Waushara, Kan. 114
Baldwin, Abraham C., Hartford, Ct. 111
Baldwin, Charles H., Medford, Mass. 48
Baldwin, Curtis C., Sullivan, O. 85, 87
Baldwin, David J., Iowa Falls, Io. 113
Baldwin, Dwight, A. B. C. F. M. 109
Baldwin, Elijah C., Branford, Ct. 5
Baldwin, Joseph B., West Townshend, Vt. 100
Baldwin, John A., Plymouth, Mich. 117
Baldwin, Thomas, Plymouth, Vt. 120
Baldwin, William O., Maine, N. Y. 79
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Barber, Elihu, Beattie, Kan. 114
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Barber, Luther H., Hanover, Ct. 11
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Bard, George I., Meredith, N. H. 72
Barker, Isaac, Rockford, Mich. 117
Barker, Samuel P., *Brantford, Ont.* 117
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Barland, Thomas, Eau Claire, Wis. 120
Barnard, Alonzo, Benzonia, Mich. 117
Barnard, Elihu C., Moline, Ill. 18
Barnard, Pliny F., Westminster, Vt. 100
Barnard, Stephen A., Lansing, Mich 117
Barnes, Henry E., Haverhill, Mass. 46
Barnes, Jeremiah R., Zumbrota, Minn. 117
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Barrows, Elijah P., Oberlin, O. 119
Barrows, George W., Elizabethtown, N. Y. 77
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Barrows, John O., A. B. C. F. M. 109
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Bartlett, Enoch N., Colorado Springs, Col. 111
Bartlett, Joseph, North Springfield, Mo. 117
Bartlett, Leavitt, Olathe, Kan. 31
Bartlett, Lyman, A. B. C. F. M. 109
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Beaman, Chas. C., Boston, Mass. 115
Beaman, Warren H., Amherst, Mass. 115
Bean, David M., South Framingham, Mass. 45
Bean, Ebenezer, Gray, Me. 36
Beane, Phineas A., Jacksonville, Ill. 112
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Beard, Wm. H., South Killingly, Ct. 8
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Beecher, Edward, Brooklyn, N. Y. 118
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ADDITIONS AND CORRECTIONS.

Page 301. — At Brighton, Ill., insert as minister Henry D. Platt, ordained 1851, commenced 1877; and change P. O. address accordingly.

Page 334. — At Monson, Mass., replace as pastor Charles B. Sumner, ordained and installed 1868; and correct his P. O. address.

Page 342. — At Covert, Mich., substitute as minister Ezra J. Alden; and correct P. O. list accordingly.

Page 359. — At Raymond, N. H., change minister's name to Charles E. Sumner; and correct P. O. list accordingly.

Page 360 — At South Newmarket, insert as minister Alexander C. Childs; and correct his P. O. address accordingly.

Page 395. — In HAWAIIAN ISLANDS, *erase* name of Isaac W. Atherton, Kohala; a resident there, but not connected with the A. B. C. F. M.

Page 398. — Rev. Simeon Gilbert, given as supplying the church at Winnetka, Ill. (see page 307), should also be inserted on page 398, as editor of the *Advance*, Chicago.

Page 407. — Rev. George L. Walker, of Brattleboro', Vt. (ordained 1858), ought not be *starred;* correctly given in the General List.

Page 423. — Rev. Edmund K. "Allen," D. D., Secretary of the A. B. C. F. M., should of course read "Alden"

Page 428. — The hour of meeting of Vermont GENERAL CONVENTION was, at last year's session, changed to 2 o'clock, P. M.

Add to List of Ministers: —

George H. Gould, Worcester, Mass.
Frank T. Lee, Boston, Mass.
Horace Parker, Shirley Village, Mass.

Change P. O. addresses of Ministers to read as follows: —

George E. Allen, Norton, Mass.
George N. Anthony, Cambridge, Mass.
Sumner Clark, Wolfeboro', N. H.
John Hayward, Buffalo City, Kan.
John L. Maile, Portland, Mich.
Lanson P. Norcross, Deadwood, Black Hills, Wyoming Terr.
Josiah W. C. Pike, East Douglas, Mass.
Frederick A. Reed, Concord, Mass.
Isaiah P. Smith, Centreville, Mass.
Aldace Walker, Rutland, Vt.
Charles A. White, Thorndike, Mass.
Jacob Winslow, DeWitt, Neb.

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